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VOLUME XLVII
NUMBER 1

JANUARY 7
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

**THE CHURCH WILL GROW
AS THE PUBLISHING HOUSE
GROWS**

**Every General and Local Interest
IS LEANING UPON IT**

**Pray for it, Uphold it, Use its Publications
and
MAKE A GENEROUS OFFERING
toward
The Liquidation of its Debt**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Strengthen the Units

By G. W. Rensch

"Take heed unto thyself." So said the great apostle to the Gentiles (1 Tim. 4:16). If 1925 is to be better than 1924, I know I must begin there with myself. The unit of the congregation is the individual believer. If our congregations are to be bigger, then we must bestow more care on the individual Christian. Most of our efforts have been given to increasing the number of units. Our program covers days instead of years. The outstanding need of our cause is strengthening the units we have rather than increasing the number of them. As long as the units are little, jealous, penurious, fault-finders the added units are most likely to become like them. Multiplying organizations will not remedy the evil; this only makes the weakness stand out more prominent.

Along this line I think it was Milton who said, "It is better to work for the growth of one virtuous person than for the restraint of ten vicious persons." I wonder if there is not some truth in that statement. Declining against popular sins of the day has its place, of course, but what about those choice souls untaught and in the formative period waiting the touch of the spiritual shepherd to arouse and lead into fields of usefulness? Why, ministers are discovered and made in that way! Many a young man has decided his life work because some praying deacon whose life was in harmony with his praying, laid his hand upon his shoulder and said, "Young man, the Lord wants you for a minister. I shall not cease praying until you say 'yes' to him." What better work could the official board perform than call some young man in their session and say, "We have been impressed with your special aptness in the Word of God, and we have called you in the session to inform you that we are anxious that you accept the call to this high and holy work?" One of the greatest preachers of this State decided his calling when but a boy in the mountains of Tennessee, barefooted and ragged he went in the little store with a dozen eggs "to trade for groceries"; and an old minister who happened to be in, said, "that boy will be a great preacher some of these days." The boy became a man, but he said I never could get away from those words. What if that old forsaken preacher had not spoken; or speaking, had made belittling remarks about "lazy preachers?" Our pioneers in the work, the men who built our brotherhood, the men who established the churches that a lot of us preachers are enjoying today, went out

as did Abraham, not knowing whither they went. No sacrifice was too great. They paid the price. They did not classify themselves as \$600, \$800, or \$1,000 dollar men and refuse to preach unless they could remain in their class. Oh, no. There was no dollar mark upon them. If there were no place open, they made a place. Most of the calls were from individuals, and not from big churches. Many a meeting was held in school houses. I was ordained to the ministry in a school house; and it was in the same building where I preached my first sermon. Those were days when the units of the church were developed, talents were searched out, and stalwart Christian characters were developed. In those days men were called to the sacred ministry by secret ballot of the congregation, and it was held as a tenant of our holy religion that the voice of the congregation, prayerfully and adequately expressed, was the call of God. We are falling down in supplying the ranks of the ministry by permitting young men to offer themselves. The failure is apparent—a self-respecting, modest, young man does not offer himself. Church leaders, here is a problem for you. Many of our church leaders are as far away from our young men when it comes to urging them to accept the ministry as a life work as they are from the polar regions. The personal touch is wanting. They should have their eyes on the young men of the church lending every encouragement to enter the ministry.

Publishing Day The Last Sunday in January OBJECTIVES

A Generous Offering from Every Church to Apply on Publishing House Debt.

A twenty-five per cent interest in Evangelist Subscriptions, if the church paper is not on your church budget.

Brethren Sunday School literature used in every Brethren school.

Plan to make the Day a great success.

Many of our evangelistic meetings are planned without much regard to strengthening the units in the congregation. But little thought is given to the lasting qualities of a meeting on the membership of the church. Heaven and earth is moved, if possible to accomplish immediate results. Crowds must be had at all hazards; numbers of so called converts the only thing thought about and stressed (if not sinners, then church members). Everything for the "sweet now and now." If the pastor does not join in all the high tension methods even to forgetting his "high calling of God in Christ Jesus," he is set down as jealous of the evangelist (ha! ha!) and is forthwith to be ignored. The auctioneer's method is all you hear: "fifteen, let's make it twenty; twenty, give me thirty; going up, we ought to have fifty; hurrah—Mrs. Joke's Sunday school class have all come in a body—now let's make it one hundred." Yes, and the teacher of that class with a half dozen other teachers are placing before their classes "the beautiful example" of leaving the church every Sunday morning before the preaching service of the church! Where the sheep go, of course, the lambs will follow. The meeting has not planned to deal with a situation like that, a situation so serious in the average church that "Sunday school religion" is all that half the people will tolerate. And this situation (only one of many) has become so serious that many church leaders are actually discussing the situation as to whether the "Modern Sunday school is a help or a hindrance to the church." IF OUR LEADERS DO NOT LEAD, WHAT IS TO BECOME OF US? The standard of religion established by other people makes it difficult for Brethren people to place before the world a higher example. BUT, BEFORE GOD, IT IS OUR OPPORTUNITY. The great question for 1925 is, WILL BRETHREN LEADERS LEAD? "Nevertheless, when the Son of man cometh, shall he find faith (Marg. the faith) on the

(Continued on page 6)

EDITORIAL REVIEW

The Business Manager informs us that he has received more than a dozen orders for Brethren Annuals since the last copy was mailed out. Pastors having copies for which they have no place are requested to return them that these late orders may be filled. Please do this promptly.

Brother S. E. Christiansen, pastor at Roanoke, Virginia, says twenty-eight souls made confession, sixteen of which united with the Brethren church, during the campaign recently conducted by Brother A. L. Lynn of Pittsburgh. His church was otherwise greatly strengthened.

The girls who sailed for France soon after last General Conference to further equip themselves for mission work in Africa are hard at work, and are eagerly looking forward to the time when they will sail for the field of action, according to a letter published in this issue from Sister Estella Myers.

Dr. W. H. Beachler tells of his enjoyable and successful campaign with Brother W. I. Duker and the Elkhart, Indiana, people. Though Brother Beachler does not give out the results of the meeting, he lets out enough for us to know that the campaign was a great success. And we should expect nothing less from two such live wires as Beachler and Duker. The Elkhart church is going forward under the leadership of Brother Duker.

The Pittsburgh church felt very keenly the death of our young brother, Samuel Wilcox, as is evidenced by the resolutions published in this issue. We have observed too that the student body of Ashland College was deeply impressed with his long illness and death, and have given many expressions of appreciation of the influence that this splendid young man exercised while in school there.

Brother A. E. Whittd writes of his leave taking at Morrill, Kansas, where he was pastor for six years and received a hundred souls into the church, and of his taking up the work at Beaver City, Nebraska, where he was recently assisted by Brother A. E. Thomas in a revival during which time the community was gripped by a blizzard. Upon leaving Morrill the good people showed their high regard for him and his help-meet in a most practical way.

Dr. M. A. Witter speaks appreciatively of the people at Marianna, Pennsylvania and their pastor and family, whom he assisted in an evangelistic campaign in October last. He says the field is promising though difficult.

Brother Homer Anderson and the Brethren of Roanoke, Indiana, where he is pastor, are going forward unitedly and with marked success. The Sunday school has increased from a dozen to the one hundred mark and the spirit of co-operation is fine.

Brother Thomas F. Howell gives a most excellent report of the good work being done at Mulvane, Kansas, where a dead church has been resurrected and the membership increased from 30 to 88. The Sunday school is crowding the house, the W. M. S. is doing a fine piece of work and the Christian Endeavor is quite active and shouldering its part in the national work, as it well may, considering that it has a worker on the Kentucky field.

Our correspondent from Warsaw writes of another greatly enjoyed visit of Brother Yoder, who closed an eight year pastorate there more than a score of years ago, and it is evident that they still have a very warm love for him. Brother Hartman also speaks of the closing of the pastorate of Brother Miles J. Snyder and pays him a very kind and well-deserved tribute for the high quality of work that he gave to this people. Similar words of praise could be said of him in relation to every interest which he served, and we can well understand the disappointment of this church in losing such an efficient pastor. But they are fortunate in securing so capable a successor in the person of Brother C. C. Grisso.

Dr. Martin Shively, bursar of Ashland College, makes his promised complete report of receipts for Educational Day offering. Some churches, we can truly say, have really done well, while others leave much to be desired and still others are conspicuous for their absence in the list. Possibly some have had financial difficulties the last year and others have had unusual heavy local expense. Still we cannot believe that any church is justified in cutting off all support, or even a major portion of such support, of outside interests in times of financial stress in order that every home need (real or imaginary) may be gratified. No church can prosper on a policy of selfishness.

Brother Dyoll Belote writes a good letter after a silence of a number of months. But he has had good reason for silence, and we wish to join with his host of other friends in congratulating him on his recovery so readily from his operation and that he has long since gotten back to his work with his accustomed energy, system and thoroughness. He reports nineteen confessions as a result of the campaign recently held with the assistance of Brother G. W. Kinzie and speaks appreciatively of the evangelist and his work. The various auxiliaries are reported in good condition, the Christian Endeavor especially showing itself very much alive and active. This should be encouraging to those who fear Endeavor has served its day. Brother Henry Rhinehart, treasurer of the Brethren Home, reports receipts that show a very creditable interest being maintained in this splendid institution.

A NEW FEATURE

A few months ago, at the request of many, we resumed the old type of devotional article which we had formerly carried for a number of years, but had dropped to give place to the Family Worship column. A number of our advisers claimed the Family Worship suggestions were not used and so were a waste of space and energy. We put out "feelers" and discovered however a considerable demand for a Family Worship guide. We are therefore attempting to meet both these demands, by continuing the devotional article, in the writing of which we find such generous co-operation, and supplying a Family Worship Program, which makes use not only of the devotional article in question, but of the regular weekly sermon as well.

We sincerely hope this new feature will prove practicable and will be widely used. We have had in mind especially our isolated readers in the preparation of this initial program, though it is readily adaptable to those who are resident members of a congregation. We shall be pleased to receive any constructive criticism or suggestion that may lead to the improvement of this service, if indeed it be found practicable.

GENERAL ARTICLES

Evangelism in the Church School

By Austin R. Staley

(Address at the late Mid-West District Conference at Portis, Kansas)

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

"The fruit of the righteous is a tree of life; and HE THAT WINNETH SOULS IS WISE" (Prov. 11:30).

The greatest institution known to mankind is the church of God. It was founded and organized by Jesus himself, and for that reason if for no other it can have no rival or substitute. While other organizations may come and go, the church can never be destroyed, or the promise of God is that, "The gates of hell shall not prevail against it."

In the very beginning of this article we want to ask the question, What is the greatest need of the church today? We answer, the greatest need of the church in this age is that of soul-winning. If I were requested to put the history of civilization into one word, I would use the word EVANGELISM, because all progress not only since the Christian era, but for all time, has been measured by the propagation of the gospel. Some men seem to think that the greatest need of the church today is a better church building, a better choir or a better preacher. It is true that we need good church buildings, most of us need more and better equipment and we also need well prepared and holy consecrated preachers. But the greatest need of all is A BURNING PASSION FOR LOST SOULS.

The church that has the brightest prospects for a future usefulness in the world, is the soul-winning church. The churches at Thyatira, Corinth and Laodicea have long ago been blotted out of existence because they forgot this heaven born mission, and hundreds of churches today are forced to close their doors for the same reason. But on the other hand, so long as a church is engaged in soul-winning, and in obedience to the great commission, is teaching men to observe all things whatsoever Christ commanded, it will continue to live and grow for the glory of God.

EVANGELISM is the supreme work of the church. Christ came into the world with an evangelistic message, "Repent for the Kingdom of heaven is at hand." After his resurrection he met on the mountain top with his disciples. And just before he ascended into heaven he commissioned them to go into all the world with the Good News of salvation.

The reason for the rapid increase of Christianity in the first century, is that the church had caught the true spirit of evangelism.

With the exception of Jesus himself, Paul no doubt was the greatest evangelist the world has ever known. It

was a burning passion for lost souls that sent him out to preach the Gospel and organize Christian churches all over the then known world. When he was closing his earthly ministry and about to receive his reward, he wrote to Timothy his beloved son in Christ, these words, "Watch thou in all things, endure afflictions, **do the work of an evangelist**, make full proof of thy ministry."

If, as we believe, evangelism is the supreme task of the church, then we are also convinced that the Sunday school provides the most fruitful field for the carrying out of this great program. First, because: in the Sunday school we have the unconverted in larger numbers than in any other department of the church. Second, because: in the Sunday school we find the individual in his most plastic stage. It is then that impressions made are the most lasting. In the hard cement walk we see the footprint of a little child. It was made when the cement was soft and plastic, at first it would have been easily removed. But to erase that little footprint today one would need to almost destroy the entire block of cement. In one of our churches a few years ago a dear Christian man, ninety-seven years old. At times his mind seemed bad, but he could always tell of his boyhood days, and tell it alike every time. This proves to us, that the time to teach religion is in the early years of life.

Successful evangelism in the church school, depends largely upon the teacher. The true teacher is an evangelist. Mr. Teacher, "you are the hinge upon which the Sunday school swings." Your work cannot be overestimated. You are to be a real fisher of men. Jesus says, "As the Father sent me so send I you." Are you occupying your place well?

If the teacher is to be efficient in this God given task, then he or she must possess certain fundamental qualifications.

In the first place a teacher must be a true child of God. Must have a new heart. In the words of Jesus to Nicodemus, "Ye must be born again." To pull a drowning man out of the water, one must have a sure footing. Jesus said to Peter, "When thou art converted strengthen thy brethren." In these words Jesus implies that no one can be a success as a soul-winner unless he is a thoroughly converted person himself.

In the second place, the teacher, to be efficient, must have a working knowledge of the Word of God. It is the sword of the spirit. It is the instrument God uses to reveal Christ, convict of sin and regenerate men. Others may relegate it to the library table as an ornament or to the mantle shelf as a dust collector, but the man who wins souls must use it to learn about Christ and the ways of eternal life. Jesus says, "Search the Scriptures; for in them ye think you have eternal life: and they are they which testify of me." In Paul's last letter to Timothy, he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is not a soul on earth that may not be brought to God if approached in the right way. Gibraltar is a great fort, and it was claimed that it could never be taken. It was defended by artillery and fleets that poured forth their volleys of death, but England took it. And so the hardest sinner may be captured by the sieging cannon of the consecrated soul winner. Teacher, clothe yourself with the whole uniform of God and take in your hand the sword of the spirit and the shield of faith and you cannot fail in your mission of soul winning.

BEGIN THE NEW YEAR RIGHT

by planning to make PUBLICATION DAY, the last Sunday in January, a great success. Many churches fell down on this important matter last year, while some responded nobly. Whatever may have been your record last year, plan now to make a good one this year.

A Generous Offering from Every Church

The keynote of evangelism in the Sunday school is **PERSONAL EFFORT**. Among the forces that shape the character of men there is none more potent than the contact of person with person, life upon life. The individual must be reached by the individual. It must be a face to face heart talk. Jesus was a personal worker. He preached some of his best sermons to an audience of one. His personal conversation with the woman at the well, with Nicodemus, Zacchaeus, Matthew, Nathaniel, the heathen woman at the coast and the sinful woman in the temple demonstrates for us the value of personal work.

Above all things else, a teacher should see to it that he himself is what he would lead his pupil to be. What a teacher is in every day life, speaks so loud that his pupils are apt not to hear what he says. Several years ago the Burlington Railroad ran an excursion from a certain town in Iowa to Quincy, Illinois. On that train was a Sunday school superintendent, a teacher and three Sunday school boys. The boys had perfect confidence in both of these men. But the first place they went after arriving in Quincy was to a saloon. They frequented these places of sin often during the day, with the result, that on the return trip both of them were so drunk they needed help to get on the train. What do you suppose those three boys were thinking of on the next Sunday, when that superintendent opened the school with prayer and that teacher stood up, and taught a temperance lesson? Well the writer knows, for he happened to be one of those boys. A teacher's life should ring so true that he could say with St. Paul, "Be ye followers of me even as I am of Christ." In the words of the Psalmist, let every teacher pray, "Create in me a clean heart, O

God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then shall I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:10, 12, 13).

The success of evangelism in the Sunday school must finally be gauged by the answers given to such questions as these.

Does the school hold its boys and girls and its young people?

Does it make them avowed, loyal disciples of Jesus Christ?

Does it lead them into the church as earnest faithful members?

Does it enlist them in active Christian service?

Morrill, Kansas.

A NEW YEAR'S GREETING

The winding ways of our yesterdays
Were aglow with God's good cheer,
So we turn to face with a smiling grace
The paths of another year.

For he leads aright through the dark and bright
To the land of the leal we know,
And no ill betides wherever he guides,
As on through the years we go.

—Alice M. Kyle.

Teaching the Bible

By President Edwin E. Jacobs

My experience in teaching the Bible relates only to teaching it in the Sunday school but I have been brought into rather close contact with its teaching in several ways and I have come to the conclusion that Biblical instruction may be put upon as high a plane as any other kind of instruction. True, there is, or at least there ought to be, a little deeper motive in teaching the Bible than there is in any other subject, but the demands upon the intellectual processes may be made as great in religious teaching as elsewhere. The altogether too prevalent idea that, to study the Bible is a kind of pastime for people with a certain peculiar religious bent, certainly ought not to prevail in college and seminary courses. It occurs to the writer that some of the religious journals which come to my desk put religion on the ground, and it fails therefore to make the appeal it ought,—a thing that Jesus himself never did.

The statement is sometimes made that Biblical instruction is not intended to present facts, that facts are relatively unimportant, that what is wanted is a healthy moral reaction towards the Book and that this is the **summum bonum** of all religious teaching. Now, no one could have greater regard for the emotional in education than I, for everyone knows who stops to think that it is not wholly what one knows that counts but what one does with what he knows that determines the way of life. But emotions are treacherous foundations unless laid deep upon facts. "What are the facts?" certainly is as important a question in certain cases as the question, "What do you think?" such as is oftentimes asked of those who have no facts at hand upon which to form either an adequate or an intelligent opinion.

It has been proposed in certain quarters to found a Bible University in which every course now given in college should be approached from the Bible standpoint. In English, let us say, for example, the book of Jonah is taken up for study as literature. In this new university the ques-

tion relating to its historicity would not be side-stepped by saying that this is not important but the lessons therein contained are all important, but a positive answer given. In Biology, the Genesis account of creation would not be glossed over but faced and agreement sought between it and science. Thus we would have what might rightly be called a Bible University, where all knowledge and courses would be oriented, not away from the Bible but towards it.

I do not know what progress will be made with such a school but I am confident that it would take the best trained minds on earth to grapple with and successfully meet such a situation. The earnestness of the appeal, however, for such a school again gives emphasis to the fact that Bible instruction should not be left to go by the board or to take a back seat among the other branches of learning. More and more we ought to come to see that Bible instruction ought to be given by the best trained minds there are. There are arrayed now on the other side some of the keenest minds employed by certain publications to say nothing of the larger number of school men who, while not openly combatting religion, are treating it with silence or contempt.

If there is any one hope today for Christianity that lies nearer the heart of things than another, it is that the interpretation of the Bible and especially the teachings of Jesus should be in the hands of the fit. It is no time for the half-trained nor for dilettante. It is time for positive teaching, for standing foursquare on facts and if it be true that only the pure in heart can see God, then only the trained in mind and the chastened in soul can be intrusted with the sacred duty of making others see him,—as he ought to be seen.

This is the perennial challenge to all church colleges and to our church, to bring our best scholarship and all our available resources to sustain and enlarge the work of properly and scholarly teaching the Bible. If the Bible is

God's inspired revelation to man, as all Christians are ready to admit, then it would seem as if imparting its message to the world would be a major task of the church.

Now, in our own Seminary we have one student for approximately every 800 members, a rather high percentage. Counting these and all others enrolled in the College we have one Brethren student for every 250 of our membership, counting the latter at 25,000. Now this percentage, let it be relatively high or low, demands that we give every ounce of our energy in an effort to train them towards

Christianity rather than let them be educated away from it. As I see the future of our church, we can not do too much for these people. Just what might be the outcome if our people did not put into our hands sufficient agencies to train them towards the church WHILE they are being educated?

Can not all the branches of learning,—the sciences, history, literature, philosophy, the languages, and even mathematics, be made to contribute to that highly desirable and glorious end?

Ashland, Ohio.

Eternal Life

By Samuel Kiehl

What is eternal life? Eternal life is the gift of God; and consists in knowing God as our heavenly Father, and Jesus Christ as our Savior and Lord, according to the following Scriptures. The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John 17:3).

How get eternal life? It is written, As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life (John 3:14, 15). For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life (John 3:16, R. V.). My sheep hear my voice, says Jesus, and I know them, and they follow me; and I give unto them eternal life (John 10:27, 28).

Who have eternal life? He that believeth on the Son hath eternal life (John 3:36 R. V.) Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me hath eternal life (John 5:24 R. V.) Whoso eateth my flesh, and drinketh my blood hath eternal life (John 6:54).

The following verses are a special message of assurance to faithful believers in Christ. He that believeth on the name of the Son of God hath the witness (The spirit of God (1 Cor. 2:12; Rom. 8:9) in himself; and he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. What is the record? This is the record, (1) that God hath given to us eternal life, (2) and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath

not life (1 John 5:10-12). Do you and I have the Son? Paul says, I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me (Gal. 2:20). The Lord enable us to show to each other and to the world, by our godly walk and chaste conversation, that Christ is indeed living in us (1 Thes. 4:1).

To whom, and why, are the preceding verses written? These things (the words in 1 John 5:10-12) have I written, (1) unto you that believe on the name of the Son of God, (2) That ye may KNOW that ye HAVE eternal life. Praise the Lord for such soul-cheering assurance, based upon the preceding Scripture testimony; not upon our fluctuating, imaginary, self-asserting feelings.

Eternal life or eternal death awaits us in the world to come, which shall it be (Mat. 25:46)? Every living soul, believer, or unbeliever, hath natural life; but he that hath the Son hath (eternal) life; and he that hath not the Son of God hath not (eternal) life (1 John 5:12). Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life (Gal. 6:7, 8, R. V.)

Dear reader, what shall be the fruit of your sowing, and mine? The present is our opportune time for receiving eternal life. Now is the accepted time, now is the day of salvation (2 Cor. 6:2). "Let us be up and doing" the will of God (Mark 3:35). Our days may be few. The coming of the Lord draweth nigh (James 5:8). Delay is dangerous.

56 Watervliet Ave., Dayton, Ohio.

Strengthen the Units

(Continued from page 3)

earth"? AND HE IS COMING! Faith when he comes? Yes, lots of it,—even faith in the mighty progress of the race. But in Luke 18:8, the Master is talking about "THE faith." Paul's dying words were, "I have kept the faith." In the religion of Paul he had something HE COULD KEEP. Not that cheap thing called "faith." It was THE faith. The world is full of faith—in this, that and the other; but THE FAITH is of God. WILL BRETHREN LEADERS LEAD—that is the question?

I must tell you the story of Elder George Wolfe, one of the pioneer preachers of the Dunker people. He died November 16, 1865, in his eighty-sixth year. I quote from Holsinger's History, page 406. "A mass meeting was to be held in the western part of Indiana, at which the ablest ministers to be found in the wilds of the west were to deliver addresses, setting forth what they considered to be the best religion for a pioneer life. Elder Wolfe resolved to attend that meeting and address the assembly in behalf of his church. He started on horseback, his usual way of traveling, and after a long

journey, reached the immense, rudely-constructed house in the woods, where the meeting was to be held. A vast concourse of people had already assembled, and the house was then filled. Wolfe's fine appearance and venerable looks attracted attention at once. He was a stranger, of course, but everybody seemed to know that he was a preacher. To satisfy the curiosity of the people, he was invited to deliver the first address. His mind was well prepared for the task. It is said that for hours he held that vast assembly of hardy pioneers, who listened intently, and drank eagerly everything he presented in behalf of the religion which his people had accepted, and which he considered so eminently adapted to the wants of a frontier life. It is further related that, after he had finished his discourse, not another preacher ventured, in his presence, to present a contrary view. He had made it clear that the simple form of religion, as set forth in the New Testament if taken in all its parts, was perfectly adapted to all the necessary conditions of mankind, in every age and every clime, and, of course, to the man and his family on the frontier as well." Well did the governor of Illinois say of him, "He is the profoundest man, for an illiterate man, I ever heard." He knew the faith."

South Bend, Indiana.

THE BRETHREN PULPIT

That I May Know Him

By Charles W. Mayes

Philippians 3:10.

How intimately can we know Christ? There is a Christ of Philosophy. But those who are satisfied with a mass of bare facts and barren reasonings about the Son of God must surely feed their souls on meager diet. There is a Christ of social relations. But to be so absorbed in a part of the message of Jesus that its author is forgotten is to know him but partially. There is a Christ of creeds. Creeds may be good for those who demand definitions. Creeds are attempts to define Christ. But they differ. They differ because men have different angles of vision. Christ is too great for the limitation of human thought and reason. The best creed is but a fragment. Then if we are to KNOW him it must be otherwise than through our intellects. The real Christ is a real Person with a real purpose, and is worthy of the fellowship of real men. The longest lifetime can never reveal complete knowledge of him. The great standards of his life are as numerous as the sands of the sea. His diamond principles are as high above us as the heavens are above the earth. His way of life is so marvelous, it is beyond comprehension. But for the present may we attempt to know him better from three aspects

May we know him as a FRIEND?

This he truly is, and a present help in time of trouble. Friendship has countless implications. A friend asks to be trusted. A friend asks to be leaned on. Such is Jesus. This divine friend asks for a reciprocal indwelling. We lean on him for truth. He depends on us for labor. He furnishes the Gospel in concrete terms. We carry it to folks. He is the way, the truth, and the life. We travel the way, But the man who is ready to receive the blessings and the benediction of Christ, and invest none of his own power, personality or possessions is selfish. Such a man can never understand true friendship.

"Freely ye received, freely give," said Jesus. We can give away all we get from Christ, and yet have it all left in the end. The more we give for him the more we know of him. The more we know of him, the more of his blessedness we can give. He is the essence of the law of friendship. The man who is serious in his relation to Christ will hear his voice, "Lo I am with you always." It will avail nothing to attempt to work in his vineyard without him as a working partner. And we must always maintain the proper relationship with him. In the darkest hour of the Civil War, somebody said to Lincoln, "It is comforting to know that God is on our side." "No," said the great soul, "The comfort is that we are on God's

side." Let our relationship with Christ be such that we can be in accord with his will. The power of two friends is unlimited if one of these friends is Christ. Dr. Lyman Abbott said, "The world has seen what God and Martin Luther have done. It has seen what God and John Calvin have done. It has seen what God and John Wesley have done. It has seen what God and Dwight L. Moody have done. But the world has never seen what God and all his people can do." Whatever else we may think about Christ, let us never forget the power of the divine alliance of friendship with him.

May we know him as Lord and Saviour.

Unnumbered are the folks who have given up their lives for ideas which they esteemed more valuable than their very breath. If we think for a moment of the martyrdoms there have been in religious, political, and industrial progress, one wonders that this old blood-soaked earth can produce even a rose that is not red. Yet in all the list of world sufferers, there is One who stands out above all others. There is the solitary sufferer who "treads the winepress alone." He is the great sacrifice. He is the culminating point of centuries of symbolism. "Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God." Thus we come to God. Christ teaches us more about God in twenty minutes than we can learn elsewhere with an eternity of research. He reveals to us the fact that when God made man's soul he created it for his own abode.

"Thou hast made the soul for thee and it is restless until it is at rest in thee," says Augustine. Sometimes it is difficult to make a man listen to this truth. But that same man, deaf through the "deceitfulness of sin" is longing for something which is never satisfied until the Savior is found.

Kakawak was a robber chieftain in Greenland. He once came to a hut where a missionary was translating the Gospel of John. He inquired of the missionary what he was doing. The missionary answered that with the letters he was making words, and with the words the book could speak. The chieftain thought that wonderful, and asked if the book might speak to him. The missionary then read the story of the trial of Jesus, his condemnation and crucifixion. At last the chieftain asked, "What had that man done, had he robbed anybody, had he murdered anybody?" "No," explained the missionary, "he did not rob anybody, murder anybody, nor do anybody any harm." Then the missionary explained further, that the man of the story is the Savior of all men. "He was wounded for our transgressions, he was bruised

We Come to Thee Today

Like children of the market place

Who weary of their play,
We turn from folly's idle race
And come to thee today.

O Jesus, teller of the tale
That never will grow old,
Thy words of living truth prevail
Our listening hearts to hold.

Tell us of father-love that speaks
Peace to the wandering child;
Of valiant shepherd-love that seeks
The lost sheep in the wild;
Of deep redeemer-love that knows
What sins we need forgiven,
And on the Magdalen bestows
The purest joys of heaven.

Tell us faith that like a sword,
And hope that's like a star;
How great the patient soul's reward,
How blest the loyal are.
Tell us of courage like a wall
No storm can batter down;
Tell us of men who venture all
For thee, and win a crown.

Tell us that life is not a game
But real and brave and true;
A journey with a glorious aim,
A quest to carry through.
Tell us that though our wills are weak
And though we children be,
The everlasting good we seek
We can attain through thee.

—Henry van Dyke.

quired of the missionary what he was doing. The missionary answered that with the letters he was making words, and with the words the book could speak. The chieftain thought that wonderful, and asked if the book might speak to him. The missionary then read the story of the trial of Jesus, his condemnation and crucifixion. At last the chieftain asked, "What had that man done, had he robbed anybody, had he murdered anybody?" "No," explained the missionary, "he did not rob anybody, murder anybody, nor do anybody any harm." Then the missionary explained further, that the man of the story is the Savior of all men. "He was wounded for our transgressions, he was bruised

for our iniquities and the chastisement of our peace was upon him, and with his stripes we are healed." The chief-tain whose hands were stained with his brothers' blood wept as a child. There may be some rather minor events in the life of our Lord, but let him always be known as Savior.

May we know him as our Guide. Jesus the Christ, the one "who did all things well, who spoke as never man spoke, and who was tempted in all points like as we, yet without sin," habitually availed himself of the opportunity of prayer. So impressed were his followers with his ability to commune with the Father that they said, "Lord, teach us to pray." Prayer is a high privilege accorded unto us. If we ever learn to pray, forgetting ourselves, and with the glory of God in our hearts, we are unable to tell what the unfoldings will be. We ask, "Must I pray?" Look to Jesus the guide for an answer. Bring a person to mind whom you dislike. The guide says in his diamond rule, "Pray for them that despitefully use you." Are our minds absorbed in our possessions? "Lay not up for yourselves treasures on earth." Do we have over-confidence in our own wills. A man should not "think of himself more highly than he ought to think." Are we careless about his will? Hear the guide, "Everyone therefore that heareth these words of mine and doeth them shall be likened unto a wise man, who built his house upon the rock. . . ."

A well-worn Bible is a fine sight. The more feathered edges and finger marks commemorating battles fought and won the better. Soiled, marked and torn leaves in the Bible of a friend are inspiring. No fresh clean page can take the place of the old marked copy which has guided its reader through the storms of the years.

One of our late presidents thus spoke, "I have a simple thing to ask of you. I ask that you may realize that part of the destiny of America lies in the daily perusal of this

great Book, and if you see America free and pure, you will first make your own spirits free and pure by the baptism of the Holy Book." Any Christian who takes Christ fully into his life becomes a great key unlocking the doors of regions where Christ has never before trod. But keys can also lock. Any Christian who is all "receive" and no "give," literally locks Christ away from starving souls. Jesus our Guide is unselfish with his Gospel. Let us be likewise anxious to spread it that more souls daily may KNOW HIM as Friend, Lord and Savior, and as Guide.

Lanark, Illinois.

OUR DEVOTIONAL

Christian Service

By Newell Snyder

OUR SCRIPTURE

Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment, but the righteous into eternal life. (Matthew 25:34-46).

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons (Mark 1:32-34).

He riseth from supper, and layeth aside his garments; and he took a towel and girded himself. Then he poureth water into the basin; and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:4-5).

OUR MEDITATION

The joy of service is a very real joy, and a very satisfying one. To one in tune with the creed of Jesus, service is not a burden not a task to be done because it is expected of a Christian. Service is the life and divine fire in our religion; without it our doctrine becomes an empty shell, a sham, a delusion; and when service is grudgingly rendered, a profession of faith is rank hypocrisy, fraud, "a tinkling cymbal."

Jesus found joy in service. His whole life was dedicated to it. He spent his time serving man; the physical as well as the spiritual. He was a king, but he was a servant also. He was noble, but he was humble; and humility implies service. He was divine, but he was lowly. He spent his life serving his fellow man; by his preaching, he guided

OUR WORSHIP PROGRAM

MONDAY

FEARLESS TRUST IN GOD—Psalm 27.

Pray for an unwavering, personal trust in God as you face the new year.

TUESDAY

• LESSON ON PRAYER—Luke 18:9-17.

Pray that you may daily learn how to pray more acceptably.

WEDNESDAY

MID-WEEK PRAYER SERVICE—If not convenient to attend the church prayer meeting, invite some friends and have a prayer meeting in your home, using the devotional service by Newell Snyder on this page, having one to read the Scripture, another the "Meditation," and another to offer prayer, interspersing all with familiar hymns.

THURSDAY

HOW MEET TEMPTATION—Matt. 4:1-11.

Pray that the example of Christ may be a daily inspiration in overcoming the Tempter.

FRIDAY

BLESSINGS FROM TRIALS—Gen. 28:10-20.

Pray that you may persevere as God seeks to purge you by testing.

SATURDAY

REVIVAL OF RELIGION—Psalm 14:1-7.

Pray for a revival of righteous living on the part of church members.

SUNDAY

Use the sermon text on opposite page for your meditation. If you cannot attend church invite friends to join you in worship in your own home, asking some one to read the Scripture, others to offer prayer and another to read the sermon, closing with a familiar hymn.

men into paths of righteousness, and improved the moral conditions of unborn generations; by his deeds he alleviated the suffering of the unfortunate men and women of his time, and set an example for the human race as long as it shall endure. His was not a selfish doctrine; he preached the submergence of self in service, because the race as a whole is infinitely more important than any individual.

Service is prompted by love. Love is a blessing bestowed upon men by the beneficent and loving Father; it is the spark of the Divine which distinguishes men from brutes. Love begets altruism, which prompts men to serve. Thus, service is of God, for men. If a person loves his neighbor as himself, as Jesus teaches, he wants to help his neighbor to serve him; and when a service is performed, the performer experiences a glow of joy, because his neighbor's path has been smoothed, and his burden lightened. This is felt by many who are not Christians, and they act accordingly; how much more ought we, in the footsteps of the Master, recognize the beatitude which ensues from the accomplishment of a good deed, and strive eagerly for it.

A true Christian life is impossible without service. When we deny the instinct of generosity, and surrender ourselves to habits of ease, and let our neighbor struggle along as best he can, while we pursue avaricious ambitions, we deny the soul of peace, and cause the decay of our noblest faculties. This is aptly illustrated by the analogy of Paganini's violin. He willed it to his native city, Genoa, on condition that it should never more be played. A peculiarity of a violin is that as long as it is in use it lives, and does not depreciate. On the contrary, its tone ever becomes richer, fuller and more mellow. But when it is set away, it decays. This noble violin, which might have thrilled the world for centuries with its heart searching tone, is now becoming worm eaten in its ornate glass case, and will soon be nothing but a heap of dust, having nothing but memories; good for nothing except to be cast away. So with a selfish soul; the uplifting, refining, and tonic forces are lost, the music is gone, leaving nothing but—dust. There can be no Christianity in such a soul, nor can there be peace and contentment.

John Stuart Mill was, in his youthful days, inordinately fond of walking. Before he started on one of his rambles through the country, he would fill his pockets with violet seed, and as he tramped, he threw it into the hedgerows by the wayside. Almost a century has elapsed since then, but the violets, as represented by their posterity, are still there. In the same way the good deeds we sow as we trudge along may bring joy and hope to other pilgrims who follow us after we sleep beneath the sod. Therefore, for the sake of others and for our own sakes, let us serve.

OUR PRAYER

Dear God, to those of us who know not the joy of service, reveal it in its sweetness, we pray; and to those of us who have caught glimmerings of it, disclose it to a still greater extent. Keep us ever serving in thy vineyard. We humbly ask in the name of our Redeemer, Jesus Christ. Amen.

Ashland, Ohio.

Understand the Power of the Blood

Multitudes who have been helped by Paul Rader will be glad to know that he has been conducting a large campaign in Baltimore in a large tent. Mr. Rader sends the following message concerning prayer which is strong in its testimony to the risen life in Christ. Says Mr. Rader:

"At first it was one propeller that cut its way through the water, and forcing the water from itself pushed forward the great ocean liners. Then came the twin screw or double propellers. Then came the wooden propellers for the aeroplanes which cut through the atmosphere, and forcing it back, pushed out into space at hitherto unthought-of speed.

"Does it not seem strange that science has found new propelling mechanism, but the church, while gazing at these new mechanical wonders, has not undertaken the research that would propel her forward into the harvest field at a quickened pace? Generally, when we speak of prayer, we point back to old days. This should not be, beloved, while science points to today, and each day to new conquests in space.

"Science undertook to find the laws of resistance, these are the first laws that a Christian must know. In order to go forward, the church does not 'strive against flesh and blood, but against principalities, against powers, against the rulers of the earth darkness—that are in the heavenlies.'" The mechanism of our prayer must be adjusted against these Satanic forces. Therefore, the first step must be to understand the **power of the blood**. The victory over death, the victory over every principality, the power over every name that is named came when the Holy Ghost raised him from the dead and seated him at the Father's right hand in the highest place of authority. It is faith in this, his finished work, which propels the heart up, up, far above every little trivial thing, far above all the workings of Satan, until it rests by faith seated with Christ. From this high vantage ground faith finds its battle, and finds propelling power for the gospel. Faith lays hold of the Word, lays hold of the facts that are laid out by the Holy Spirit in God's wonderful book. This is the clutch. Faith lays hold of the fact that Christ is gone into heaven and is at the right-hand of God. We are enabled to lay hold of Ephesian truth and the clutch of it moves us upward and upward in the thrill of the victory Christ has wrought for us. When we see this, it is not difficult to count it done, it is not difficult for it is finished in Christ Jesus. **What he has finished faith may appropriate.** Seated with Christ positionally, the believer can look down upon India, down upon Africa and pray for every need. Faith can name names of those who labor in the whitened harvest fields. It can go from continent to continent. It can meet the principalities and powers that rule over the darkened areas, and by faith see Jesus gain the victory. It can fellowship with him there as he sits to make intercession for us. In the Spirit it is easy to pray for enemies, for the mask has fallen, and behind that which an enemy has done, we see the real enemy which is the devil, going around as a roaring lion seeking whom he may devour. We discover his Satanic program behind the onslaught of the flesh. It is then we can pray for those whom he has weakened into being used for his own demoniacal purpose. There the Spirit can help from trench to trench from one battle line to another. It can come alongside the wounded soldiers of the cross, discouraged and dismayed and by intercession pray them through to victory, pray them back to the trenches, knowing by this propelling power what the Scripture means when it says, 'Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'"

Oh! for a new anointing of this potent, powerful, propelling prayer life to fall upon the church!

May God hear Mr. Rader's heart cry! There is OMNIPOTENCE for our IMPOTENCE. We are but puny persons of the earth; he is the all powerful God of all the earth!

The test of a great light, is the distance it can throw its rays. The test is the same with a great life. The brighter we shine the more far-reaching is our influence, and the more blessed our service.

There is no combination of evil passions that may attack a man that he may not conquer in the strength of the Lord if he will. The gospel is the good news of a real salvation from all sin.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for January 18)

The Lord's Supper

Scripture Lesson—Luke 22:7-30.

Golden Text—"This is my body which is given for you; this do in remembrance of me." Luke 22:19.

Devotional Reading—Psalm 22:22-28.

Parallel Passages—Matt. 26:17-30; Mark 14:12-26; Jno. 13:1-30.

Central Thought—Partaking in the Lord's Supper has the three-fold outlook to it: (1) A look into the past for we remember Calvary; (2) A present responsibility—to love the Brethren even as Christ loved his own disciples; (3) A glorious hope for the future—for we do show forth his death till he come.

Historical Setting—The Lord's Supper was instituted on Thursday night of Passion Week in the Upper Room where Christ and his chosen disciples had assembled to engage in the Paschal Feast. The Upper Room was more than likely in the home of John Mark though this is not assuredly known. At any rate it was a chosen place, with a chosen few assembled to engage in a service chosen by the Master—and dedicated by him—to accomplish a mysterious but glorious purpose.

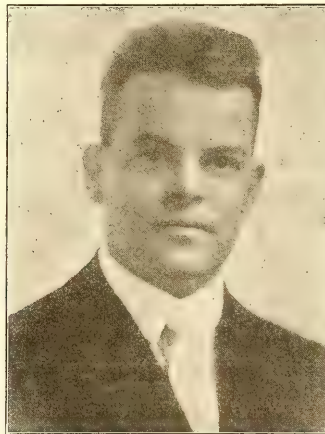
The Lesson

The events in this lesson gain weight and point when we remember that Jesus and his disciples gathered to celebrate a very old but very sacred occasion to the Jew. The Passover was a feast established to perpetuate Israel's liberation from Egyptian bondage. It was a Feast outside of the Law in its primary institution for the Law was not given until the Jews reached Sinai—some months after Israel had left Egypt. Jesus—recognizing that his time was at hand when he, as the true Passover Lamb, should be sacrificed for the sins of others—chose to meet in a chosen place with his chosen band to celebrate his leave taking. With the surroundings, forms and rituals to remind them of a former miracle of God's grace, Jesus took occasion to transfigure the ancient Passover "into something incomparably higher and more universal, into something unequalled and ineffable, into the greatest Christian mystery. The simple eating of bread was to become actual communion with God."—(2 notes from Papini). The sacrifice in this greater miracle of grace, however, was not to be a hatred driven Egyptian army, but God's own Son was to venture himself in the struggle having as its conclusion eternal woe or eternal glory. Hence the Last Supper was both a prophecy and a promise. It was a prophecy in that it set forth by symbol the extent of the price demanded for human salvation. It was a promise because it emphasized the efficacy of "the fountain that has been opened in the house of David for sin and uncleanness."

Jesus began and closed his public ministry

with a sacrament—and both of them symbolized his death with the added glory of the resurrection, for he conquered death; death did not conquer him. The first sacrament was that of his baptism which was his separation and consecration. In baptism we are "buried together with him" but the like sign follows that we "rise to walk in newness of life." The second sacrament—with which he sealed his ministry—was the Lord's Supper. In this sacrament, while we show forth his death, it is only till he come again. This Supper therefore points forward to the great reunion Supper at final consummation of his kingdom.

The big question for us is: "Just what did Jesus mean by this sacrament?" Was it to be just a "sign" of his death—something by which we could remember him? Practic-



Edwin Boardman, Jr.

ally every truly Christian service causes us to do this. Faith and prayer cause us to remember Calvary. Why then have a special sacrament for this purpose? It is here that we are led to stress the higher significance of it all. To the Brethren the Lord's Supper has the three distinct parts:—The Feet-washing; the Feast of Love; and the Eucharist. Each part stresses a magnificent truth. The Feet-washing not only stresses humility, but it stresses the fact that our daily walk is kept clean by the mediatorial work of Christ, and that henceforth our service and place in the kingdom is to be manifested by the love-service we render others. The Love feast stresses the social aspect as well as the brotherly love that the Christian gospel stresses. The Eucharist stresses the fact that in some mysterious way beyond the exact statement

of modern science Christ is to become a very real part of our soul's life. Just as food, when it is taken into the body, passes through the various digestive processes until it is assimilated into our body by means of the blood and becomes bone of our bone and life of our life; so in like manner Christ is to enter into the life of our soul as we partake of the sacred emblems. To partake of the Lord's Supper is more than an act of worship; it is

(Continued on page 11)

New Editor of Sunday School Notes

The new editor of this department scarcely needs an introduction to the readers of The Brethren Evangelist, so well known is he to the brotherhood, but we are glad to present his likeness here and to speak a word about him as he enters upon this important service. Edwin Boardman, Jr., is one of the very energetic and capable young men of our ministry and is a product of our Philadelphia First church. He spent a number of years in training at Ashland College during which time he was a leader in social, religious and scholastic activities. He held several student pastorates, engaged extensively in Gospel team work and graduated with the A. B. degree in the class of 1919. He spent a year in Princeton Theological Seminary and more than a year in our South American mission field. He also served a pastorate at Hudson, Iowa. He is now pastor of our churches at Terra Alta, West Virginia, and Accident,

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Maryland, and is also teaching school at the former place. From this it is evident that he is a busy man, and we are greatly indebted to him that he has been willing to give his valuable time and talents to the service of the brotherhood in this way. He is well equipped for this task and we are sure this page will be well worth your study each week.

We are maintaining this department particularly for the benefit of the isolated members. But we find that many resident members of our churches enjoy reading a popular treatment of the Sunday school lesson. And for those who fail to provide themselves with a Sunday school quarterly or those who lose theirs, this page comes to their aid to enable them to avoid coming to their classes on Sunday morning without a studied lesson. Even to those who study every other lesson help that our House publishes, these notes will be helpful, for the more widely one reads the better will be his understanding of the subject. Therefore we have been made to feel that we are giving to the brotherhood no needless service, but one that is much in demand. It is therefore with much pleasure that we have been able to enlist Brother Boardman in this undertaking.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Some Striking Sentences]

Some time ago Mr. Rudyard Kipling, the English poet and writer, addressed the students of St. Andrews, Scotland upon the subject of Independence. Here follows some of Mr. Kipling's striking sentences:

"You know that there is no loneliness to equal the loneliness of youth at war with its surroundings in a world that does not care."

"Remember always that, except for the appliances we make the rates at which we move ourselves and our possessions through space and the words which we use nothing in life changes. The utmost any generation can do is to rebaptize each spiritual or emotional rebirth in its own tongue."

"There seems to be an unscientific objection on the part of First Cause against being inquired of."

"The untrained man always has to pay more for owning himself than the man trained to the little things. It is the little things in microbe or moral that make us as it is the little things that break us."

"Also men in any walk of life who have been taught not to waste or muddle material under their hand are less given to muddle or mishandle moral, intellectual, and emotional issues than men whose wastage has never been checked or who look to have their wastage made good by others. The proof is plain."

"At any price that I can pay, let me own myself. And the price is worth paying if you keep what you have bought. For the eternal question still is whether the profit of any concession that a man makes to his Tribe, against the light that is in him, outweighs or justifies his disregard of that light."

"A man may apply his independence to what is called worldly advantage, and discover too late that he laboriously has made himself dependent on a mass of external conditions for the maintenance of which he sacrifices himself. So he may be festooned with the whole haberdashery of success and go to his grave a castaway. Some men hold that the risk is worth taking. Others do not. It is to these that I have spoken."

"Let the counsel of thy own heart stand, for there is no man more faithful unto thee than it. For a man's mind is sometime wont to show him more than seven watchmen who sit above in a high tower."—The Christian Conservator.

JUNIOR ENDEAVOR

By Ida G. Weaver

An Airplane Visit to the Indians

(Topic for January 18)

Today we shall enter upon a long, and I hope a very interesting adventure into lands where perhaps you have never been and as we are not taking an automobile nor an ox-cart, nor even a train—I am sure you will be

doubly delighted to hop into my aeroplane—and help me in my great fun.

But first of all I want you to understand something about the people whom we shall visit. Of course you know all about the customs, the dress, the queer manner of living, and the beautiful mysteriousness of our friends the Indians, do you not? You have studied about them in your histories and geographies, I am sure. So if you are certain you are quite friendly with them we'll start.

Where shall we go first? Let's see. How would you like to visit the Indian peoples of the southwest? We cover over a thousand miles very rapidly in our imagination and find ourselves in the territories of the yellow men. But where are their homes, you ask? Yes, the largest number of them live in the cliffs in the hillsides. Homes made into the solid rock far, far above the ground. Yes, those ladders are their steps by means of which they ascend and descend to their work and their homes.

Now you see some Indian children at play. Their yellow faces with slant eyes and coal black hair are strange to you are they not? And then, how about their clothing? Yes, made of leather or blankets. The men and women for the larger part wear the same tribal insignia—the beautifully colored and

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brightly hued blanket. These people are only a counterpart of many more Indians who live in Uncle Sam's land. So we re-start our motor and jump across broad valleys, rivers and mountains to the homes of our nearer neighbors in North Dakota, Wyoming and Arizona.

Yes, we are gratified to learn that in this region our friends, the Indians have advanced somewhat in culture and civilization above our southern friends. Many live in rude huts built of logs—but too often they are not as clean and inviting as we could wish. More of them live in the proverbial tent or wigwam—made in the same manner as their forefathers for centuries.

We are however pleased to know that from these homes many Indian boys and girls are sent to our educational schools and colleges all over our country. Many of them have made themselves famous because of their distinct talents. And Uncle Sam is providing each year a million dollars to educate every boy and girl of these tribes. Isn't that fine? So after all we must admire our little yellow faced friends who haven't the same opportunities that are granted to us.

Perhaps the most interesting feature of our Indian study will be the progress of Christianity among them and a review of their own beautiful religious rites and ceremonies.

Several hundreds of years ago, missionaries journeyed over plains and hills to carry the message of Christ to our friends. Many of them, after long years and deliberation be-

came Christians—and so today we find whole Indian families, mother, father and boys and girls loving the same Jesus that you love—and worshipping him with the same glad spirit. And for that we must be happy too, must we not?

I wonder how many of you have read the beautiful story of Hiawatha? Certainly, if you have not you have missed one of the sweetest stories of Indian life in our language. So please read it. It will tell you all about the grotesque dances, the solemn mumblings, the funeral rites and ceremonies, the simple joys and sorrows of Indian life—just so you have or shall perhaps some day, live them.

Now, I wonder if we understand our friends a little better. There are many beautiful attributes which make up Indian character, such as true friendship, truthfulness, sincerity in purpose, gratitude, helpfulness to the needy and sick and devotion which is as firm as the rock of Gibraltar, even to the giving of life itself. So if you care to journey any farther, ask your parents to travel with you into Mexico, Canada, and Alaska—like yourselves—so that I am sure you will perhaps you can discover many more beautiful things of interest. But always you will find sweet-faced papooses, boys and girls just like yourselves—so that I am sure you will not be lonesome—for they play much the same games as you, and they can tell you many wonderful stories that are sweet and true, for they have always lived in the open air and know where to find bird's nests, rabbit holes—and all other adventuresome delights of childhood.

And then last of all, try to find out what beautiful things they make for the market—that we may buy and enjoy. That will be a nice task for you to do on some evening when you are not busy with your lessons.

Sunday School Notes

(Continued from page 10)

the very addition of Divine Life to our souls. As Edersheim puts it: "Receiving of the Bread and Cup in the Holy Communion is, really, though spiritually to the soul what the outward elements are to the Body: that they are both the symbol and vehicle of true, inward, spiritual feeding on the very Body and Blood of Christ."

The conviction is ours, therefore, that it is the province of no minister, or church body either, to say who will or who will not partake of these symbols. For one to partake in any Communion Service is a matter between that one and his or her God. We none of us take the communion emblems because we are good enough, but we partake of them because he was "Good" and the "perfect sacrifice." As we cry out from the depths of our need to him he will see to it that we are "strengthened and build up in the most holy faith" as we partake of the blessed cup and the hallowed bread which do "show forth his death till he come."

NEWS FROM THE FIELD

OUR MISSIONARIES IN PREPARATION

33 Avenue Beau Sejour,
Uccle, Brussels' Belgium,
December 14, 1924.

Dear home land folks:—

Days, yes weeks, have passed since three girls, happy in heart yet with a heaviness that is hard to explain, left the shores of America for work in foreign lands. We felt our inability for the tasks ahead though willing to be his instruments. How I admired the girls' eagerness to serve in spite of the fact there is discouragement and suffering ahead. It was not a new commencement for me, yet the old struggles were there and I felt very sharply the attacks of the evil one. The voyage of quiet seas was over and we separated, each one to prepare for the work in Africa—the girls to study French that they might teach the natives to read the Bible and I to learn more about tropical diseases, at Brussels that I might better care for the sick in that dark land of suffering.

In a strange land of strange language, with letters coming from Congo, telling of the need, it took courage and faith to face the task. We were given permission to enter the school, Miss Castmaux, and I, although we desired to work in French Congo. We enlisted and find ourselves every day either looking through the microscope at the parasites in the blood or learning about the chemicals that kill them. We have five professors and our studies are medical zoology, bacteriology, protozoology, pharmacologie and practical medicine. The first month we had a drill in anatomy and physiology, by the professor that is giving us pharmacologie now.

It is all very interesting and instructive and I thank him for the chance of this study. I pray that God will receive glory to his name while we minister to the sick and that we can better perform our duty because we have been informed. The term closes February 15 and we hope to sail for Africa as soon as possible. A missionary's life is full of happiness but there are days when the joy is full, pressed down and running over. One of those days will be the day we sail, another when we arrive and others when we are hard at work teaching the pleading hearts that are so full of superstition and sin.

We thank you for your prayers and know because of them God works for us and in us and through us his will. I wish you all a Merry Christmas and a Happy New Year in America. Yours in the Master's Service,
ESTELLA MYERS.

KANSAS-NEBRASKA

Morrill, Kansas

On the last Sunday in August we closed our labors with the good brethren at Morrill, Kansas. Our pastorate here covers a period of six years, but how brief those years! During a pastorate of such duration, ties are formed that are very dear and separation means heartache. We naturally had most of the experiences that come to any body of people in that length of time, some

occasions that brought intense suffering and sorrow but many that brought joy and happiness.

During our stay here some 100 souls were added to the church. A parsonage was purchased and remodeled into a very cozy and modern home for the preacher's family. A neat little home for the parson's car was also erected. The great need at the present time is more room for the Bible school, and we feel confident that this will soon be realized under the wise leadership of our successor, Brother A. R. Staley. May God bless them in this new relationship.

On the eve of our departure, the Treasurer, Brother D. E. Wagner, handed the pastor a purse amounting to \$100.00, and the ladies presented the wife with a full set of silverware. Words fail to express our appreciation for these gifts. Many were the friends we left in Morrill, both in and out of the church. Wherever God may lead us in our labors for him we will always keep a warm place in our hearts for this loyal people.

Beaver City, Nebraska

Since National Conference we have been with the Brethren here. We found a small band of faithful servants and with them, God helping us, we expect to move on to victory. We have thus far been able to meet most of our flock, and when thoroughly acquainted expect to do much to promote the Master's work.

On December 10, Brother A. E. Thomas came to us and until December 21 we labored hard against the forces of evil. Many things hindered the work. The very day of Brother Thomas' coming a blizzard reached us and blocked the roads—keeping our country folks away through the entire duration of the meetings. These things however did not hinder Brother Thomas in his messages. Every sermon was powerful, convincing and logical. I found Thomas to be a good yoke-fellow and more able than ever before to preach a powerful straightforward Gospel.

The immediate results of the meeting were one confession, some 20 reconsecrations and 7 Life Work Recruits. Although the results were not as we prayed, yet we are not discouraged. By the help of God we press on in the work whereunto we are called.

A. E. WHITTED.

THREE WEEKS WITH DUKER AND HIS PEOPLE

On Monday night, November 24th I began a three weeks' meeting at Elkhart, sixteen miles from South Bend. Being new on the South Bend field I did not consider that I should be away in a meeting. Two considerations finally led me to decide to do so. The first consideration was rest. Even before our general conference, Brother Duker had opened up a campaign on me trying to gain my consent to hold the meeting. He never for a moment ceased his bombardment. Finally I consented in order to get rest. Then too, we had an arrangement whereby I could be in the South Bend pulpit each Sunday morning

of the meeting, as I could also be at home during many of the days of the meeting. And on Sunday nights Brother Duker took care of the pulpit here. His sermons were very acceptable and well received by the South Bend people.

It was a constant joy and pleasure to work with Brother Duker and his good wife, and the Elkhart folks. We had three most enjoyable weeks together. Our efforts were blessed and I am sure there is a fine future ahead of the Elkhart work. Their treatment of me in every way was of the very best. I will leave it to the pastor to report the actual results of the meeting.

There was only one unfortunate aspect in the meeting from my standpoint: On the two Sunday mornings of the meeting while I was at South Bend, Duker extended the invitation and on the first Sunday he got seven decisions and the second resulted in fifteen. Some pretty way to treat an evangelist?? But I have forgiven Duker: In reality he could not help himself. Incidentally it shows how uniformly the pastor and wife are loved and respected by their people. I am truly glad it happened that way. I have no false pride in such matters. I am not expecting to make professional evangelism my life work in the future. It was a case of planting and watering together, and God gave the increase. What more is necessary?

I have never worked with a more agreeable pastor than Brother Duker. He is a very busy man. Five days in the week he is engaged in school work: But in spite of that fact, I question if another congregation of medium size in the brotherhood gains better pastoral attention than Duker gives to his field. He is always on the job. I covet rich blessings and success for the Elkhart people and pastor.

WM. H. BEACHLER,
South Bend, Indiana.

ROANOKE, VIRGINIA

We recently closed a very successful revival under the leadership of Brother A. L. Lynn of Pittsburgh, Pa. I think more of the people were in sympathy with the work here at this time than any other time since the pastor is on the field. Our own members said it was so. In fact our charter members stated that they did not recollect a better preparation. The blessed Lord seemed to have laid a burden upon the people. They prayed and went after the folks to bring them to the services. This was a great help to the service.

Brother Lynn preached wonderfully good sermons all through the revival. This he did against great opposition for he fought the "flu" on one side and the Devil on the other. I think through much prayer Brother Lynn was privileged to continue the services. I know sickness was bearing upon him very heavily, but God spared him for our good.

During the service we had 28 come forward of whom sixteen are united with our church. Fifteen by baptism and one by relation. This

is not all we expect from the service for there are others who were not able at this time due to sickness, but we are expecting several more of these to be baptized later.

We have no hesitancy in stating that the work here is in better condition than it has been for a long time, and we are looking for a more intense and successful year than the last few years. All of you who know anything about the work know the sailing has been somewhat rough and uncertain. The sores once made seem difficult to heal and to be forgotten. However we hope by the grace of God to be able to overcome most of the hindrances and pull for the higher and nobler in Christ Jesus. I mean, having the infant garments changed for the manly robe of righteousness.

Brother Lynn has a warm place in the hearts of our people and each of us wish him God's speed and success in his labor.

As for myself I can say it was a great pleasure to me to work in a campaign like this. It was enjoyable to me to see the earnest way in which the sermons were delivered as well as the preparedness of Brother Lynn to give same with effectiveness. He did not need ask for attention for they had to keep their ears open to follow him. I confess I am glad to know him better and my prayer is that God may be able to use him more.

S. E. CHRISTIANSEN.

101. Gilmer Ave, N. W.

UNIONTOWN HAPPENINGS

In the last report from this corner of the Lord's vineyard the writer was speaking of planning to attend both National and District Conferences, and by Divine permission was privileged to fellowship with the Brethren at Winona in August. After conference came the trip home by auto and then we began laying plans for Johnstown and the District Conference. But some previous abdominal warnings had given me to understand that all was not right, and so in a few days after coming from Winona a consultation with the physician convinced me that it would be best to forego the pleasure of the assembling of the Saints at Johnstown and submit to an operation for appendicitis. Was operated on on October 4, and came through the ordeal with little suffering and made a rapid recovery. The Brethren were most gracious to their pastor and submitted to being deprived of some of the regular appointments without complaint. Some of my ministering brethren most graciously filled some of the appointments for me, and to Brethren W. A. Croford and C. E. Kolb I am most deeply grateful for their spirit of helpfulness. And to the many other Brethren who sent words of love and good wishes I am also thankful. I could not write you all, dear friends, and so in this way I say, God bless you for your kindness. I was most graciously cared for by the good nurses of the Uniontown Hospital, and with my room a veritable flower garden from the first day to the last I was made to feel that God's providences are not after all occasions for complaint but rather for thanksgiving, as he showed me the esteem of my many friends, who both came to see me and sent their greetings. I am praying

that I may feel better fitted to minister to others in suffering because of this experience.

At Winona Lake arrangements were completed with Brother George W. Kinzie, of New Lebanon, Ohio, to conduct an evangelistic campaign and on November 9, the campaign was opened. For two weeks pastor and evangelist worked together in perfect harmony, the people prayed, the preachers visited and pled with the sinners and God saw fit to pour out of his spirit upon the efforts of his people, with the result that nineteen made the good confession. Of this number seventeen have been baptized and received into the fellowship of the congregation, two being prevented by parental objections. It has been whispered recently that one of these refuses to go to the parent's church and so we may yet receive her into our number. Brother Kinzie remained over to assist the pastor in the fall communion service which was held on Monday evening, November 24. A fine percentage of the membership was present at the communion service and Brother Kinzie gave a fine discourse on the lessons of the occasion.

I should be unfair if I did not say a few words of appreciation of the personality and work of Brother Kinzie, our evangelist. Already he has given a report of his stay among us, and I do not wish what I have to say to appear like a mutual admiration party between us; and this I do not fear, because those who know me understand pretty well that I am not in the habit of gushing over anything very volubly. It had never been my pleasure to work with Brother Kinzie before, so we were just equally unacquainted with each other's views and plans of working, etc. But the spirit of consecration and earnestness with which the evangelist entered into the work fully satisfied the pastor that he was a man of God in whom we could trust, and so it was with real joy that we joined hearts and hands in the effort to build up the kingdom and glorify the Christ of Galilee. And God smiled upon the work of the good brother and gave him souls for his hire. The few days which we spent together were sufficient to cement a new friendship for the writer with the brother who labored with him, and we shall cherish it through the coming years. Brother Kinzie took with him the good wishes and prayers of the Uniontown congregation for his own work at New Lebanon.

During the writer's convalescence Brother Kolb came down from Pittsburgh to fill the appointments for a Sunday and since the good brother is an officer in the great Pennsylvania Christian Endeavor Union we arranged a little district C. E. gathering at our church at the regular C. E. hour and invited the other societies of the city to participate. This they did pretty generally and a fine time was enjoyed by the Endeavorers. C. E. continues to function actively with us here, and gives every evidence of a live organization. New members have been coming into the society and we are having real, live C. E. prayer meetings. Such meetings are possible only because of the interest of the members and the continued attempts to frame interesting programs. The society is now working on the

Efficiency Chart, and this has helped to stimulate the interest to a degree.

Our Sunday school continues to hold about an average attendance for the past several months. Not as large as it should be, because some will stay away and think they know enough about the eternal Word of God, and by their example influence still others to slight this gracious opportunity of learning more of God's will and Word. But the interest is good and good is being accomplished, so we take new courage and press on. The finances of this auxiliary are exceptionally good, the offerings often averaging ten cents per attendant. This enables us to keep our equipment for teachers and scholars at the highest point and thus get the best returns from our efforts for the pupils.

Immediately following the close of the evangelistic campaign the choir began practicing on a Christmas Cantata entitled "The Christmas King." Because of illness among the members of the choir they were unable to render the production until December 28, when the large congregation was delighted with the splendid rendition of the Cantata. Brother J. H. Finnell, the leader, and Mrs. F. P. Ebbert, pianist, deserve mention for their untiring efforts to make the undertaking a success.

The usual good things could be again said of the faithfulness and sacrifice of the W. M. S. The report in the recent number of the Outlook reflects credit upon the loyal group. During the Christmas vacation the S. M. M. received a visit from Miss Edith Garber, General Secretary of the National S. M. M. While in our midst Miss Garber was a guest of Miss Harriett Hibbs, one of our faithful members and a student at Ashland College.

Brethren, we have had some trials during the past few months, but we murmur not at the leadings of the Father, but bow our wills to the divine workings, content to know that he leads, and confident that he will not call us to go anywhere that he will not lead the way and provide the strength to endure. We rejoice in the many good reports that are coming from over the brotherhood of the blessings which God is giving to his people, and we both crave a continued interest in the prayers of the Brethren and assure you all that we are trying to hold up the banner of a crucified, risen, glorious Redeemer before a sinful, despairing, lost world, as the only hope of help and salvation. We pray for grace to be faithful representatives of the Master "Till he come."

Fraternally,
DYOLL BELOTE.

ROANOKE, INDIANA

Roanoke is one of our struggling little churches of Indiana, but we thought that some would like to hear from this place, and will report the results for our short service as pastor. The hope of Roanoke just now is her wonderful spirit of fellowship. Everybody is at work. We have no "bosses," we are all in charge together. The things to do, we do, —Pastor and church together. And we are seeing answered prayer.

The last Sunday we served them in 1924 brought a prayer from one of the sisters of the church thanking God for answered pray-

er. A number of those faithful members, whose heads are like the flowery Almond tree in the distance, were made to rejoice. When the Sabbath school, which they had cradled with from 10 to 12 in attendance, went across the 100 mark three times since the pastor is on the field. And December 21, with zero weather we had 115 in Sabbath school with the other two churches giving out their Christmas treat to their schools. And in the evening we had a full house. I think we can seat about three hundred. And the best of attention was given throughout the entire service. On the fourth of January we will begin our revival with the pastor as the evangelist. We want the prayer of the church at large for the blessing of the Lord in this meeting. Pray for me.

H. W. ANDERSON.

MONEY RECEIVED FOR BRETHREN'S HOME

| | |
|------------------------------------|----------|
| Josiah Moss, | \$ 10.00 |
| Orion E. Bowman, | 7.50 |
| Edythe O. Fair, | 1.00 |
| Bessie Sunan, | 1.00 |
| Mr. & Mrs. E. O. Frank, | 2.00 |
| Thomas Gibson, | 4.00 |
| Glenford Church, | 19.22 |
| Nora W. Barnhusel, | 2.00 |
| Jessie Garver, | 1,000.00 |
| Willard Ault & Wife, | 100.00 |
| Mart O. Lybrook, | 15.00 |
| Dr. E. Rinehart, | 10.00 |
| Frank O. Switzer, | 12.50 |
| W. M. S., | 25.00 |
| Wesley Miller & Wife, | 10.00 |
| Cora Wise, | 5.00 |
| Susan Wyman, | 3.00 |
| W. M. S., Loree, | 25.00 |
| A. F. York, | 25.00 |
| J. E. Willheiser, | 5.00 |
| Interest on bonds, | 11.74 |
| W. M. S., Waynesboro, | 25.00 |
| Miss Hulda Barkley, | 2.00 |
| Mrs. M. O. Barkley, | 2.00 |
| Friendly Bible Class, Flora, | 5.00 |
| Mrs. Jackson Hepler, | 5.00 |
| Wm. H. Miller, | 10.00 |

Total,

Many thanks for your generous gifts.

Yours truly,

HENRY RINHEART, Treasurer.

MULVANE, KANSAS

It has been some time since we made an effort to report to the readers of the Evangelist and I am sure that some will be pleased to read a few items from Mulvane, as we are always anxious to get the paper and turn directly to the field news and learn the happenings which gives us great joy. We certainly rejoice with the good people of Highland, Pennsylvania, and say with Paul, "Press forward." Also we are delighted to know that it is possible to have a real revival meeting in Kansas and we are praising God for the wonderful work at Portis, and also at Leon, Iowa.

The Lord has wonderfully blessed us since our last report. Brother Yoder was with us in May and gave us two mighty fine addresses and showed the pictures at night. The

house was filled and the work has showed its effect. We certainly thank God for men and women who are willing to give their lives for the sake of others, and we are sure that his blessings will ever follow Brother Yoder and his family. In July we bid God speed to one of our consecrated young women as she went to the home mission work at Riverside Institute, Kentucky. Miss Agnes Whitted is an exceptionally fine both as a teacher, and as a Christian and she is one who is willing to go all the way with her Lord. Her sweet devotion and consecration to the Lord and to her tasks have made a marked effect upon the home folks, as we are sure they will among the people with whom she works. On December 28, while home on her vacation she gave us a very fine talk on the outline of her work and the general condition connected with the work in Kentucky. This was very inspiring and gave us anxious hearts to accomplish more in the cause. Our Christian Endeavor has taken on new life and they have been doing things worth while. They have made a gift to the Home Missions and helped to pay for a large bill board on the corner of the road which points the passerby to the fact that he will sometimes confess to Christ and bow to God, also made a pledge to the support of a teacher at Riverside Institute. We are sure that you will thank and praise God for this. We have but one complaint to make and that is, we need more room. Our Sunday school has grown to fill the church to capacity and yet they come. Can some one tell us what to do? We are praying that God will open the way that we can have more room that we may be able to teach the pupils as they deserve.

Our Ladies' Aid Society has been accomplishing much in his service this year, making two payments on the parsonage, as well as installing a Coleman lighting system in the church, with many other things of similar interest.

On November 30th, we made an effort to put over a real thanksgiving; letters were sent out to many and invitations given to all members and friends to come with us for a Homecoming and Thanksgiving and we must say that everything was favorable, the day being one of the best of the year. The people came and filled the house and dinner was served on the church lawn. For this we thank the ladies who prepared the bountiful feast which fully satisfied our hunger. But that is not all, after the sermon the offering was called for and the results were above our expectations and was the best ever—ninety-three dollars and twenty three cents (\$93.23). For this we praise our heavenly Father and thank him who prepared our people and made it possible. We know that there are larger offerings by many churches, but both pastor and people rejoice as we remember what the revelator said, "I am he that liveth and was dead and behold I am alive for evermore." Just three years ago when we came here the church was dead. We reorganized with about 30 members, now we have 88 on roll, but not all active. Pioneer work is hard and sometimes people are indifferent, but it is a pleasure to fall the timber clear the ground and build for the Master.

We are anticipating a great time in January, 1925, as we have made arrangements with Brother L. G. Wood of Johnstown, Pennsylvania to lead us in a revival campaign. Brother Wood was pastor here when the church was built some twenty-three years ago. He baptized and married many, as well as administered to those in need of comfort. We feel that Brother Wood is the man to do us good at this time and we are praying that God will use him to his glory and the salvation of many souls and establishing the saved in the faith once delivered unto the saints. We in advance thank the good people of Johnstown Third church for their liberal loan to their pastor.

Brethren, we need your help. We are isolated. We are surrounded with many things that make it difficult to take care of what is in our reach, a little encouragement just now will mean much to the future and strength of the brethren in this part.

We sincerely desire your prayers, and wish for the brotherhood a "Happy New Year."

THOS. F. HOWELL.

WARSAW, INDIANA

On December 18th the Warsaw church enjoyed another blessed visit from Dr. Yoder. This, according to his plans, must be his last meeting with us for at least several years. While we were sorry to bid him good-bye, we are mindful of the pressing need which calls him to his field of labor; and his devotion to the work is an inspiration to many of us who have known him so long. Those who were present at the farewell service which was held for him, received a rich blessing as a result of the hour of praise and good fellowship together; and all were filled with new enthusiasm by the helpful message which he brought to us. We pray that God will continue to bless abundantly Dr. Yoder and his loyal band of workers in South America.

The close of the calendar year marked the termination of Brother Miles J. Snyder's pastorate here, his resignation having taken effect December 31st. Many of the brethren throughout the brotherhood who have a special interest in our local church will share with us the keen regret caused by his going away. While our work together did not extend over a long period of time (it was only a little more than two years), yet we feel that during this time much good was accomplished. The church was blessed in many ways through his ministry, and continues to enjoy a good state of spirituality. For this we are thankful, and much credit is due Brother Snyder for the splendid way in which he labored for the advancement of the kingdom in this field. His preaching was of the finest quality, dominated by one supreme purpose to preach the love of God, and to exalt the name of Jesus. His sermons, always of the highest type, were characterized by profound reasoning and sound doctrine, always true to the inspired Word. He was a sincere and devoted pastor, having an abiding faith in the living Christ. As he goes from us to take up his new work in another part of the Lord's vineyard, we are brought to a fuller appreciation of his true worth. We feel indeed that we have lost a good pastor, the

community a good neighbor, and Warsaw a good citizen.

In choosing a successor to Brother Snyder, the church extended a call to Brother C. C. Grisso. The call was accepted, and we are fortunate in that our new pastor was able to take up his duties on January 1st. Brother Grisso came to us by no means as a stranger, he having already resided in this city for some time. Most of the congregation had already learned to know and to love him, and we anticipate good results from his ministry here. We ask the prayers of God's people that we may always be found faithful to Christ and the church.

ALBERT G. HARTMAN, Secretary.

THE EDUCATIONAL OFFERING

In the report which appeared a few weeks ago, in the closing paragraph which failed to appear, I said that a total of 86 congregations had contributed this year, which seems decidedly too small a number as compared with the whole number of congregations in the brotherhood. When you count the list as it appears below, you will see that I was a bit extravagant with my figures, for there are not that many to report. I said too that in the near future, I meant to give you the list, as I am doing herewith. If the name of your congregation does not appear, it is for one of two reasons,—Either no offering was asked for, or it has not been sent in. It is still not too late to correct such a fault, for I shall be glad to report any future gifts. Following is the list of congregations which made response to the appeal, with the amounts contributed:

| | |
|----------------------------|----------|
| Ashland, O., | \$ 45.30 |
| Altoona, Pa., | 25.76 |
| Allentown, Pa., | 12.00 |
| Accident, Md., | 6.00 |
| Buckeye City, O., | 13.50 |
| Burlington, Ind., | 25.00 |
| Brighton, Ind., | 7.50 |
| Berlin, Pa., | 43.35 |
| Bryan, O., | 50.00 |
| Beaver City, Neb., | 30.00 |
| Carleton, Neb., | 12.90 |
| Campbell, Mich., | 17.00 |
| Columbus, O., | 5.00 |
| Calvary, N. J., | 10.00 |
| Canton, O., | 43.00 |
| Denver, Ind., | 6.15 |
| Dayton, O., | 119.00 |
| Dallas Center, Iowa, | 10.00 |
| Elkhart, Ind., | 150.00 |
| Fairhaven, O., | 17.65 |
| Postoria, O., | 8.50 |
| Flora, Ind., | 39.64 |
| Fairview, O., | 14.50 |
| Falls City, Neb., | 112.62 |
| Gratis, O., | 22.35 |
| Garwin, Ia., | 13.38 |
| Gretna, O., | 21.33 |
| Glenford, O., | 7.00 |
| Goshen, Ind., | 68.37 |
| Highland, Ind., | 5.36 |
| Huntington, Ind., | 9.50 |
| Hamlin, Kan., | 51.56 |
| Highland, Pa., | 22.00 |
| Hagerstown, Md., | 51.05 |
| Johnstown, 3rd, | 11.00 |

| | |
|-------------------------------|--------|
| Johnstown, 1st, | 56.15 |
| Kittanning, Pa., | 25.00 |
| Listie, Pa., | 9.00 |
| Louisville, O., | 40.35 |
| Long Beach, Cal., | 182.00 |
| Linwood, Md., | 8.60 |
| Lost Creek, Ky., | 5.42 |
| Milledgeville, Ill., | 55.00 |
| Mt. Zion, O., | 5.00 |
| Muncie, Ind., | 40.00 |
| Maurertown, Va., | 16.52 |
| Masontown, Pa., | 75.00 |
| Middlebranch, O., | 20.00 |
| Mt. Pleasant, Pa., | 6.50 |
| Martinsburg, Pa., | 75.80 |
| Mulvane, Kans., | 19.50 |
| Meyersdale, Pa., | 58.00 |
| Morrill, Kans., | 46.34 |
| Mexico, Ind., | 9.00 |
| Milford, Ind., | 11.75 |
| New Enterprise, Pa., | 13.00 |
| New Lebanon, O., | 9.00 |
| North Manchester, Ind., | 160.20 |
| Nappanee, Ind., | 20.00 |
| Pleasant Hill, O., | 16.40 |
| Pleasant Grove, Ia., | 4.00 |
| Pittsburgh, Pa., | 200.00 |
| Portis, Kans., | 8.66 |
| Philadelphia, 1st, | 34.94 |
| Roann, Ind., | 27.65 |
| Rittman O., | 14.00 |
| Roanoke, Va., | 12.07 |
| Sidney, Ind., | 14.66 |
| Smithville-Sterling, | 12.00 |
| Sergeantsville, N. J., | 11.00 |
| St. James, Md., | 12.00 |
| Salem, O., | 2.00 |
| Terra Alta, W. Va., | 8.50 |
| Trinity, Va., | 5.30 |
| Tiosa, Ind., | 5.15 |
| Turlock, Cal., | 3.50 |
| Uniontown, Pa., | 150.00 |
| Washington, D. C., | 25.25 |
| Yellow Creek, Pa., | 10.00 |
| Warsaw, Ind., | 11.00 |
| Waynesboro, Pa., | 43.00 |
| Waterloo, Ia., | 90.26 |

If your congregation is incorrectly reported, let me know, and I will be glad to make correction. Send any further gifts, to,

Your fellow servant,
MARTIN SHIVELY,
Ashland College, Ashland, Ohio.

RESOLUTION ADOPTED BY THE FIRST BRETHREN CHURCH OF PITTSBURGH, PENNSYLVANIA, ON THE DEATH OF OUR BELOVED BROTHER SAMUEL HARMON WILCOX, WHICH OCCURRED AT HIS HOME, 330 SOUTH EVALINE STREET, PITTSBURGH, ON FRIDAY, DECEMBER 19, 1924, IN HIS TWENTY-THIRD YEAR, AFTER A LINGERING ILLNESS.

WHEREAS, the life of Samuel Wilcox has been a great blessing and influence for encouragement and righteousness to us, the members of the Pittsburgh Brethren Church, and

WHEREAS, Almighty God, in his infinite and divine wisdom, has taken from this sphere of earthly activity the soul of our blessed brother,

THEREFORE, BE IT RESOLVED, that the members of the Pittsburgh Brethren Church have lost a faithful and loyal brother, and one who will be greatly missed.

AND BE IT FURTHER RESOLVED, that we extend to the family of our departed brother the most heartfelt sympathy of our entire Organization, praying that the love of God and his tender touch of healing shall sustain them in this hour of separation, for we "sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him."

G. M. GARLAND, Secretary.

A DELIGHTFUL ENTERTAINMENT

One of the most interesting, profitable and thoroughly enjoyable entertainments of the Thanksgiving season was provided for members and friends of the First Brethren churches of Loree and Mexico at the Mexico Brethren church last Friday evening.

As a means of raising a part of the yearly Thanksgiving offering for Home Missions, some of the members of the Mexico church challenged the Loree church to a game hunt.

Each church appointed committees and met at the home of M. K. Newman in Peru to decide upon rules and regulations for governing the hunt. Penalties were invoked and fines were imposed. The losing church was to cook the game and provide the feast to the winning church.

Thanksgiving morning dawned bright and clear. Mexico church, headed by Capt. Josiah Maus and Loree church, led by Capt. Davis, went bravely forth to the hunt.

Loree church won with the high score of 12,000 points, while the Mexico hunters scored only 8,000 points. But while the Mexico hunters lost the honors of the hunt, the ladies of the Mexico church won much praise for the delicious dinner they provided of fried rabbit, pigeon with escalloped oysters on the side and numerous other good things to eat. Eighty persons were seated at the banquet table and after partaking of the good things to eat, much fun was experienced by the collecting of the fines for breaking the rules of the hunt.

While the committee did not compel anyone to pay the fines, after such a bounteous feast, everyone became conscience-stricken and promptly paid the fines asked. The Loree ladies wanted to be too formal and wore their hats for which they paid the price of being too stylish.

Walter Shinn and Josiah Maus being 40 years of age, and having no sons old enough to hunt, manfully paid the penalty.

So enjoyable was the entire day's program that Loree church challenged Mexico church for a repetition of the hunt next year and extended the invitation to the Corinth church to join them.

A goodly sum was realized which was equally divided between the two churches.

So ended a perfect day of Christian fellowship for which all who participated in it gave thanks for the blessings of November 27th, 1924.—Peru Daily Tribune.

A MEETING AT MARIANNA, PA.

On October 27 it was the privilege of the writer to go to Marianna to conduct a three weeks' revival for the good brethren of the Highland congregation about three miles from the town of Marianna. Here we enjoyed the hospitality of the pastor and his family. A sweeter spirited home than that of Brother and Sister Remple and their two consecrated daughters, Edna and Verna, would be hard to find. Any congregation is to be congratulated when they can have leadership so prayerfully and so faithfully seeking the guidance of the Lord as do the Remples. They believe the Bible to be God's Word and are not afraid to trust his promises. They believe in the atonement accomplished by the Son of God by the shedding of his own blood in our stead. In these days of apostasy it is refreshing to work with those who are enthusiastically loyal to the whole Bible and to its Christ.

The field here is a difficult one, and yet a promising one. It is promising because here are some who are willing to make real sacrifices and to endure gladly for Jesus' sake. The chief difficulty lies in the fact that some who should be soul-winners are far more interested in the follies of this world than they are in the glory of their Lord. But is this not true of some in nearly every congregation?

One of the features of the meeting was the singing of the Misses Edna and Verna Remple whose duets were a real help. It was also inspiring to witness the baptism by the pastor of some of the converts of the meeting in the near-by stream. The Communion service was also a night long to be remembered. We shall look back with much pleasure to the three weeks spent with these dear people and with their faithful pastor and his family. M. A. WITTER.

ANNOUNCEMENTS

IMPORTANT NOTICE

Inasmuch as I am unable to leave for mission work in Africa at present I would like to hire a good man (preferably a Brethren) to take my place on the farm in my partnership that I may get into a machine shop and get a mechanical training which will serve me well when I get to Africa. I expect to contract to pay what I make through the whole year to the farmer for his season's work.

I would also like to get in touch with a Brethren man wanting a large farm. We don't know how much equity we have. We wait an offer and then see if we can sacrifice to meet it. I am willing to take as little as my partner will. I prefer a Brethren so as to add strength to our local church.

ERNEST MYERS, Williamsburg, Iowa.

THE TIE THAT BINDS

HOWARD-RANK—Mr. Clarence E. Howard and Miss Reba Mae Rank both of Marshalltown, Iowa, were united in marriage at the home of the bride's parents, on November 26, 1924. The bride is the daughter of Mr. and Mrs. Robert Rank and a member of the Carlton Brethren church. The groom is the son of Mr. and Mrs. William Howard. The best

wishes of their many friends go with them for a happy, useful life over the sea of matrimony. Ceremony by the writer. CARL E. HELSER.

OLNEY-JORDEBREK—Mr. Glenn E. Olney of Garwin, Iowa, and Miss Leta Jordebrek of Marshalltown, Iowa, were united in marriage at the Carlton Brethren Parsonage, on December 7, 1924. The bride is a daughter of Mr. and Mrs. Peter Jordebrek of Marshalltown, Iowa. The groom is the son of Mrs. James Olney of near Garwin, Iowa, and a member of the Carlton Brethren church. The best wishes of the many friends of these young people go with them for a happy, useful life over the sea of matrimony. Ceremony by the writer. CARL E. HELSER.

YOUKER-RANK—Mr. Elroy J. Youker and Miss Ruby J. Rank, both of Marshalltown, Iowa, were united in marriage at the bride's home, on December 20, 1924. The bride is a daughter of Mr. and Mrs. Robert Rank and a member of the Carlton Brethren church. These young people will make their future home in Marshalltown, Iowa. The best wishes of their many friends go with them for a pleasant, happy, useful life over the sea of matrimony. Ceremony by the writer. CARL E. HELSER.

IN THE SHADOW

WILCOX—Samuel Harmon Wilcox was born August 21, 1902; and died Friday, December 19, 1924, after an illness of 14 weeks, at the age of 22 years and 4 months. He was the youngest child and only son of Ira C. and Margaret E. Wilcox.

He joined the Pittsburgh Brethren church at the tender age of eleven, and was a loyal and faithful member.

Besides his parents, he is survived by three sisters, Isabel, Eleanor, and Mrs. Irene Rishel.

Services were held at the family residence, 330 South Evaline Street, Pittsburgh, on December 22, 1924, by Rev. A. L. Lynn, pastor of the Pittsburgh Brethren church. Dr. Jacobus, president of Ashland College, also told of the noble Christian life which Samuel lived while a student at Ashland.

The body was laid to rest in a beautiful lot in Allegheny Cemetery.

"Student, Assistant Coach and Christian Gentleman."—Dr. Jacobs.

G. M. GARLAND,
Secretary of the Pittsburgh Church.

CROUSE—Hettie Virginia was born January 24, 1847 and died December 8, 1924 at the home of her son, Mr. Homer Teel of Dunedin. She was aged 77 years, ten months and fifteen days. In January, 1868 she was married to Chester Teel and to this union was born nine children, Mrs. Anna Tuggle of Huntington, Mrs. Ella Shoemaker of Gatewood, Mrs. Ida Garrett of Salem, Mrs. George Teel of Bay City, Michigan, Mr. Walter Teel of Oak Hill, Mrs. Minnie Parker of Akron, Ohio, Mrs. Marion Johnson of Oak Hill and Homer of the home.

Forty years ago she became a member of the Chestnut Grove Church of the Brethren and the passing of the years only added to the love she had for her church. She is survived by her husband and eight children with a number of grandchildren and great-grandchildren. The funeral service was held at the Pleasant View Church of the Brethren and burial in the nearby cemetery. Services in charge of the undersigned.

FREEMAN ANKRUM,
Pastor Oak Hill Brethren Church.

SAYLOR—David L. Saylor of Friedens, Pa., departed this life November 16, aged 54 years. He was an earnest, devout Christian man and for a number of years a faithful member of the Listie Brethren church. Brother Saylor leaves to mourn his young wife, three sisters, Lucy and Adda, who made their home with their brother, and Mrs. Olive Haugh of Los Angeles, California. He was a business man of unusual character and ability and his counsel was sought in matters of importance by the community. Funeral services were conducted by the writer in the Friedens Lutheran church, assisted by the pastor, Rev. E. F. Rudisill and Dr. L. E. Young. The large concourse of people who attended the service gave evidence of the high esteem in which Brother Saylor was held. Another of God's own has been called to the life beyond, but his will continue to live in the hearts of those whom he loved and served. May the Lord bring comfort to the bereaved.

W. C. BENSHOFF.

LONG—On September 30, 1924, Mrs. Estella Long, aged 65 years, went home to glory. She was for many years a loyal member of the Hagerstown church. She left two daughters and two sons. The funeral was held by Dr. S. Long. Funeral services conducted by Dr. J. M. Tombaugh and the pastor.

G. C. CARPENTER.

MOATS—On November 26, 1924 Jessie J. Moats departed this life, aged 33 years. He suffered ill health for many years. He was a member of the Hagerstown church. He leaves his wife and son. Funeral in charge of the pastor. G. C. CARPENTER.

MYER—Noah B. Myer passed on after two weeks' illness on December 12th, 1924, leaving his wife and four children, his father and mother, three brothers and one sister, and a number of grandchildren. He was a man of no hope, but to miss him greatly as all of us. He was a young man of sterling character, a faithful attendant and member of the Flora Brethren church. The large concourse of friends at the funeral attested his splendid life.

SIGRIST—Sarah Sigrist departed this life December 13th, at her home in Brighton, Ind. Her passing was peaceful and her loved ones beautifully laid her away. She had lived to rear her family of two daughters and two sons and to see them all grow to manhood and womanhood. With her husband and the above mentioned family beside the grandchildren surviving her, many friends gathered out of sympathy and respect to cherish her memory in these last services. She was a member of the Brighton church for many years.

UMBERHOCKER—Susanna Umberhocker leaves in her passing to the Spirit Realm on December 14th, 1924, her daughter, Mrs. Sylvester White. She had three sisters and one brother, all residing in this state, and were present at the funeral services. Rev. E. F. Flora who baptized her when she became a member of the Flora Brethren church, assisted in the service. She lived but a Sunday or two of having a perfect Sunday school record of 7 years. This record proves she was a faithful, consistent Christian and has gone to her reward. Above services by E. T. BURNWORTH.

GIBSON—Harry I. was a son of Isaac C. Gibson and of the late Mrs. Martha Florence (Whysong) Gibson, whose death occurred about a year ago. He died Wednesday evening, December 24, 1924, at the Homeopathic Hospital of Johnstown, Pa.

Harry was a student at the Garfield Junior High School. Besides his father, he is survived by a brother, Edwin Gibson. Funeral was conducted from the Gibson home on Westmoreland Avenue, Saturday afternoon by the writer. Burial was made in Grand View Cemetery. L. G. WOOD.

FOX—Barbara Ellen Fox, wife of Elder John M. Fox, was born in Washington township, Miami County, Indiana, February 19, 1862, and departed this life on November 9, 1924, in her old home community, her age being 62 years, 8 months and 20 days. All her life was spent near where she was born except about nine years which was spent in ministerial labors in North Manchester, Indiana, Cambria, Indiana, and Akron, Indiana. She was a daughter of Andrew and Sarah Cunningham. She was preceded in death by one child, Andrew Jacob, who died in 1893. And is survived by the husband, John M. Fox, and four sons, Lloyd A. Fox, Carl E., Daniel A., and Charles E.; also one daughter, Mary Ethel Gable; nine grandchildren and many relatives and friends. She was a charter member of the Loree Brethren church and a faithful worker and a firm believer in her faith. She was a patient sufferer through her 8 years of affliction; seldom complained and ever had a word of cheer for those around her. We do not mourn as those that have no hope, but do believe in the hope of life eternal. Services were conducted from the church by the pastor, C. E. STEWART.

GREEN—Martin Luther Green, after much suffering from hardening of the arteries, passed from this state of time to unknown eternity to be with him who doeth all things well. He was born in Ross County, Ohio, May 21, 1844, and moved to Illinois where he grew to manhood and was married to Miss Jane Kennedy, March 4, 1864. To this union were born seven sons and two daughters, of which two sons and one daughter and the two daughters have died. He was married to Mrs. Mary Schriver May 14, 1920. He parted this life, November 27, 1924, his age being 80 years, 6 months and 6 days. Mr. Green was a real pioneer of Harper County, Kansas, coming to Freepoint in 1883 where he established a home and where he was instrumental in establishing a great religious sentiment. He was a devoted Christian, never weary to lend a helping hand to those about him. He often expressed his desire in his last days to go home where all would be well.

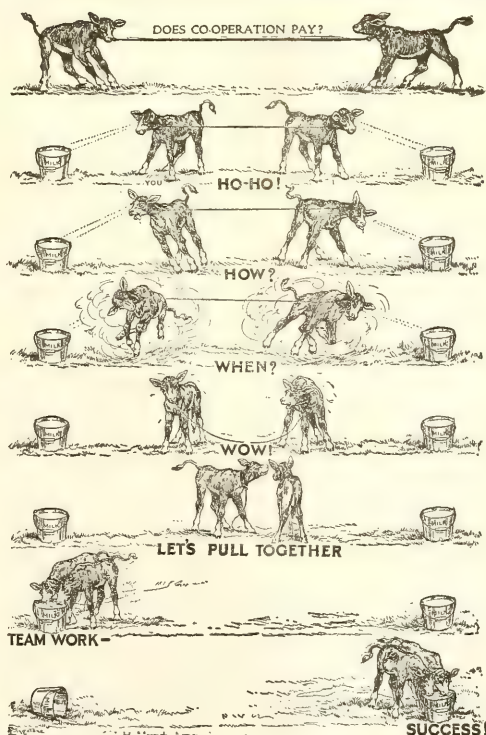
Funeral services were held at the home of his daughter, Mrs. J. H. Mead of Mulvane, Kansas, conducted by the writer who accompanied the remains to Freepoint, Kansas, where it was laid to rest in a beautiful little cemetery. THOMAS F. HOWELL.

VOLUME XLVII
NUMBER 2

JANUARY 14
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



COURTESY, ARMOUR & CO., CHICAGO

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A Generous Offering from Every Church

The Evangelist in Every Home

Sunday School Supplies in Every Brethren School

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Hub Of Our Church Activities

The Publishing House is the hub of our church activities. They all center around it and are vitally dependent upon it. It has the facilities upon which all must rely for the maintenance of popular interest and support. They come to it for the dissemination of their news and the carrying of their appeals. They seek its unifying and informing influences and its power to mould and marshal sentiment. The wide-spread development of spirituality, the building up and defense of the faith and the stirring of the heart with a passionate concern for the promotion of the kingdom of Christ are dependent, next to the pulpit itself, upon the ministry of the printed page.

This is not said to the disparagement in the least of any other activity of the church. This is simply to emphasize the importance of that agency which is the one and indispensable means of promoting all other activities. The printing business as such is not a legitimate enterprise of the church; it can be legitimately conducted by the church only as a means of aiding it in the accomplishment of its work. No church has a right to endeavor to build up a great publishing house merely as a business proposition, but it has a right to build up such an institution if it is dedicated with all its earnings to the propagation of the Gospel. When we engage in the printing business as a means of promoting the work of the Kingdom it loses its secular character and becomes an auxiliary of the church. Indeed it not only becomes a legitimate activity of the church, but in view of the rapid development and wide application of the printing industry to spiritual ends, it becomes an essential and indispensable agency to the realization of the church's largest life and the promotion of every phase of its work. For the widespread and rapid dissemination of Gospel truth the printed page has become the mightiest factor that the church has ever discovered, and its advancement all along the line waits on a wiser, more constant and more adequate use of this means.

Foreign missions has possibly received the most serious attention and the most generous support of any activity of the church. There is every evidence that it rests more heavily upon the hearts of our people than any other phase of our work. But no one who understands that two-thirds of the world has never heard of Christ thinks for a moment that the church is doing too much for foreign missions, or even all it ought to do. The more we understand the situation the more we are persuaded that the church is but touching

the fringes of its great world task. We would if we could stir our people to the last member to incomparable sacrifices and to deeds before unknown. The church cannot be in the largest sense true to the supreme passion of Christ, if it leaves one stone unturned that would discover to it greater power for world evangelization. How may we stir our people more widely to this task and what is the stone we have left unturned? By the larger use of the printed page we may arouse many people who have never yet been moved and by a generous support of the Publishing House we may upturn a stone that has hid from us many large possibilities. It is the printed page that has been the medium through which our people have been called to do the splendid things that have already been accomplished, and it is by the wiser and more far-reaching use of this agency that larger achievements are yet to be wrought. We do not minimize the incomparable influence of the spoken word, but it is many times more expensive and greatly limited in its reach.

Home Missions is the companion of foreign missions, though slightly in the rear in the attention it has received, but it is coming to have an increasingly large place in the prayers and sacrifices of our people. Yet it has not begun to receive the emphasis that it deserves. Our vision has been narrow, our goals have been timidly set, our askings apologetically made and our contributions pitifully small. As a result we have suffered untold loss in membership, splendid opportunities for the building of great churches have slipped from us and in many places we are doomed to a small and dwindling influence. But how are we going to give our people the larger vision and lead them to undertake the larger possibilities along this line? How, indeed! unless we resort to the printed page. But so long as we allow the publishing interests to limp along as if of no consequence, how is the printed page to perform its larger work? How are the people to be more widely reached?

The importance of our educational interests have been steadily receiving increasing recognition, due principally to the influence of personalities and to the voice of the press. The church publications, and especially the church's official organ, have been constantly stressing the claims of the college and seminary to which we look for the training of our ministerial and missionary recruits and the education of our young laity. And it is encouraging to note that the church is awakening to the educational responsibilities that rest upon

it and is setting its face forward. But long strides must soon be taken if the church is not to suffer irreparable and almost fatal loss. Now is not the time to lessen our efforts, to agitate less vigorously, to use the printed page less constantly and widely. It is rather a time to redouble our efforts. If ever a college needed the greatly increased support of its constituency, Ashland College needs it right now when it stands on the threshold of a great and influential future, which it may presently enter if only Brethren people will bestir themselves to the doing of a really big thing in the way of supplying endowment and new and much needed buildings. But how can we reach the people more widely than we have? How can we speak more efficiently and effectively with the printed page than we have? We have exhausted our every present resource to make our appeals effective. But greater resources will make possible greater efforts and more effective means. Greater support of our publications will make possible a wider reach of their messages. An unincumbered Publishing House would make possible a more generous use of the printed page. The growth of the church's publishing interests is essential to the growth of every other general interest of the church. And it is true for reasons that are very fundamental that the other interests cannot go on growing out of all proportion to the publishing interests. The development of these interests must go forward with the rest, or all will soon reach a standstill.

We might consider any other general interest of the church that might be suggested with the same conclusions. The Benevolent work of the denomination has made commendable progress. We have been steadily raising the pensions to aged ministers and have built a beautiful home for the aged. In the accomplishment of these marks of progress the church press has been a large factor. And in the attainment of the goals yet to be reached the press must play an important part. Whatever line of interest we investigate that requires co-operation and united effort on the part of widely separated peoples, we find the printed page indispensable to the accomplishment of the ends in view. Not even a denominational consciousness can be maintained without a church paper, nor the perpetuation of church practices, nor a harmonious interpretation of the Word. Among any people and from every standpoint the church press is found to be essential to the life and progress of the church, but especially should such necessity be evident among us who are so widely scattered from the Atlantic to the Pacific and from the Gulf to the Lakes. If we are to maintain any semblance of denominational unity, and if we are to perpetuate in any worthy way the distinctive spiritual values for which we stand, we must cease to neglect, as we have too long been doing, our publishing interests. We must make larger use of the printed page and increase the facilities for making it that it may offer a still more extensive and efficient service. And remember that in very truth the Publishing House is the hub of all our denominational activities. Adequate support here will increase the chances of success all along the line.

EDITORIAL REVIEW

Dr. Shively makes his first White Gift offering report on Sunday School page.

Dr. M. A. Witter reports a very successful and helpful "Watch-night" service in his church at West Kittanning, Pennsylvania.

Brother John Parr, pastor of the church at Berne, Indiana, wrote a special note to us recently saying that he and his people were more than pleased with the services of the Gospel Team from Ashland College that visited that church over the Christmas holidays.

The attention of Christian Endeavorers is called to Prof. Garber's suggestions for Christian Endeavor week, and Miss Spice's report of pledges to the Kentucky work. There is need of still more societies to line up back of this missionary undertaking.

Our correspondent from North Vandergrift, Pennsylvania, reports thirteen additions to the church by baptism, as a result of a campaign held by Evangelist Harry H. Rutchel. The church also received encouragement and help from a visit by Brother M. A. Witter.

In a communication from Attorney Orion E. Bowman, who is superintendent of the Sunday school of the Brethren church of Day-

ton, Ohio, we learn that the school closed the year with an average attendance of 697, the largest in the history of the church. The school's total enrollment is 1653, being the largest school in Montgomery county of any denomination. The church is now in the midst of a great revival campaign, with Brother E. C. Miller as the evangelist. Dr. Bell has been unanimously chosen as pastor for another year beginning the first of next September.

Brother W. I. Duker reports thirty confessions resulting from the evangelistic campaign which Dr. Beachler the evangelist reported last week. It was evidently a mutually pleasant experience for pastor and evangelist. The Elkhart work goes forward in its usually fine, aggressive way in all its departments.

Brother Z. T. Livengood says the work is starting off auspiciously at Lanark, Illinois, under the leadership of Brother Charles W. Mayes, who graduated from Ashland College last spring. As a result of a union evangelistic campaign thirteen were added to the church by baptism. Brother Mayes' musical ability is being given an opportunity to prove itself in his first pastorate as it did while he was in college.

From the First church of Los Angeles came recently the sad news telling of the death of Elder Isaac Ross, who for many years lived in Ohio, but who for a number of years has resided in Los Angeles. His death occurred on December 17th, 1924 at a little less than 77 years of age. He held several pastorates in Ohio, and also served churches in other parts. Further information concerning his life and decease will be given in a later issue of The Evangelist.

Brother Thoburn C. Lyon, the consecrated pastor of the church at Washington C. H., Ohio, reports that the work was somewhat revived and one new member added by baptism and one reconsecration received as a result of a three weeks' meeting conducted by Brother Robert F. Porte of Pleasant Hill, Ohio. The field has suffered considerably as a result of changes such as are taking place in many country communities but the pastor and "faithful few" are working bravely on.

The Pittsburgh church reports seventeen confessions of Christ as a result of a "Decision Day" held on the Sunday preceding Christmas. They installed and dedicated a fine new pipe organ recently in response to a revival of interest in music, and doubtless the new organ will inspire still greater devotion to church music on the part of their choir. The church also was re-decorated inside. These are evidences of the steadily growing interest and activity on the part of these good people under the able leadership of Brother A. L. Lynn, the pastor.

We received the sad news through a communication from the secretary of the First church of Philadelphia that on January 4th of this year our aged brother, Elder E. E. Roberts, passed to his reward. Brother Roberts was a charter member of the Tenth and Dauphin Street church and was a great missionary in that city. Evangelist readers will remember him for his valued communications, many of which were styled, "Lessons from Life in a Great City." We hope to receive further and fuller information concerning the life of this noble man, for the benefit of his many friends.

Dr. C. F. Yoder, who makes his final report from "Under the Northern Dipper" for a time, recently concluded his visitation of the churches, which has taken just a year and during which time he made 315 addresses. Besides on his last Sunday in Ashland he preached in the college chapel in the morning and in the afternoon to a great union mass meeting in the large Methodist church which was packed to the galleries and doors. He and his wife and son Robert, left on the 12th for New York, they were to meet Miss Hannah Nielsen, who is to go with them to help in mission work in the Argentine.

The deportation of the Christian minorities from their former homes in Turkey has not yet ended. Hundreds of people having long been held at Turkish ports are now from time to time finding means of transportation to Greece.

Surely there is need that much more of America's wealth be given to preserve life to this ceaseless flow of refugees. But oh, when will the conscience of America become Christian and unselfish enough to cause the Government to speak out against the atrocities of the atrocious Turks!

Ashland Theological Library
Ashland, Ohio

GENERAL ARTICLES

The Future of the Brethren Church

By W. S. Bell, D. D., President Publication Board

This is a subject that concerns every true and loyal member of our beloved fraternity. It can be answered in a very brief statement—The future of the church depends largely on what its membership under God wills to make it. The Brethren church has a wonderful future, if we as a body measure up to our opportunities, the message that God has entrusted to us and to the leading of the Holy Spirit. We are only in the beginning of big things, the infancy of a wonderful future and great achievements for the Kingdom, if we will only consecrate ourselves to the work, by sacrifice, money, talents and service.

One of the Greatest Agencies

One of the greatest agencies in our age to voice God's message, to evangelize, unify and educate, is the press. To cripple and hinder the work of our publishing interests is suicide. If we expect to grow into a strong functioning body, it is imperative that our printing institution be given our best support and that the printed page speak the message of the church. If we had no Church Paper—What? If we did not edit and publish our own Sunday school literature—What?

Losing Time and Opportunity

We have a very limited literature. We should have more tracts and books. We should have more illustrations in our regular publications. We have the ability and willingness, but are limited on account of funds. The isms and fad religions of our day are growing numerically, not because of their teachings, as much is due to their being great propagandists. Christian Science and Seventh Day Adventists crowd their literature to the front and get it before the people on every turn. Will we ever learn?

A Call to the Brethren Church

This is a call to the Brethren to come to the aid of your Publishing interests. Our requests are reasonable, important and deserve the support of every loyal member of the church. No congregation should fail to show its appreciation and support to this important work.

A Twentieth Century Miracle

That's what our Publishing House is. A few years ago, with only broken down equipment and inadequate facilities. We have struggled along under the efficient management of R. R. Teeter until today we have a modernly equipped Publishing House, that puts out a class of work that shows up well with the best publishing houses. Along with this we have acquired one of the best properties in Ashland's busi-

ness district, bought on nerve and faith without any money, which is worth at least \$20,000.00 more than what we agreed to pay for it. It has been under the blessing of God and good management that this wonderful progress has been made.

The Present Need

The Publication Board is making a reasonable request of the churches of our fraternity to help pay for the building. We have given place to other pressing needs, in their appeal for help from the church at large and have got along the best we could. We feel the time has come that our publishing interests should have consideration. What we want, is help to pay off the debt of the building. SUNDAY, JANUARY 25th, is the day that has been set aside for our churches to take up an offering for the liquidation of that debt. We are publishing the Evangelist at a financial loss, the deficit of which is paid out of the general business. However we are not asking for help to run the business, but to pay for the building—EVERY DOLLAR GIVEN ON PUBLICATION DAY WILL BE USED IN PAYING FOR OUR BUILDING.

Show Your Appreciation

Do "your bit" on PUBLICATION DAY by investing a few dollars into a business which is yours, which will bring large returns for the church. MAY NO CHURCH FAIL TO TAKE AN OFFERING ON SUNDAY, JANUARY 25TH, OR AS NEAR THAT DATE AS YOU CAN. Let us pull together and place this important agency of the church to the front, free from all debt.

Dayton, Ohio.

Publishing House Day

The Last Sunday in January

1. A Generous Offering from EVERY CHURCH to help pay for our New Publishing House.
2. A twenty-five percent INCREASE in Evangelist Subscriptions, if the paper is not on your church budget.
3. Brethren Sunday school literature used in EVERY BRETHREN SCHOOL.

Plan to make the Day a Great Success.

Have You Ever Made Such a Good Investment?

By A. H. Lichty

Formerly Business Manager of The Brethren Publishing Company, now Vice President of The Colorado Fuel and Iron Company

Five years ago The Brethren Publishing Company purchased a well located three story business building in Ashland. Those who should know the facts tell us this same property if sold today would bring double its purchase price. A one hundred per cent gain within four years means twenty-five per cent increase in value per year on the purchase price. Most of us individuals do well if we can secure an annual return of six or seven per cent upon our own private investments.

The Brethren church through its Publishing Company is benefitted by this remarkable increase in values. Her

Publication Board and the Business Manager of The Publishing Company merit hearty commendation for their wise and far sighted action in making this purchase. They deserve from the church at large a substantial expression of appreciation, and a vote of renewed confidence. I think of a very practical way that this can be done and will mention it presently.

Fortunately, The Publishing Company has had ample room for its growing need since making its home in this building, and has also had additional space available for rental which brought in something over three thousand

dollars during 1924. This is evidence of good management on the part of those who acted for The Brethren church in the matter.

The present management of the Publishing Company deserves much credit for adding approximately sixteen thousand dollars worth of new equipment, such as printing presses, folders and intertypes during its term of service. Most of this has been paid for.

The above three evidences of good business management surely must commend themselves to successful business men and women.

The Publication Board now wants to free its present home from all indebtedness. It ought to do this because the income from the building should be used first to keep the property in good repair and second to help meet the necessary expense in maintaining a high standard of quality in the religious literature it turns out.

The Board and its Business Manager tells us that this debt of approximately \$18,000.00 should be entirely paid off now, for the best interests of the Brethren church and her own literature. They have long since, and repeatedly, demonstrated their sound business judgment. No one questions in the least, their unwavering loyalty to the Brethren church and her best interests. To do, therefore, what they now ask, and do it cheerfully, will not only be a vote of practical confidence but will also more permanently establish this highly necessary work of the church itself.

Some added reasons why the \$18,000.00 debt should be paid:

I. The Publication Board has constantly helped itself. It has made very few appeals in past years, and then only in times of real need.

II. Paying the debt will stop interest payments and allow all such funds to go directly into useful service.

III. It will enable the Publication Board to use the net income from the building in ways that will directly serve the brotherhood rather than cause a long drawn out application of net earnings to debt paying over a period of years.

IV. It will help guarantee a continuation of the present very moderate prices for Sunday school supplies and other denominational literature in the future because the net earnings from the property will no longer need to be applied on the debt. To make it possible to maintain present prices will directly benefit many thousands of folks within the brotherhood every week of the year.

The Publication Board members serve the church without pay. They carry many responsibilities and sometimes anxieties, all because of their love for the church. Here is an opportunity for the church to say to those men in a very practical and encouraging way, "Thank you! We appreciate your unselfish service and we have confidence in your business judgment."

Denver, Colorado.

Support That Institution On Which All Others Depend

Your Publishing House through Its Publications is the servant of every interest of the church. Help to enlarge its service by using its publications and making a generous offering to

Free Its Home of Debt

Caring for Our Own

By Dyoll Belote

Former Business Manager of The Brethren Publishing Company

Every year at our District and National Conferences we are assured by representatives of the Publishing House that we must help support the Publishing Interests. It is not that we are ignorant of the needs of that institution that it must repeatedly ask for contributions toward the upkeep of the same. Personally I believe that with many of the "Brethren" it is a half-way veiled suspicion that the business of the Publishing House is not managed in a business-like way and that such is the reason there must be periodical appeals for help. In fact I recall having one brother plainly tell me that such was the case when I was making a canvass of the brotherhood a few years back. And said brother told me he "knew" the institution could be so managed as to make it pay.

Now it is not much use to try to "tell" folks anything who already "know" so much, but for the benefit of us all I want to quote a brief paragraph clipped from one of the leading religious journals of the country, and concerning the experience of one of the greatest protestant denominations with reference to the financial end of its publishing ventures. Let those scoff at the business acumen of the Methodist Church who are skeptical, or "know" all about such things, but those who have tried to handle the affairs of a denominational publishing house also "know" some things that they are not likely to forget. Following is the quotation from the Board of Christian work of recent issue:

"In recent years the problem of conducting a church paper so as to make it pay its way has become increasingly difficult. "The Central Christian Advocate," a Methodist weekly published at Kansas City, Mo., reports that the loss on periodicals published by the Methodist Church in the United States during the last quadrennium

was \$767,346. Some of the losses quoted were \$101,598 for the "Epworth Herald"; \$48,498 for the "Western Christian Advocate"; \$65,321 for the "Northwestern Christian Advocate"; \$132,196 for the "Christian Advocate" published in New York; \$45,135 for the "Christian Apologist," and \$28,615 for the "Methodist Review." The paper reporting showed a loss of \$101,362."

Now there is no use in trying to argue ourselves into the belief that we are so much smarter than other folks. (No reflection on the Business Manager—beside, he asked me to write this, and I've been in his shoes). If the Methodist church has to build up a commercial printing business in connection with the publishing of the church's literature—and it has thousands of patrons to our tens—then why should our church choke at the mention of raising a small amount to help provide our publishing agents with a plant where they may be enabled to do the commercial printing necessary to help patch out the deficit from putting out our church literature?

I am to limit my dissertation on this matter to a certain length, so I hasten to say that in my judgment the great need of the Brethren church is for a group of generous, (hilarious) givers. The Brethren church has had but few really munificent gifts to any of her enterprises—and she numbers some rich folk among her membership. Dribbling away at a twenty, or fifty, or a hundred thousand dollar debt with five and ten and one dollar gifts will discourage even great denominations. When the Brethren church succeeds in finding those among her membership who will take up a matter like the financing of the Publishing House and underwrite the debt themselves, not for the glory they will get out of having their name printed in the paper (and their picture too), but because they

love the Lord Jesus Christ and believe that the printed page is a mighty factor in the dissemination of the Gospel, we shall be freed from the pestilential annoyance of an offering of a dollar or two from each of our members every

new moon, and we shall have some time and effort to be spent in doing some really great things for the Kingdom of our God.

Uniontown, Pennsylvania.

A Golden Opportunity

By C. F. Yoder, Ph. D., Former Editor of Brethren Publications

On visiting the Brethren Publishing House building recently I noticed an announcement with the above heading calling for co-operation to reduce or cancel the balance due on the magnificent plant where the Brethren literature is now published. Having spent four happy years as editor in the days when there was only one editor for all the various publications, and the printing was done in the basement of the college, I can appreciate the progress that has been made in securing the fine three story building now occupied and filled with modern machinery. It was a splendid vision and act of faith that made this possible, and I am sure that the church will respond with like enthusiasm. There is no more important branch of our work. My own tour of the churches has occupied a year and has been well worth the cost to obtain the personal touch with the churches, yet I have spent an hour or so with each church while our literature comes every week with messages enough to occupy several hours. And these messages can be preserved or passed on to others.

There is much truth in what the priest's paper in Rio Cuarto said about our tracts when he ordered people to

burn them. He said, "If you refuse to receive them they will be given to some one else. If you throw them down, some one else will pick them up. If you take them home, and leave them the other members of the family will be tempted to read them. If you throw them down in your office they will remain patiently waiting for the time when for pastime or curiosity you will pick them up and read them. The only thing is to burn them." However, the people do not burn them and we scatter thousands of them on the streets, at the stations, and everywhere that people gather. If all the pastors at home would use printed propaganda as persistently as we do on the mission field I believe that hundreds would come to believe the Scriptures as we do by that means.

The Publishing House is a light house for the church. It is a community house for the brotherhood. It is a filling station for the pilgrim travelers. It is a clearing house for the thinkers and a rest house for the weary. It has made a record that compels confidence and asks very modestly only what it should be a pleasure to give. Let January 25 mark a red-letter day in its history.

Our Publishing Interests

By George F. Kem

Member Publication Board, and Vice President (Dayton) City Trust and Savings Bank

The Brethren church is to be congratulated upon the gratifying growth made by our Publishing interests, both in the class of literature they are able to furnish and in a financial way.

One of the most essential things for a church to have next to that of an educated ministry is that of a virile, well edited and spiritual church literature with publications adapted to every department and organization of the church.

We know to have this, first of all this literature must be well edited. We have an editorial staff serving us capably and devotedly in the person of Brother Baer for the "Evangelist" with associate editors Brother J. Allen Miller of Ashland, Ohio, G. W. Rench of South Bend, Indiana, and A. V. Kimmell of Whittier, California.

We have as editor of our Sunday school literature Brother Quinter M. Lyon whose scholarship and devotion to his work is such that we may justly feel proud of our Sunday School Publications.

We should not fail in passing, to recall the many years of faithful service of that veteran editor of our Sunday school literature, Brother A. D. Gnagey, now retired, and the spiritual inspiration he instilled into every page of this part of our literature during the many years when this work was largely a labor of love.

But we should remember that a chain is no stronger than its weakest link. No modern newspaper could live a month if it was not from income received from the sale of high priced advertising space, which if our church publications are to maintain their spiritual power must be largely barred or commercialism will submerge the real motive for which these publications exist.

However strong the editorial staff of our publications may be they would be for naught if the financial foundation to support them is not properly maintained.

The financial resources of our Publishing Company has shown remarkable growth under direction of our able Business Manager, Brother Teeter. I note from the financial

statement of the Company furnished from time to time that the resources of the Company in 1915 were \$2,058.15 at the end of the past fiscal year these were \$57,347.18 from which must be deducted a mortgage indebtedness against the building of \$20,225.00 leaving net resources in excess of \$36,000.00.

Now I wish to say a word about this splendid property owned by the Company. The writer made a visit there recently, and I find it located near the center of the city of Ashland, of brick and concrete construction, of splendid appearance and design. The whole down floor is occupied by the offices and work rooms, the upper floors are occupied by rental apartments.

Last year in addition to giving free rent for the Company's work the building brought a rental return of \$3,169.25, certainly indicating a valuable property carried on the financial statement as an asset item of \$36,000.00, but worth in my judgment nearer \$50,000.00 and I am doubtful on present day construction costs if the land could be purchased and the building erected for a sum which would be considerable in excess of \$50,000.00.

Now the church at large owes quite a debt to our publishing interests and those who have sacrificed so greatly to place them on such a splendid foundation.

What better thing could we plan to do by means of our publication day offerings than to pay off the debt on this building so that the full income therefrom could go each year to augment the usefulness of our church literature instead of being required as at present to use over \$1,200 of this income to pay interest on one indebtedness?

We trust that each member will give this serious consideration and contribute liberally on publication day that our mortgage might be paid off and the interest used to give us the greatest church literature of any church in the United States.

Dayton, Ohio.

The Gambler's Conversion

By J. T. Mawson

One of the worst bits of luck that ever happened to him, so thought the man whose story I write, was when his wife turned religious; really, she had found the Lord Jesus Christ to be her Savior and her Friend, but he did not understand it like that at the time. Everything was changed. He had had a large room built in his new house for jazz-dancing, card parties, and the like, and she could no longer join in that sort of thing, and what could a man such as he was do with a wife like that? Then he was a gambler: the race-course drew him as the magnet draws the needle, and his wife had not minded going with him and having a flutter on her own account in former days, but she had also given that up. He was so enraged that he told his friends that it was his intentions to turn her out of the house.

His house was quite close to the race-course, and the races were on. He hurried home from business at noon, hastily swallowed the lunch his wife had prepared for him, and dashed off to the course to carry on in his usual way. And his wife went to her room, and kneeling before God prayed for her husband, and asked that he might lose his money, for she thought that the only way in which he could be cured of the gambling fever.

When he got on the course he found his friends crowding the bookmakers to put their money on the horses. They seemed to be backing every horse in the field. Instead of joining them as usual, he stood back and watched them, and almost involuntarily said to himself, "What a pack of fools," and then added after a moment's thought, "and I am one of them." God was answering the wife's praying on the spot, and doing better than she prayed, for he there and then lost all interest in the horses, and wandered off the course without making a bet, a thoroughly wretched man.

He was a mystery to himself. Why couldn't he sleep at night? He laid the blame upon the wife, and would get up and drink and smoke and rampage about the house swearing, and then return to bed ashamed of himself and yet more angry because of that which had come into his house to mar his pleasure.

The Christian wife had some new friends, who loved the Savior and believed in prayer. She invited them to her house one afternoon in order to make definite and earnest prayer to God that he would at once break down her husband's rebellious will and save his soul. The prayer was to continue from 3 to 4. He was posting his cashbook in his office in the city, completely ignorant of what was going on at home. When he had finished—it was 3:55—he threw the book away from him, and exclaimed, "My God, I've reached the limit. I'm done; something's got to happen;" when suddenly in that quiet office a voice, that seemed to him to be perfectly audible, said in his ear and heart, "Art thou stronger than God?" Ah, that was the point; he was fighting against God, wrestling hard against God's determination to bless him. He was flinging God's mercy in his face, thinking that he was stronger than God, that was the cause of all his misery. Filled with awe as a result of the voice that he had heard, he buried his head in his hands and said, "God forbid that I should pretend to be stronger than he."

That evening at tea he was very quiet, but presently he asked his wife, "Does God speak to men today as he used to do?" "Sometimes," she replied. "Then," he said, "he spoke to me at 4 o'clock today," and broke down utterly. He had reached his limit in a different way from what he thought. He was done in the fight he had been waging, and something did happen, the greatest and best thing of all. His wife, converted only six weeks herself, told him of her Savior, of his grace and love. She told him how upon

the Cross of Calvary he had died for sinners such as he was, and that his precious Blood could wash him clean of every stain of sin in God's sight. It was a simple sermon that she preached to him, and from the heart; very different from the polished, passionless, and powerless sermons that are preached from many pulpits in the land today, but it was effectual. He saw the way of blessing, bowed his knees before God, and there and then confessed himself to be a sinner indeed, and put his whole confidence in the Lord Jesus Christ for salvation.

I heard him, in the very room in his house that had been built for jazz dancing, telling the story to nearly fifty people. With a face radiant with joy he told them of Christ as a Living Savior, whose Blood had cleansed him, and whose love had satisfied him. A happy man is that erstwhile gambler, and a happy family is his, for his whole house has believed the Gospel, as did the house of the jailer at Philippi.

I pass on the story for the sake of some who may be seeking in vain for satisfaction in the excitement of a life of pleasure. The end of these things is death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 6:23; 5:8).—The British Evangelist.

The "Evangelist" Makes An Appeal with the Consent of the Editor

I am your official church paper.

This month I celebrated my forty-seventh birthday.

Through all these years I have been serving your every interest.

I rejoice in that I am appreciated by so many of our people.

Many of your churches are on my Honor Roll.

And a goodly number value me enough to send me into every home of their membership.

There are many isolated members who are eager for my weekly visits.

But still I wonder why many others do not show any appreciation of me.

I do so want to come into every home of the brotherhood.

I want to come into your neighbor's or your friend's home.

Will you urge them to subscribe for me?

I will brighten every home and help to shape its ideals.

I will guide your family worship and deepen your devotional life.

I champion the Whole Gospel as the Brethren understand it.

I encourage love for and loyalty to the Brethren church.

I am the mouth-piece of our Program directors and denominational boards.

I bring news from all the churches and mission fields.

I serve the Sunday School and Christian Endeavor.

I boost every brotherhood interest.

I am the servant of the local church and have been called "the pastor's loyal assistant."

I stand for righteousness, freedom and truth.

I want to find a welcome into many homes that do not know my value.

Will you not introduce me to other Brethren homes?

Mr. Pastor, will you not speak a good word for me from your pulpit and endeavor to take some new subscriptions?

THE BRETHREN PULPIT

The Fool's Four-Fold Mistake

By J. I. Hall

Scripture--Luke 12.13-21.

This parable teaches how short and transitory life is, and that riches are of no avail for prolonging it. And the absolute duty of all, both rich and poor, to be rich toward God. The rich farmer of this parable in his indifference to his soul's interest fairly represents the worldlings of all the avocations of life. He preferred his body to his soul. He seems so bestial, so ignorant of the soul's goods that he pledged it only the foods of the flesh. The devil does not now deceive him by saying that he shall surely die, but tells him of long life with the kind of pleasure he loves. He lived as though he would never die, exposing his soul to all the horrors of sudden death. Thousands of men and women are doing the same today. The four fold mistake of the man that the Word calls a fool is:

First, he did not realize the true gauge of the worth of life. He valued his days by the money he could make in them. He didn't seem to realize that God was the giver of his wealth. So he seems to appropriate all he had to himself. He thought of all he had and, his life of worldly ease in terms of eating and drinking and merry making. He counted these things as food to the soul.

It seemed to be a foreign thing to him that this soul of his would be required. It appears that he had turned his back to everything that is true to a real life, in the home and community. He didn't realize that true worth is composed not of riches but quality of character. He did not realize that rich men may die paupers, I mean soul paupers—Men not rich toward God. Personal worth is worth more than riches or education. To be a real child of God should be the supreme aim of everybody. If a man should gain the whole world and lose his own soul what would it profit him; He could not give it in exchange for his soul. We must live ourselves into the kingdom. There is no possible chance of buying ourselves into it.

Second, he did not use his money or his overabundance aright. He had more than he needed and did not use it aright. He should have accepted Jesus as his guardian. But he thought of building larger barns. He should have let Jesus in that he might have had a bigger soul. But the Spiritual gloom of barrenness had besieged his mind. The

darkness of avarice had blinded his carnal heart. A captive and slave to his wealth! How awful for a man to heap to himself the awful doom of the unfaithful; for crowns are ready for the faithful. I urge that we hold on to things of earth very loosely, but cling to all that will bring to us eternal joy. Yes, cling to the Mighty One.

Some one has said that money is a test of character. For a godly character will measure the manner of his getting, saving, spending, giving, taking, lending, borrowing, and bequeathing which shows the real character.

Third. He made a mistake as to the true way to be merry. This man talks in a strange way to his soul. This will I do. How boastful he speaks of his barns and his fruits as though he, and he only, had any share in producing them. Any right of ownership in them. In fact he left God entirely out of his business and his life. How thoughtless for any one to choose such a course in life! It seems to be all I, I, I. His aims are all selfish as the devil could make them. He blindly accepts and goes on eating and drinking and in the business of merry worldliness — possibly dancing, drinking and having a frolicsome time in general. He made no provision for others. He possibly thought he was kind but his ideals of life were very low. Oh, yes, indolent ease, eating, drinking, and, as his ideal ran, having a fine time. He had no pity for the sorrow of others, no charity for the aged and poor. All these things that bring real joy to life were forgotten.

Fourth, he was mistaken as to the length of his life. He thought of many years. He had but one day left. He had a good title for earth but no lease on life, and no title for heaven. His poor, lost, shivering soul crept out that night to appear before the

Judge with a lost name, for God calls him, "Thou fool." He comes before the Judge with a lost soul, with a lost world, for he had to leave it all behind him, and with a lost heaven, for in heaven he has laid up no treasure.

In my own experience I have known quite a number of people, both men and women, to act just like the fool of my text. Then I have known other sinners who depended on what they had done in charity to their fellowmen to save

OUR WORSHIP PROGRAM

MONDAY

A GOOD DESIRE—Rom. 10:1-4.

Pray that your desires may be right that your prayers may be real.

TUESDAY

THE GRACE OF GOD.—Tit. 2:11-14.

Pray for a sufficient measure of the grace of God to enable you to "deny ungodliness and worldly lusts" and to "live soberly, righteously and godly in this present world."

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the Scripture printed under "Our Devotional." If you cannot attend the church prayer meeting, invite in friends and have a prayer meeting in your home, asking one person to read the scripture, another to read the "Meditation," and others to pray.

THURSDAY

THE GOOD SHEPHERD—John 10:11-28.

Pray that your life may be wholly submissive to the leading of the Great Shepherd.

FRIDAY

FAITH AND UNBELIEF—Num. 12:17-33.

Pray for the faith to press on and bear fruit and not be unbelieving and barren.

SATURDAY

ZEAL REWARDED—Luke 19:1-10.

Pray for a zeal in seeking the presence of Christ that will surmount every hindrance.

SUNDAY

THE CHURCH IN THY HOUSE—Use the text of the sermon published herewith for your meditation. If impossible to attend church worship, invite friends to join in worship in your home, asking one to read the scripture, others to offer prayer, and another, who is a good reader to read the sermon. Intersperse with familiar hymns. *—G. S. B.

them, but at the same time they had been as foul-mouthed as the devil could make them, refusing for years to accept Jesus as their personal Savior. Jesus said, He that denieth me, him shall I also deny. At the judgment many will lay great claims to what they did but Jesus will say, I never knew you. That will be a sad moment for all such. Life is too short at best to live a life not pleasing to the Lord.

A minister who was visiting met on his walk three young men with axes on their shoulders. He stopped and talked with them. Two appeared somewhat serious; the third, a gay, frank young man, replied, "You see sir, that splendid white house on that farm yonder?" "Yes." "Well, sir, that estate has been left to me by my uncle and we are now going to do chopping in the woodland that belongs to it. There are some debts on the estate which I must settle before the farm can be fully mine, and when I have cleared it of these I mean to become a Christian." "Ah, young man," said the pastor, "beware, you may never see that day: while you are gaining the world, you may lose your soul." He said, "I will run the risk," and they parted. The three young men went into the woods and this daring procrastinator and another commenced felling a tree. A dry, heavy limb hung loosely in the top and as the tree was jarred by the successive strokes of the axe, it quitted its hold and fell crashing through the branches on the head of the young heir, and stretched him on the ground, a lifeless sinner. How foolish this young man acted. His pleasure like the rich young fool was short lived. Why should a man neglect to put first things first? Seek first the kingdom of God and his righteousness and all these things shall be added unto you, yes, all the things that make for real manhood and womanhood—all the graces of our Lord and Master.

Martinsburg, Pennsylvania.

OUR DEVOTIONAL

Our Loving Heavenly Father

By Herman Koontz

OUR SCRIPTURE

After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name (Matt. 6:9). For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness and all these things shall be added unto you (6:32, 33). And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses (Mk. 10:25). Be ye merciful, even as your Father is merciful (Luke 6:36).

OUR MEDITATION

Jesus loved to speak of God and Father. Concerning his own relationship with God he constantly spoke of him as MY FATHER. "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Truly there was that union between Father and Son that is far closer than the union between our earthly fathers and ourselves.

He also placed his followers in this great family by teaching them to pray to God, calling upon him as their FATHER. It is an easy thing for us to lightly pray to God calling him OUR FATHER and to confess to the world that he is the great Heavenly Father; but it is a hard matter for us to firmly root in our hearts the belief that his relation to the Christian is even closer than the blood relation between an earthly father and his children.

A loving father promises to grant our requests in so far as he is able, if the answering of them benefits us. Our

Heavenly Father promises to grant our requests if we come to him in faith, believing that we shall receive, if the request is according to his will and for our good. We accept gifts from our earthly fathers considering such a thing as a natural course between kin. But we cannot understand how it is possible for the Heavenly Father to grant those requests that are made in the name of his Son. Yet we have the direct statement of our Lord, saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." For, says Jesus, not a single one of you would give your son a stone if he would ask for a loaf; or would give him a serpent if he would ask for a fish. Then if you, being of an evil nature, will give good things to your children, can you not see how easy it is for your Heavenly Father to give good things to those who ask him?

When we can grasp the significance of having a God who is a loving and kind Father, yes infinitely more kind and loving than our earthly fathers, we will be more willing to throw ourselves unreservedly upon him, taking to him our troubles and sorrows. There will be a simple belief in a Father who DOES answer prayer. Finally there will be a full hearted desire to serve him in deed as well as in word.

OUR PRAYER

Loving and gracious Heavenly Father, we long to draw closer unto thee and to learn more of thy ways. Without thee we are as orphans, alone and wretched. With thee watching over us and guiding our footsteps, we can travel the road of life rejoicing. We know that if we but trust and obey our lot is not to fear. Thou hast surely given us promises, sealed by the Blood of thy Son. Make us as the little child who ever trusts and believes. Amen.

Ashland, Ohio.

CHRISTIANITY A PRACTICAL THING

Christianity is the most practical thing on earth. The only trouble with it is that so many folks talk about it who fail to put it into practice. But anything that will affect life as definitely as does the religion of the Nazarene is practical. When a religion takes a drunkard and makes him sober, a thief and makes him honest, a wicked man and makes him good, then it is practical.

And, after all has been said, this it is that counts most in the extension of the Kingdom of God among men. We are living in an age where all theories must be severely tested. The scientist takes his speculations into his laboratory and puts them to the test. It is there that they stand or fall. So it must be without religion. It must stand the test in the laboratory of the world. In the life that it produces does it proclaim its worth. It is good to realize that it thus meets the requirements of the age.—New York Christian Advocate.

STEWARDSHIP

The sense of stewardship is a great awakener of power. There was no power in Moses while he thought of slow and stuttering tongue and forgot the entrusted message. But when he thought of the entrusted message, and put his tongue, such as it was, at God's disposition, and tried to deliver the message of Israel's release, Moses emerged from weakness into power, and became a force that Pharaoh and the world could not push aside. Paul Revere, feeling that he was charged by General Warren with a truth that must be told for the welfare of others, made his midnight ride and warned Concord and Lexington of the approach of the enemy, the sense of stewardship putting bravery and energy into the rider. All life takes on a new significance as soon as we realize that whatever we have is ours as a trust.—James G. K. McClure.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for January 25)

Jesus Comforts His Disciples

Lesson Text—John 14:1-31.

Golden Text—"I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me."—John 14:6.

Devotional Reading—Psalm 20.

Reference Passages—Lk. 24:29; Jno. 7:37-39; 15:26, 27; 16:5-15.

Central Thought—An active faith in Christ and a full hearted obedience to his commandments procures us privileges, powers, and promises that have behind them the full guarantees of Omnipotence.

Historical Background—Jesus and his disciples—excepting Judas Iscariot—are still in the Upper Room and this discourse takes place while the company are still at the table. Peter's denial has been retold and amid the perplexity and doubt of the disciples as to what was to immediately ensue Jesus prepares them for the bitterness and grief of the parting which is close at hand.

Key Thoughts of the Chapter—

1. Promise; verses 1-3. The future is not dark or vague but the Father and Son make Heaven a home—a prepared place for a prepared people.

2. Protest; vs. 4-11.—Thomas and Philip want to be shown. Their demands were honest and legitimate to men who heretofore had dreamed of a Messianic kingdom to be set up on the earth. Faith failed them in the presence of calamity.

3. Power; vs. 12-14. The work of faith and prayer will be astounding among Jesus' followers when he is highly exalted. The Book of Acts from Pentecost on bears out this promise of Jesus.

4. Possession; vs. 15-31. Possession of another Comforter—the Holy Spirit; Possession of a full manifestation of Jesus through obedience; Possession of the Peace of Christ.

The Lesson

This life is not a blind alley, but an open thoroughfare. The day ends here and we say "Good night," but we rise in a new and eternal morning "Where the Master of all good workmen can set us at work anew." The beautiful thing about the first three verses of John 14 is that they dissipate that vagueness and uncertainty regarding the future. We are not to be sitters on some floating cloud in the vast expanse of ether, when eternity dawns on our sight but we will be pilgrims arriving home—and it is to be a home in the finest and truest sense for love and care will be personified in the Father and his dear Son. The first truth of the lesson is then: I am going home where eternal love will be working itself out in my behalf.

Jesus' silences are expressive. Finite minds could not grasp the whole truth so

Jesus summed up the ideas for us in the statement, "If it were not so I would have told you." Meager the description of Heaven may be, but its grandeur and glory are certain for the eternal Christ guarantees them to us on his own word. There's no uncertainty about this or he would have told us.

Honest doubt is a splendid thing. Thomas could believe and in John 11:16 we find him willing to die for the things he has proven. Till the time he has—along with other disciples—believed in an earthly material kingdom of which Jesus would be the head. Hence when Jesus starts talking about going away he wants to know something about this matter—"Where is Jesus going and how is the way to be known?" Patiently Jesus makes plain the fact that he is not only the goal of all true believers—perfection in him—but he is also in his person the Way to the desired end. Jesus is the Way because he is the Truth and the Life. Philip—one of the first messengers of the Christ—is also in perplexity. Who is the Father? What does he look like and how does he act? Just reveal him to us and we'll be satisfied. Here is a desire and demand of men through the ages. No man hath seen God at any time. Theophanies have never been vouchsafed to mortals. Again doubt is lifted and faith is demanded for we can see God in the life of Jesus Christ. "I am in the Father and the Father in Me" says Jesus; so as I hear him speak, and see him work and catch his spirit of love and compassion I see a living breathing image of my Father in human flesh. Jesus is not a half tone photograph of the Father but God himself manifested in the flesh.

The disciples were temporarily to lose that vital contact with their Lord as they were to watch him die and later see the clouds veil him from their sight so in the last half of the chapter 14 he seeks to acquaint his men with the possibilities and powers that are theirs. We stagger at some of them; "Greater works than these shall ye do;" "If ye shall ask anything in my name I will do it." Most of us have never touched the ragged fringe of these promises in our own experience and we never will because we're afraid to believe. We may be impatient with Thomas and Philip for their questioning but what about ourselves? The above promises were made on the basis that Jesus was going back to the Father, and the eleven men who heard him speak proved the truth of the promises at Pentecost and in the 50 years following. In three centuries Christianity had been proclaimed as the "favored religion" by the Roman Emperor Constantine. That's a far cry from the humble beginnings, yet it is a proof positive of the "greater works"

promised. We think raising the dead cannot be surpassed, but in Jesus' mind the resurrection of men's minds and souls to life through the preaching of the word was the greater miracle. What are the "greater" things to us?

Two last truths face us in this lesson. Though Jesus was going away "another Comforter" was coming to take his place and this Comforter would be in them as a living presence, leading and guiding them into all truth. His very name signifies "the one called alongside to help." He is the Divine Traffic policeman who leads us across the crowded ways of life to the safety zone in the "desired haven." This Comforter is both companion and counsellor.

With the coming of this Heavenly Friend and companion comes the wonderful realization of the "peace which passeth knowledge," "My Peace I give unto you." Not the mere tranquility that comes from external quiet, and freedom from devastating evils, but this "peace" is that tranquility of soul or inward life that keeps us calm and unruffled even amid the wildest storm or strife. It is that peace that we see in Jesus when he was asleep in the boat during that terrible storm on Galilee. It is a peace that anchors us inside the vale where we partake of the tranquility and freedom from fear that we find in the Heavenly Father himself. God help us all to learn how to lay hold of this "peace" in our own experience.

The key word of the lesson is Comfort. Jesus comforted his followers by putting at rest all their fears of the future. Then he settles their immediate fears by opening for them all the powers of eternity—prayer, Paraclete and Peace. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Terra Alta, West Virginia.

The White Gift Offering

The reader will note from the report as it appears below, that the offering is being sent in, though not yet in sufficient amount to provide for the budget which was adopted by the Sunday School Association during the last general conference at Winona Lake. True it is still early, and we are hopeful of the total being ample to take care of all the needs as they found expression in the budget which was adopted. I hope it is understood by all the contributors that the only receipt which can be given for the money which is sent to the treasurer, is this public acknowledgment of the fact that the money has found the place for which it was intended. Your treasurer is far too busy to permit the sending of personal receipts. If your offering is not reported here, or if incorrectly reported, I shall be glad to make correction where it can be done. Gifts thus far have been as follows:

| | |
|--------------------------------------|---------|
| Ankenytown, for last year, | \$ 7.00 |
| Thos. Gibson Bakersfield, Cal., | 2.00 |

(Continued on page 14)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Christian Endeavor Week

By J. A. Garber, President

From the first Christian Endeavor Week was set to secure renewed interest and redoubled efforts among Endeavorers everywhere. Each recurring observance has witnessed the desired results. This year's celebration from January 25th to February 2nd should prove to be no exception.

The United Society has issued its usual suggestive and directive program, which is being promoted through the various state, county and city unions with such modification as may be required by local conditions and needs. Like other of the denominational unions we recommend heartiest co-operation on the part of our societies.

Particular Plans

In addition we would urge our Brethren Endeavorers to plan particularly for the promotion of the following interests: Junior Endeavor on the first Sunday; church attendance that evening, at the mid-week service and on the following Sunday; a young people's social on Friday; Intermediate Endeavor on Saturday or the second Sunday; support of our teacher at Lost Creek to be encouraged throughout the week; popularizing of another Essay contest; study of Christian Endeavor history, principles and progress; gather the fruitage of the week by enrolling Quiet Hour Comrades, Tenth Legioners and Life Work Recruits on the last Sunday.

Available Helps

Helpful promotional suggestions will be given through this medium by our departmental superintendents. The proposed procedure should have serious consideration. Supplement this help by conferring with your nearest local union leaders. They will consider it a privilege to serve you. We further advise the study and use of these tested books: "Junior Endeavor Manual"; "Intermediate Endeavor Manual"; "Officer's Handbook" and "Expert Endeavor." The two named last form the basis of a rewarding study course. Those completing the same may take an examination which, if successfully passed, entitles them to a certificate of graduation bearing the degree: C. E. E.

Expert Class Outline

The following outline, prepared by Mr. Leonard Muddimer of Cleveland and published in the Ohio Endeavorer, shows how the course may be completed in six sessions, the seventh being used for the examination.

Session No. 1. Foundation and Principles.

1. History and Principles.
2. Pledge.

Session No. 2. Officers.

1. President.
2. Vice-President.
3. Recording Secretary.
4. Corresponding Secretary.
5. Treasurer.

Session No. 3. Spiritual Program

1. Prayer Meeting.
2. Prayer Meeting Committee.
3. Quiet Hour.

4. Leaders.
 5. Missionary Committee.
- Session No. 4. Social Program.
1. Lookout Committee.
 2. Associate Members.
 3. Social Committee.
 4. Flower Committee.
 5. Music Committee.
 6. Pianist.
 7. Pastor's Aid Committee.

Session No. 5. Leadership Program.

1. Junior Committee.
2. Junior Superintendent.
3. Intermediate Superintendent.
4. Sunday School Committee.
5. Finance Chairman.
6. Tenth Legion.

Session No. 6. Good Citizenship Program.

1. Citizenship Committee.
2. Temperance Committee.
3. Good Literature Committee.
4. Press Committee.
5. Information Committee.
6. Whatsoever Committee.

KENTUCKY PLEDGES

Pledges have been received since rvo

The following C. E. pledges have been received since the last publication:

Pledge No.

- | | |
|-----------------------------------|----------|
| 17. Louisville, O. (Cash), | \$ 10.00 |
| 18. Rittman, Ohio, | 25.00 |
| 19. Goshen, Indiana, | 10.00 |
| 20. New Lebanon, Ohio (Cash), .. | 12.50 |
| 21. Sunnyside, Washington, | 15.00 |
| 22. Martinsburg, Pa. (Cash), | 10.00 |
| 23. Waterloo, Iowa, | 10.00 |
| 24. Dallas Center, Iowa, | 5.00 |
| Total Amount pledged to date, .. | \$292.50 |

G. M. SPICE,

2301 13th St., N. E., Canton, Ohio.

JUNIOR ENDEAVOR

By Ida G. Weaver

What Juniors Can Do for Their Church

(Topic for January 25)

As wide-awake boys and girls who are interested in all the phases of human and natural life—I wonder if you have ever paused for a moment to ponder the problem of "duties" and "work" in all respects? Of course you have noticed the busy little ant who never rests, but toils ceaselessly all day at its task. And then we have our long-time friend, the bumble bee, who flits about buzzing a busy tune into your ears. So we must come to the conclusion that all of God's created creatures and beings are given that blessed boon—work.

And then, I wonder if our mothers' and fathers' hands are always shapely, soft and white? I am afraid not. For theirs is the honest toil of honest folks who love both you and me. Somehow, I wish you would learn to observe more closely your mother's hands—and learn to love them more each day.

But you wonder, perhaps why? Mention

these things in relation to Juniors and their church. Let me try to explain as simply as I can.

What was the first little creature I named in my opening paragraph? An ant—was it not? Now, I wonder just how you can make yourselves and your entire life resemble an ant. First, the ant always returns to the same place after its little journey, does it not? Yes, it returns to its little sand home. Just so, can all your little folks who spend five days a week in school and one at home, cultivate the habit of making the church house your home on the Sabbath day? And especially should you feel at home and welcome in the Sunday school and the Christian Endeavor societies—for here you may express your feelings and opinions to others of your own age. You can just bubble over with enthusiasm for honest little tasks and services. And thus in taking an active part in the work, you are performing your direct respects and services to Jesus—whom you love.

The third important work you may do is to dedicate and devote your own little lives to helping others be happy and gay; in brightening up the gloomy corners of sad hearts and unsmiling lips. Don't you think that would be a fine way to worship Jesus in his house? I do.

And then of course you wouldn't feel just right inside if you didn't drop your shining new pennies or nickels into the toy church-house bank—your little mission house of kindness for children far away who need your love. Doesn't it make you happy to feel that you can help someone, whom you have never seen, to receive some warm clothes, or food or a top. Yes, your smiling faces and sparkling eyes confirm the truth.

Sometimes we grow so weary and tired of running errands for mamma, don't we? But I'm thinking we should be glad that our little feet can carry us so swiftly over the way for another one. For after all, little errands will someday grow and expand into great big tasks for you to do when you grow up—then you won't be sorry you tried your best. And you can do the same for our Sunday school teacher, or superintendent. They are always forgetting something they need. I wonder if you will be ready, immediately, to do a little kindness?

Do let us not forget that we are to be as busy as the ant; as humming as the bumblebee. And then just watch work fly away into the clouds!

Daily Reading Topics

M., Jan. 19. Juniors can attend church.

Ps. 34:11.

T., Jan. 20. Juniors can serve Christ. Jn. 6:8-13

W., Jan. 21. Juniors can worship.

Matt. 21:15, 16

T., Jan. 22. Juniors can give money.

1 Cor. 16:1, 2.

F., Jan. 23. Juniors can give themselves.

2 Cor. 8:5.

S., Jan. 24. Juniors run errands.

Acts 12:12-16

NEWS FROM THE FIELD

UNDER THE NORTHERN DIPPER

After visiting the Ohio churches I returned to Indiana to visit several that had been missed. The trip afforded the coveted opportunity of giving a farewell visit to the churches at Goshen and Warsaw where I formerly served as pastor. I also spoke at the Mennonite college at Goshen and spoke a second time in the church at North Manchester and enjoyed the hospitality of Brother Sheutz and family. Now I am praying that the Lord may thrust him forth into the great Argentine field to labor with us there.

Brother Bright met me at Warsaw and was going to take me to Teggarten but a furious snow storm made the trip impossible. This is the second time that a storm prevented my reaching this place. However, Brother Bright took me to the Poplar Grove church where the people appreciated the visit very much. I also visited the church at Peru which is now worshipping in the beautiful new building, which is a model for one of its size and should give a great impetus to the work in that city. Brother Maus has done a fine bit of work in carrying to such a successful end the plans made for the church in Peru. Here is another example of the wisdom of establishing churches in the larger centers where there are many people to reach.

Since returning to Ashland I have been busy with the preparations for leaving, but have spoken a number of times in different places in or near Ashland, making a total of 315 in all since a year ago. This may not seem like a vacation of rest, but it has really been a rest, for the lectures have been much the same everywhere and it has been a great pleasure to meet the people personally.

Having now visited all but a very few of the smaller churches as well as all the larger ones I may give some impressions that have been made by the visit. In comparing my notes made for this purpose with those made seven years ago, I find them almost alike. The church and the world seem to me to be following the directions already taken at that time.

Before taking up some of the problems that confront the church I wish to express my appreciation of the royal reception accorded me as a missionary. On the field we are supposed to be living with many sacrifices and hardships, but this tour of the churches has been one continuous banquet. If there are any poor cooks in the Brethren church I have not found them, and I am convinced that if the church will bring all her good points up to the standard of her cooking she will surely be a model. Our young men will never find better cooks elsewhere.

But this brings me to another observation I wish to make, and that is that it has been a great pleasure to meet all the splendid young pastors of the church. They are as fine a bunch of young men as one can find and I am sure that the cause will continue to go forward under their leadership. Our young women will never find better companions elsewhere.

With these new pastors go a lot of fine new churches. The Brethren church began without buildings and has erected hundreds of nice edifices, many of them with parsonages. And the later buildings are well adapted to Sunday school work, as they should be. Commendous buildings are a great help to the work if they are used properly, but the apostolic church was able to obtain thousands of converts without their help. A consecrated congregation is worth more than a costly building.

My impressions of our congregations also have been good. There is somewhat less interest in the ordinances than formerly but there is more interest in missions and there is that same Brethren hospitality and good will that reflects the spirit of the Gospel. God's means of grace are really means of grace and should never be discarded or neglected.

By the time this reaches the readers we will be ready to leave for New York where Miss Nielsen is to join us. We hope to sail January 17th, on the American Legion of the Munson Line.

C. F. YODER,

Permanent Address, Ashland, Ohio.

WEST KITTANNING WATCH-NIGHT SERVICE

One of the most helpful services of the West Kittanning church held recently was the "Watch-night" service closing the Old Year and beginning the New. Nine preliminary cottage prayer meetings were held in the homes at the 7:30 hour after which all came together at the church for the service from 9:30 P. M. to midnight. At the service at the church reports were heard from the cottage meetings many of which reported 100% meetings, that is, meetings in which everyone present prayed and took part in the praise service, thanking God and bearing witness to his goodness during the past year.

The one thought that seemed to dominate this service was that God has for us in 1925 the best year that we have ever seen if we will only let him have his way in our lives, and with this was the prayerful yielding to God with the confident faith that he cleanses and fills with his blessed Holy Spirit what is yielded to him.

This meeting had no addresses other than the Spirit-filled testimonies of those present. We believe that the earnest prayers of God's believing children are a prophecy of the good that he means to bring into the lives of these dear people in 1925.

M. A. WITTER.

WASHINGTON C. H., OHIO

With the beginning of the New Year, we feel that we should make at least some little report from the church at Washington C. H. The Christmas season being just past, we are tempted to stop here long enough to tell about the rabbits and chickens, the fresh-killed pork and beef, the canned goods, pies and doughnuts, with which some of these good

Brethren loaded up the preacher. But while we appreciate these things more than we could tell, for the present we must go back and write of other things.

Spring and summer passed in very much the usual way. During May, the church enjoyed a visit from Brother J. H. Burnworth, a much-loved, former pastor. About August 1, the roads being closed for repairs, we were given vacation enough to enable us to spend two weeks in D. C. Making the trip by auto, we carried passengers each way to defray the cost of the trip.

September 21, we observed Rally Day, and our attendance has been slightly better since then. We try to give occasional variety and interest to our morning talks by special features—as object talks, paper-tearing, etc.

We had some simple little services for the children on the Sunday after Christmas, but the season was made sad for us all by the death of our nearest neighbor, Robert Rowland. A member of the Maple Grove M. E. church, he was sixty-six years of age—an upright, Christian man, truly beloved by all who knew him. The funeral was held from our church, the writer assisting with the services. His death means a loss that will be keenly felt in our little community.

The one other event of the year that is worth reporting, is the evangelistic meeting, conducted by Brother Robert Porte, of Pleasant Hill, and lasting for three weeks. The field here had been so thoroughly worked in previous meetings, that there were but comparatively few of the unchurched that we dared hope to reach; our aim was more especially to revive and build up those who had been cold and indifferent to the church in which they held membership. In this we feel that there has been some degree of success, and our contacts have been warmed and strengthened. As a visible result of the meeting, there was but one confession of Christ, and one reconsecration.

Throughout the meetings Brother Porte preached fine sermons, clear and forceful; he also sang very effectively. Nor was his work by any means confined to the platform: the writer's car registered over two hundred miles driven in visiting during these meetings, besides what was driven in Brother Porte's car. It is to his credit that he could continue so faithfully, not becoming discouraged in spite of so much that was discouraging.

There was more or less sickness; the meetings had scarcely begun when our pianist was taken sick, and was unable to return until near the close of the services. This crippled the meetings to no little extent: one night the pastor furnished all the music there was—what wasn't much. After this we managed to find someone that could play more acceptably. One night our light plant wouldn't work, and Brother Porte preached by lantern light. We had an assortment of 'most all kinds of weather, except good weather. This kept a good many from getting to church—but as we often said, it didn't keep most of

them from getting anywhere else that they wanted to go.

For the benefit of those who are not acquainted with conditions here, we might explain that though our letters are all headed "Washington C. H., that is only our post office. The Fairview church is distinctly a rural church, eight miles from Washington C. H., and a mile and a half from the village of Fairview; we have about all the problems of the country church. Many of the "old standbys" of the church have moved to neighboring towns and cities; a few of these still make the trip out from Washington C. H. each Sunday. Death, too, has claimed his share. This has left the whole burden, both of the work and of the finances, upon a very few; especially as many of those who still claim membership are anything but active. It is simply one of those places that must experience a real revival in order to long continue.

Conditions here, in proportion to our numbers, are probably better than in many places; but, being so few, it brings a heavier burden. There are, as usual, the faithful few that have been making very real sacrifices both of service and money; and if there were only more who would measure up to the sacrifices of the few, there might still be a reasonably large and prosperous work here, even though the neighborhood is greatly depleted from its former strength.

Pray that the New Year may be one of revival and greater success, not only for us, but for the entire church.

THOBURN C. LYON.

PITTSBURGH, PENNSYLVANIA

The Pittsburgh Church is still on the map!

Believing that the readers of The Evangelist would be interested in hearing of a few of the good things that have been happening here lately, this report is herewith submitted.

Sunday, December 21st, we held a "Decision Day." As a result of a concerted effort on the part of the teachers in the school, 17 new souls were added to Christ's army. Now, isn't that fine? We are going to have another Decision Day on Easter Sunday.

We recently purchased a fine new pipe organ, and which was dedicated a couple of Sundays ago. We have such a splendid recently-organized choir that we just had to get them a new instrument to play. And the fine music which is rendered by our choir has to be heard to be appreciated. So with the new organ, and a new coat of paint which was applied to the interior of the church last summer, our edifice looks like a new house of God inside.

Our pastor recently held an evangelistic campaign in the church at Roanoke, Virginia. Many persons made the confession, and Rev. Lynn appreciates the fine cooperation he received from the Brethren while in Roanoke. He states that he never worked with a more consecrated man than the pastor at that point. He also is very appreciative of the fine purse they gave him at the close of the service.

The hearts of our people at this place

were saddened by the passing of our dear Brother Samuel Wilcox. Only those who knew him and the life that he led can realize the great loss.

Sunday school is coming along nicely. While the attendance has not been up to what it should be, this is largely due to the winter weather, and we hope this will soon be overcome.

Christmas Eve the usual White Gift Service was observed, together with a Christmas Pageant.

Tonight we will have a big Birthday Party for the Sunday school, followed by a Watch Night Service. Rev. Lynn has asked us to bring pencils with us to this meeting, and he promises us something good.

Further report will be made later.

G. M. GARLAND.

ELKHART, INDIANA

The Elkhart church has no desire to rush into print and tell the world of wonderful conquests and new fields conquered. Neither do we wish to make a report that shall in any way reflect on past progress of this or other local churches. We simply wish to give to the brotherhood and other interested friends word from Elkhart. It is possible for a local church to be so busy with the tasks at hand that little time for reports is taken. This is exactly our situation. The church here, due to members with vision of great things for the future, has been exerting every possible effort toward a larger membership, a deeper spiritual life and a larger and better house for worship. This has been our programme and by the grace of God will continue to be our slogan until the ends are gained. We are able to look upon our co-operation with the General church in her programme with a sense of satisfaction. We believe that we have regarded all calls from the mother church. Our Sunday school is growing under the able direction of Sister Wilson and her fine group of loyal Sunday school workers. Our prayer meetings have been well attended. Our Sunday services are quite pleasing and we believe we can truthfully say that they are constantly growing in number and spirit.

This report must not be taken to suggest that we have no problems such as are common to the average church. We have all of the well known varieties. The Elkhart church is just the average, normal, well known church. But her spirit is good, we have no factions, no fuss and for all this we are thankful to Almighty God!

We are pleased to report a very successful revival under the direction and through the efforts of Brother Beachler. When the Elkhart church learned of the possibility of securing Brother Beachler to conduct our meetings we were instructed to attempt to induce him and his church to make this possible. Our meetings began November 24th, and lasted for three weeks. These three weeks were three of the most pleasant weeks it has ever been our lot to experience as related to church work. Brother Beachler was able to keep in touch with his own people and also spend much time with the Elkhart folks. As a younger minister in the church we were able to gain the most by our contact

and trust that other younger ministers, younger as we measure time in service, may also be strengthened by thus touching the life of this man of God.

The spirit was all that could be asked for, the audiences splendid, one Sunday afternoon the church was completely filled with men, which established a high water mark in this respect. Thirty (30) accessions were the numerical count of success. These were nearly all adults and of a type that all churches are desirous of acquiring. Twenty-two have received baptism at this time and others are arranging to receive the same at an early date. The Elkhart church wishes to publicly express their appreciation to the South Bend church and to the Beachler family for making possible this feast of good things.

During the meetings large delegations attended from Goshen and South Bend. One evening the pulpit was able to have representatives from South Bend, Goshen and Elkhart. Brother John Clark also was with us one evening. The Elkhart church is deeply appreciative of all kindnesses and trusts that each will have received his blessing for same.

W. I. DUKER,

NORTH VANDERGRIFT BRETHREN CHURCH, PENNSYLVANIA

It is surely a great pleasure to report some of the blessings that have recently come to this church for the readers of the Evangelist.

We desire to express our thanks to the District Mission Board and Brother M. A. Witter of Kittanning for their efforts on our behalf. November 17th, 1924, Brother C. F. Yoder came to us with his message from South America which was enjoyed by a good audience and this was really the beginning of our special campaign which was in charge of Evangelist Harry H. Rutchel of Kittanning, Pennsylvania. For three weeks Brother Rutchel preached the old Gospel and at every service he and Miss Mabel White of Elyria, Ohio, sang the same message.

Brother Rutchel and Miss White so lived and labored with us that the united prayer of the people here will follow them for their continued success in whatever fields the Lord shall call. The visible results were thirteen additions by baptism and a number of others are awaiting baptism, a restoration of unity and zeal in the service of the Lord on the part of all the members for which all the thanks are due him. Our communion service was held on December 13th, Brother Witter coming from Kittanning to help and also administer the rites of baptism and confirmation. We are planning for regular services and hope in the near future to have a pastor on the field.

B. FRANK BUZARD.

FROM LANARK, ILLINOIS

The last of May, 1924 our beloved pastor, C. E. Beekley, very suddenly passed away and the church was left without a pastor. The writer was requested by the church to preach on Sunday morning until a resident pastor could be secured.

After some little time we secured the Rev. C. W. Mayes as our permanent pastor for one year, beginning September 7th, 1924. He has

now been on the field for a little more than four months. We have had time to become acquainted with the pastor and his wife. And so far as we are able to judge both are rendering very acceptable service to the church and community.

During the month of November the churches put on a union revival meeting, Miss Graves of Dixon, Illinois very acceptably led the song services. After the close of the meetings our pastor, Brother Mayes, baptized 13 applicants and took them into the church. In this work we have enlisted two new families, and left an opening to receive more into the church. The work here is going on nicely and our outlook is promising.

Our Christmas Cantata was very well rendered by our large choir led by our pastor: Mayes is an able choir leader, and also has ability as a leader of an orchestra. Our Sunday school is enjoying the leadership of an orchestra.

Altogether Brother Mayes and his wife are giving splendid and acceptable service to the church here. I am writing this because no one else has done the work and I felt the brotherhood ought to know about our situation.

Z. T. LIVEGOOD.

RESOLUTIONS ADOPTED AT THE NINTH ANNUAL MEETING OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

Believing strongly in the Christian principle of human brotherhood, and that the human family rests on the basis of mutual friendly interest, we have viewed with deep concern the approval by our National Congress of the Japanese exclusion provision of the recent Immigration Act, and the precipitate manner of its adoption. The Honorable Charles E. Hughes, Secretary of State, spoke prophetically in his expressed belief that this "legislative action would largely undo the work of the Washington Conference which so greatly improved our relations with Japan," and further, that the enactment of this provision "would be regarded by the Japanese as an insult not to be palliated by any act of charity."

We make no appeal for unrestricted immigration. We are not blind to our own national interests. But it does not accord with our national traditions to make unfavorable reflection upon any people with whom we have friendly relationships. Deeper than the impairment of peace in the region of the Pacific, and more important even than the affront to a friendly Nation, is the fundamental question of our moral obligation to be fair and just to all men, and in the name of the Master, whom we serve, and in the interest of international comity, we oppose all discriminatory treatment of any branch of the family of Nations.

America has no occasion for misunderstandings or unfriendly relationships with Japan, and we plead for moderation and the spirit of mutual interest and good-will in efforts to find an amicable adjustment of the situation which has arisen out of the recent Congressional action, and we express the hope that in the light of clearer understanding, the re-

cent legislation on this subject may be revised, even to the extent of admitting ultimately the Japanese to the quota provisions of the new Immigration Law.

The World Alliance realizing that it is not competent to judge of naval and military technical policies yet urgently asks that in the interests of continued good feeling and understanding with our neighbor Japan, that the arrangements for the manoeuvres planned for next spring in the Hawaiian Islands be changed and the proposed mobilization be held in another part of the world in order that the resentment and irritation of the Japanese Government and people caused by the domestic policy of the United States of America in regard to immigration which policy was strongly opposed by religious forces of America be not increased.

Whereas, the World Alliance believes that International education is one of the most pregnant and permanent aids to international friendship and to world peace:

Be It Resolved, that we commend every effort in behalf of international education and especially congratulate Mr. Marcus Marks on his success in organizing and having adopted a plan for foreign undergraduate study with scholastic credits for American students, and pledge him our hearty support.

Whereas, our future prosperity and safety depends largely on our treating all nations with justice and good understanding we urge our National Bureau of Education and all educational authorities to emphasize the need of definite instruction to promote good will and co-operation with other nations and races, and to call on trained educators to provide programs and subject matter which shall teach America that the true citizen today is a citizen of the World and his ultimate loyalty is to mankind.

We recognize the part the various relief organizations have played by their beneficent activities in promoting international understanding and good-will. We heartily endorse the proposal that has been made, and endorsed by many of the churches, that Sunday, December seventh, be observed as Golden Rule Sunday, when, limiting our own personal expenditures we shall minister to the suffering and hungry peoples of the world.

The World Alliance notes with extreme satisfaction the growing impatience with war upon the part of youth and their dedication to the great endeavor to create a New World where international relations shall be based upon the Christian principle. We have watched with sympathetic interest the manifestations of this new spirit in the great Christian Student conventions and in the Youth Movements of Europe and America, and while we deprecate any utterances which would seem to disparage love to one's own country, we welcome this accession of youth to the ranks of those working for a warless world.

Whereas, the greatest lesson taught by the World War is that it should be the first duty of every civilized nation to take definite action to prevent future wars which are bound to be increasingly terrible and more destructive than any in the past, and

Whereas, the Government of the United States spends yearly a major portion of all its income on the Army and Navy in preparation for future wars, soldiers' pensions, and interest on war debts, and spends nothing for the direct promotion of peace or the prevention of war by peaceful means. Therefore be it

Resolved, that we recommend to the President and Government of the United States that a Commission of men and women, with an adequate appropriation, be created, whose duty shall be to promote International Peace. Because the principal duty of our State Department is to conduct foreign relations, we urge that this Commission be made a part of the Department of State.

THE WHITE GIFT OFFERING

(Continued from page 10)

| | |
|--------------------------------------|--------|
| Mary A. Snyder, | 10.00 |
| Mrs. Eugene Ormsby, | 2.00 |
| Mrs. C. A. Will, | 3.00 |
| Mr. and Mrs. Isaac Grubb, | 10.00 |
| Ashland Sunday School, | 99.65 |
| West Homer Sunday School, | 5.00 |
| Listie Sunday School, | 5.70 |
| Flora Sunday School, | 63.77 |
| Nell Zetty, | 3.00 |
| Mrs. L. I. Good, | 3.00 |
| Quiet Dell Sunday School, | 20.00 |
| Brighton Sunday School, | 5.25 |
| Mrs. Sarah Stutesman, | 1.00 |
| Mt. Zion, by Adda Inboden, | 8.00 |
| North Springfield Sunday School, .. | 9.75 |
| Miamisburg, Sunday School, | 7.00 |
| Raystown, Pa., Sunday School, .. | 4.00 |
| Johnstown 1st Ch, Sunday School, .. | 120.00 |
| Vineo, Pa., Sunday School, | 7.20 |
| Jennie A. Woods, | 3.00 |
| Fostoria S. S., by J. S. Hazen, | 5.00 |
| Vandergrift, Pa., Sunday School, ... | 7.85 |
| Sterling, Ohio, Sunday School, | 39.80 |
| Martinsburg, Pa., | 16.00 |
| Conemaugh, ..' | 40.00 |
| Nappance, | 226.00 |
| Gratis, | 5.00 |
| Dayton, | 104.00 |
| Cambria, Ind., | 1.40 |
| Mrs. D. W. Campbell, | 5.00 |
| McKee, | 16.40 |
| Ardmore, Indiana, | 14.25 |
| St. James, Maryland, | 16.50 |
| Beaver City, | 86.93 |
| Berne, | 87.00 |
| Johnstown—Moxam, | 22.75 |
| Bryan, | 60.00 |
| Mrs. H. J. Frantz, | 5.00 |
| New Paris, Indiana, | 18.50 |
| Canton, | 24.50 |
| Maurertown, per G. H. Haun, | 43.09 |
| Portis, Kans., | 16.15 |
| W. H. Miller, | 1.00 |
| Mrs. Nancy Royer, | 5.00 |
| J. W. Beer, | 5.00 |
| North Manchester, | 128.53 |
| Mr. and Mrs. N. J. Buckland, | 10.00 |
| New Enterprise, | 17.00 |
| Oakville, | 38.00 |
| Middlebranch, | 7.82 |
| Pittsburgh, | 28.31 |
| South Bend, | 100.00 |
| A. J. Müller, for Berlin, | 20.00 |

Clay City, 14.46

Total, \$1,635.96

MARTIN SHIVELY, Treasurer,
Ashland, Ohio, January 5, 1925.

DIVERS WEIGHTS AND MEASURES

The wise man said that divers weights and divers measures are an abomination to the Lord. Why? What difference does it make to the Lord how one treats his fellow-man? Why should the Lord mix in anyway in a thing which we claim is none of his business?

What does this verse from Proverbs mean? Divers means various. Different sizes of weights and different sizes of measures were used to cheat men. One measures a bushel of potatoes in a measure that is short and cheats the other man. He weighs out nine pounds of sugar for ten by using the wrong weights, and thinks himself ahead sixteen ounces. He has lost more than sixteen ounces of character.

These words of the wise man look toward honesty. They are opposed to cheating. They put the Lord on the side of fair dealing, whether it is a sale of spikes or a horse trade. God is honest and square. He cannot approve dishonesty, neither can he fail to notice it. His followers are under obligation to deal honestly—or stop dealing. And all who do not profess to follow him are under similar obligation. Refusing to profess religion in order to have an excuse for double dealing is an effort to play a trick on one's self.

These words do not forbid generosity. One may use a bushel measure in selling a half bushel of produce. He has all authority to give more than he receives, but not authority to exact more than he gives. There is no law against a man favoring whomsoever he chooses, though there must be no trick in it. But he cannot cheat whomsoever he chooses, or anyone at all. We can show anyone a favor by overweight or measure, but dare not use underweight or measure.

A man on the street said: "You should not let that stand in the way of business, would you?" He had reference to morals and honesty. With him business was paramount, and it had to prosper even at the expense of honesty and morals. This is but another form of the abomination. Strict honesty is a necessity for peace with God; and also for peace with men. Shady deals by manipulation of weights are destructive of character and of confidence, and the Lord's people will refrain from them.—Religious Telescope.

WORLD LEAGUE AGAINST ALCOHOLISM

Dr. Ernest H. Cherrington, General Secretary

The United States is becoming not more lawless but less so. This statement is based on reports from police departments of 300 leading cities and the District of Columbia, covering all states except North Carolina and Oklahoma. The survey the most extensive ever made, was compiled by Robert E. Corradini of the World League Against Alcoholism, in connection with police departments throughout the country. It is submitted to the press by Dr. Ernest H. Cherrington, general secretary of the League.

The survey covers the total number of arrests in the last four years prior to prohibition and the first four years under prohibition. It is true that the number of arrests of the dry period is greater than the number for the wet period, but when analyzed in connection with the increase of population, which is 5,000,000, the findings are contrary to the much too prevalent belief that America is growing more criminal.

There has actually been a decrease in arrests for drunkenness since the Volsted act went into effect, and that decrease is 42.3 per cent for the 300 cities, or a million fewer cases of drunkenness than there were in the wet period, for the whole nation. Where formerly drunkenness cases made up 32.5 per cent of the total arrests in the country they have now been cut to 18.8 per cent.

From 1913 to 1916 there was a yearly average of 58,946 persons arrested for all causes out of each million population. The total for 300 cities was 1,756,078. During the first four years of prohibition arrests for all causes were 2,040,700. The population of these cities had increased 5,000,000 during the period. Applying this ratio of increase to the entire population there is a yearly total of nearly 10,000 fewer arrests during the dry period than during the wet. Failure to take into consideration all the surrounding circumstances is largely responsible for much talk about increase of crime throughout the country.

Police records show that the greatest single factor in arrests today is the automobile. The largest number of arrests is generally for violation of traffic laws and ordinances.

The yearly number of arrests in the 300 cities for intoxication only, during the wet period was 572,106 or 19,193 out of every million of population. This was reduced in the four prohibition years to 383,711, or 11,067 per million population. Again, taking this as a ration for the entire country, there would

be a decrease of 1,021,416 arrests for drunkenness, or 42.3 per cent.

The saving to the states that can be pointed to directly in connection with the crime situation is bigger today than before prohibition. The million fewer drunks, the arresting of each of which costs the police department alone \$94, has resulted in saving from ninety-four million to a hundred million dollars yearly. Adding to this the cost of trial and detention, which sometimes goes over a period of months, this amount could be doubled and yet be a conservative estimate.

THE ROMAN CATHOLIC PRESS

The Roman Catholic press of this country is doing very efficient work. It is highly organized and has entered almost every field of journalism. This has come about within the last few years. After the war there was an awakening of the church that was almost unprecedented. In all her departments she took on new life. Especially is this true in the field of journalism. A Catholic news service was organized having as its purpose the encircling of the world. It has units in almost every large metropolitan center of all the great nations. It has in its service some of the most highly trained and keenest journalists in the world. It is spending thousands of dollars annually in promoting its enterprises. It has eighty-nine weekly journals in this country with a circulation of over one million and a half.

Recently, at a meeting of Catholic men at Cincinnati, Ohio, the committee on resolutions gave especial mention to their press, commending it for its efficiency and urging the church to give it the highest rating as one of the essentials of religious and church propaganda. That section of the report reads: "Our Catholic press is now affording a news service unequaled in kind. We indorse the idea of a strong Catholic press and urge the Catholic laity to take an active interest in the support and development thereof."

We agree with them in their evaluation of their press. It is very modern and extensive. They are preparing to make it more so. They are not thinking of cutting it down and reducing it in the least. They are not grumbling over any deficits as the Methodists are. They are saying it is worth all it costs. We cannot afford to reduce; we must increase. The leaders of the Roman church are not looking backward or contemplating restrictions. They are looking forward and are intending to increase the number of their journals.—Ex.

THE EDUCATOR

WILL give you the necessary help in teaching the Group-Uniform lesson series.
WILL keep you in touch with your National Sunday School Association.
WILL inspire you to better organization, better equipment, better teaching.
WILL give you the feeling that you are cooperating with your denomination.

Ask your superintendent to order it for his teachers and officers.

Brethren Publishing Company, Ashland, Ohio

Business Manager's Corner

PUBLICATION DAY

It has been seven weeks since the Business Manager has turned in his periodical, or spasmodical, report. But these have been mighty busy weeks.

However, we are always glad to be busy, and we would rather be a little rushed with our work than to be compelled to close up the shop because we had no work to do.

The BIG thing that confronts us now is the PUBLICATION DAY OFFERING. This ought to be the largest offering the church has ever made for this purpose. If the church would make their offering on this occasion just about one-half the amount of the usual Easter offering, the building would be paid for, and no more offerings would be needed for this cause.

Since the church has adopted this method for raising the money to pay for this building the Elkhart, Indiana, Brethren church has led all the rest in the amount of its offerings. Suffice it to say, if two thirds of the churches had given as much proportionately during the past three years, the entire indebtedness would have been provided before now. But, will Elkhart say, we have done our share, now let the rest do theirs? NO, the Elkhart church is not made up of that kind of people, and they have not had that kind of pastoral teaching, and when the final offering is made that shall complete the payment of the indebtedness on the building Elkhart will be right up at the front as she has been for the last three years.

We would not say a word to detract from the glory that belongs to the many other churches that have so nobly done their part in this matter, but Elkhart has set such a splendid example that we feel a reference to her achievements will help other churches to

take courage and to do their full duty as far as possible.

It is not our purpose to make much of a personal appeal in this column. We have such splendid appeals from others in this number of the Evangelist that we want to only call your attention to them. See what Brother Bell, president of our Board has to say; and read what Brother Kem, a Dayton, Ohio; banker member of our Board has to say. Then turn to Brother Belote's appeal, and read every word of it. Brother Belote was formerly business manager of the Company and he speaks from a first hand knowledge. And don't fail to give close heed to Brother C. F. Yoder's fine appeal. Brother Yoder's experience as a former editor gives weight to what he has to say. And last, but not least, read every word in Brother A. H. Lichty's fine appeal. Brother Lichty is one of the most outstanding men that the Brethren church has given to big affairs of the world, and he too speaks from years' of experience as business manager of the Brethren Publishing Company, and he knows whereof he speaks.

These appeals should be sufficient to stir the emotions of our older Brethren to their very depths, and should arouse the zeal of our younger men to the point where they will say, "we will carry on" even as our predecessors did before us. The result should be an offering that will exceed our fondest expectations. "If ye know these things, happy are ye if ye do them."

Evangelist Honor Roll

While we have no new churches to report as additions to the Honor Roll, we are glad to be able to report that we have received the renewals from seven of our churches since our last report that keep them on the Roll.

These churches are New Paris, Indiana, sixth year; Elkhart, Indiana, sixth year; Long

Beach, California, seventh year; North English, Iowa, fourth year; Berne, Indiana, fifth year; Third Brethren church, Johnstown, Pennsylvania, fourth year. Glendale, Arizona, fifth year.

This is most commendable, and should encourage other churches to "strive to obtain the best gifts." And frequently the best gifts are obtained by giving.

When Publication Day comes, why not make it a complete day by making a special effort to get The Evangelist into as many homes as possible, or as many churches as possible make an effort to win a place on the Evangelist Honor Roll? This would be a commendable achievement.

Send all offerings and all subscriptions directly to THE BRETHREN PUBLISHING COMPANY, Ashland Ohio.

R. R. TEETER,
Business Manager.

ANNOUNCEMENTS

IMPORTANT NOTICE

Inasmuch as I am unable to leave for mission work in Africa at present I would like to hire a good man (preferably a Brethren) to take my place on the farm in my partnership that I may get into a machine shop and get a mechanical training which will serve me well when I get to Africa. I expect to contract to pay what I make through the whole year to the farmer for his season's work.

I would also like to get in touch with a Brethren man wanting a large farm. We don't know how much equity we have. We wait an offer and then see if we can sacrifice to meet it. I am willing to take as little as my partner will. I prefer a Brethren so as to add strength to our local church.

ERNEST MYERS, Williamsburg, Iowa.

WHAT ? . . . Publication Day Offering
WHEN ? . . . Sunday, January 25th
WHO ? Every Congregation and Every Member
HOW MUCH ? Eighteen Thousand Dollars
WHY ? . . . To Pay for the Building
Purchased Five Years Ago
WHAT ELSE ?

The BRETHREN EVANGELIST in Every Home and
BRETHREN LITERATURE in Every Sunday School

VOLUME XLVII
NUMBER 3

JANUARY 21
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A GENEROUS OFFERING

**From Every Member of Every Church
On Publication Day**

Why 

It is your Publishing House.

It was purchased on faith in your support.

**It should be freed of debt and interest
money turned into better equipment.**

**It will make possible brighter and better
periodicals.**

**It will make possible the building up of a
more extensive permanent literature.**

**It will enable the Publishing House to
serve better every other interest of the
church.**

**We have not begun to support and use
the printed page as we should**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1102, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Proposed Amendment

Some perfectly good people are being somewhat disturbed about the proposed Child Labor Amendment to the Federal Constitution, due largely to mis-information being passed out by selfish interests that are more concerned about cheap labor than the future of the childhood of America. Such disturbance is entirely unwarranted in the first place because it is not a statute, it does not legislate, nor carry any provision involving legislation. It is merely an enabling act. It decides nothing about child labor, but merely says that Congress shall have the power to legislate regarding child labor if it so desires. And surely if there is or should be a menace connected with child labor, Congress ought to have the right to deal with it. The necessity of this enabling amendment was brought out by the Supreme Court's ruling the former attempts of Congress to regulate child labor to be unconstitutional. One only needs to read to be convinced of the uninvolved and proper character of the proposed amendment. It is as follows:

"Section 1. The Congress shall have power to limit, regulate and prohibit the labor of persons under 18 years of age.

"Section 2. The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."

In the second place no one save the conscienceless drivers of children and unscrupulous employers need fear any possible legislation that may follow in the wake of the approval of this amendment. Congress has shown no signs of being radical in regard to child labor legislation; it has merely shown a proper response to the demands of public sentiment for the protection of childhood. There need be no fear that any legitimate work of the child in the home or on the farm will be interfered with. Only such employment as may be injurious or dangerous to the child's physical welfare, or such as may deny it its rightful educational privileges, or undermine its moral development is at all likely to be the subject of restraining legislation. Reform legislation comes in response to public sentiment and never in advance of it. And judging from the past, public sentiment the country over can be safely trusted not to go too fast in the direction of reform measures. In fact it has gone forward quite slowly, and has crystallized and become effective only after a

social evil has had a long and disastrous record. And with regard to the abuse of child labor, only such reforms are contemplated as public sentiment and Christian standards at this very time would fully justify. It may help some to settle unwarranted fears, which have been stirred up by propaganda being spread broadcast by greedy manufacturers, mill owners, and sweat shop masters, and may serve to indicate the nature of the legislation to be expected in the event that this amendment is fully approved, if we call to mind the laws previously enacted when Congress thought it had the power that would hereby be conferred upon it. Here are some of the provisions of those laws:

a. That children under 14 might not be employed in mills, factories, workshops, mines or canneries.

b. That children between 14 and 16 might not be employed in mines or quarries, or at night in any establishment covered by the law, or for more than eight hours per day or 48 hours per week.

Surely these are such that every Christian should support and Christian sentiment ought to be marshalled to bring about a condition that will make possible the protection of children from the unscrupulous and designing, and the guaranteeing to those who are being ground down or kept down, a fair chance in the world.

Sixty-five Churches and Their Pastors

There are times when we are made to feel proud of our church—proud of its generosity, its sacrificial giving, its loyalty to every denominational interest. Then again, there are times when we find it difficult to resist a feeling of disappointment, or even shame. Such a time occurred recently when an aged brother and veteran minister who has lived more than four score years, wrote the Evangelist office asking for the continuation of his paper, saying that he was dependent upon the Superannuated Ministers' Fund, but had not received any aid for several months. We were nettled not by the fact that this good brother asked the Business Manager for extension of time for the payment of his Evangelist subscription, but because the treasurer of the Superannuated Ministers' Fund was compelled

to confess in making excuse for non-payment of this aged brother's pension that "sixty-five churches and their ministers had not paid one cent" to this Fund at the time of his writing.

No one can blame the treasurer of the Superannuated Ministers' Fund for not paying the aged preachers when he has no money in the treasury. At the last General Conference he pled earnestly for something to be done to bring this matter more vividly upon the minds of the active pastors. But his pleading was not heeded. And now after almost five months of this conference year have passed, very little has been paid in and these brethren who gave the vigor and strength of their lives to preserve to us the priceless religious heritage that we possess, find themselves three or four months without pay! And it is mid-winter!

And the reason for this situation is that sixty-five churches and their pastors failed to give even a penny to Benevolences last year! What shall we say about it? It is difficult to say anything without saying too much or saying it too strongly. But surely it is a shame that we should be so careless, if not indifferent, or ungrateful.

There are not many left of these fathers in Israel, these men who were the founders of our church. This aged brother who writes appealing that something be done to stir up the people, says he is a shut-in and is greatly afflicted in various ways. They are passing rapidly and soon they will all be gone. Let us quickly bestir ourselves to make their latter days as comfortable as possible. Surely no pastor would forget such a responsibility. It may be that he too will ere long find himself numbered among the aged and superannuated ministers, and be in need of the church's benevolence. Then the neglect of the young and active pastors will appear as a grievous fault. Brethren, let us call to mind again, Paul's words, "But if any provide not for his own, and especially for those of his own house (or household of faith), he hath denied the faith and is worse than an infidel." Remember it is a serious thing to fail to provide for those to whom we have become obligated by the ties of Christian faith.

EDITORIAL REVIEW

Brother E. M. Cobb, pastor of the Second church of Los Angeles, records some remarkable answers to prayer and remarkable evidences of church growth as well, going from a membership of 97 to 194 in fifteen months.

Christian Endeavor leaders are giving directions for making the most of Christian Endeavor Week. Read what they have to say in this issue. It seems that this noble movement is having a revival of influence among the churches of late, and if the pastors will give hearty co-operation, we believe the end of its growth is not yet.

We begin in this issue the publication of Brother Gearhart's report of the Home Mission offering, but owing to its length it will be necessary to continue it through several issues. At first impression it seems that the response of the churches has been good. If your church has not reported, of course our Home Mission Secretary will be glad to hear from you.

Among the numerous items of interest in President Jacobs' College News is that of the splendid record of the Ashland College debating teams. This has been Ashland's long suit, by the way, for through many years she has been defeating most of the debating teams that have come up against her, and as we recall, most of the teams have been trained, as have the teams this year, under the leadership of Dr. L. L. Garber.

It gives us great pleasure to be privileged to publish such an encouraging news letter from the First church of Los Angeles where the work is pressing forward in a splendid manner. A most interesting experiment of co-operation is recorded of the First Brethren church and the Church of the Brethren. It is such fraternal and co-operative experiences that will finally bring the two peoples together as one body in Christ as they ought to be. The week of good fellowship was an interesting program and proved very helpful. Brother N. W. Jennings is the pastor of this church and has the confidence of his people.

In a personal communication received from Brother J. L. Kimmel two weeks ago we learned of some splendid results of their White Gift Christmas service, the news of which, though delayed through

the rush of things, we wish to pass on for the encouragement not only of the Muncie people, but of others who have been contributing to this and other successful mission points. Aside from the sixty dollar offering received, one confession of Christ was made that night and another signified similar intention by signing a card. One has been baptized since and two awaited baptism at Brother Kimmel's writing. Summing up their Building Fund growth for the year it was found that \$1,410.00 had been raised.

Brother R. D. Barnard writes an interesting letter of his work at Ankenytown and Mansfield, Ohio, where he is the efficient pastor. Both places have their discouragements, but with the fine co-operation of the people, he and his faithful help-meet are leading forward to ultimate victory. Of course Ankenytown will win; they would not dare fail with the fine record of faithfulness that they have back of them. And Mansfield, though they were pretty blue a year ago, is beginning to lift her shoulders in confidence. May she continue to respond loyally to the splendid leadership she now has and press on to victory. Brother Barnard assisted the Gretna church and pastor, Brother L. R. Bradfield, in an evangelistic campaign during the month of November when two confessions were received.

We thought the last letter we published from the pen of Dr. C. F. Yoder would be his last from "Under the Northern Dipper," but he has been so kind as to send us another, this one, he says, to be the last under that title. It has been a great privilege to the home churches to have Brother Yoder in our midst, going in and out for a whole year, and we think he shall not be quite so far away when he gets back to his work as before. For though he was well known before he went to the Argentine, we think we understand a little better his good spirit and passion for the lost. His remarks about the importance of the fraternal spirit amongst us are timely, and his diagnosis of our need comes with weight not only because of his own deeply devotional spirit, but also because he has such a fresh and intimate knowledge of the brotherhood and at the same time bears that special responsibility for the harmony of the whole church that attaches to the office of Moderator of General Conference, to which position he was elected at Winona Lake, last September. We shall gratefully look forward to the exercise of his kindly spirit and intelligent influence through the medium of The Evangelist at not infrequent intervals.

A great Foreign Missionary Convention of the United States and Canada is to be held at Washington, D. C., January 28th to February 2. It is a most extraordinary gathering of the foreign missionary leaders of all denominations and agencies, and on the program are men and women of outstanding scholarship and missionary achievement from all parts of the world. It has been twenty-five years since a similar gathering has been held in America—the Ecumenical Conference held in New York in 1900, and fifteen years since the famous World Missionary Conference met in Edinburgh. At this great convention the world situation and missionary challenge will be dealt with with an understanding that could not be equalled in any other gathering the world over. The delegates are limited to 5,000 and will be officially appointed by Foreign Boards and Societies.

As the Evangelist was about ready for the press we received an interesting letter from Brother Samuel Kiehl of Dayton, Ohio, and because it is so opportune we pass a portion of it on to our readers. He had been reading a certain church paper when his eyes fell upon the following editorial remark which he copied for us: "I heard of a brother who upon being solicited for a religious cause argued the question for a whole day and finally gave \$100.00. A few weeks later a stock solicitor visited the same brother and he invested \$7,000.00 in an enterprise that went to the wall."

The Brother Kiehl remarks: "If the members of the Brethren church will gladly do the reverse, give the larger amount to the Publishing House on January 25th, the debt on the new building will be paid; the manager and editors will feel like doing double duty, and the brotherhood will rejoice and praise God for the work that was so easily done for his cause, because the brethren had a mind to work (Neh. 4:6)." We could not add to the strength of this appeal by any words of our own, and so we merely ask you to give earnest heed to the words and take a lesson from the loyal spirit of this veteran minister.

GENERAL ARTICLES

An Unencumbered Publishing House

By A. D. Gnagey, Editor Brethren Literature for Thirty Years

Mr. Gladstone was once asked what his wish would be if he could have one wish, and one only, granted. He replied that it would be that men's beliefs might become their convictions. In that wish is implied a great truth, a truth more far-reaching than mere human thought can carry. The English statesman knew only too well that, in matters religious, multitudes of people are strictly orthodox in their beliefs who are just as truly heterodox in their life. If suddenly Mr. Gladstone's wish was realized the kingdom of God would advance in leaps and bounds; the result would be equal to a revolution in the world of religion. We believe in God and Christ, and the Bible, and the church, but unless our beliefs are crystallized in convictions they evaporate in thin air without materially affecting either our character or religious activity. Faith in Christ, unless it is mere intellectual assent, changes the whole trend of life.

And so, too, we believe in the College and Publishing House, but if our beliefs do not become our convictions as well, they will help neither the one nor the other. A little girl said to her papa, "Papa, I love you and I want to do something about it." We believe in the Publishing House: are we going to do something about it? The great question for the church as we approach Publishing House day is not only what we think about it, but primarily what are we going to DO about it? If our beliefs will also to be registered in our convictions on January 25 and February 1, 1925 will be the greatest day in the history of our Publishing House.

Has it ever occurred to you, dear reader, that the progress of the Christian church has been in exact proportion to the development of its literature, and, similarly, the growth of its literature is dependent upon the denominational publishing house? The church without a literature is either dead or dying. A noted example, is our sister denomination, the Church of the Brethren. It is easily within the memory of men now living when that church was without a publishing house and without schools. The great majority of its people was opposed to both schools and publishing house. Her progress and influence began with her interest in higher education and the introduction of a literature commensurate with her claims,—periodicals, tracts, pamphlets, and books. The growth of that church, at home and abroad has been simultaneous with the growth of her literature and schools, and her further accretive growth, as well as her further advance in spiritual life and influence will be in the same proportion. What is true of that church will be and is true of our own. The wisest, the

sanest thing the Brethren church can do here and now, the most telling contributoin she can make, is to present to herself an unencumbered Publishing House. Then call upon men and women into whose hearts light and God and Christ have come to give themselves devotedly and unreservedly to the building of a literature which shall be a guarantee of the church's perpetuity.

Humanly speaking, the richest heritage the church can leave to posterity is that which is written in her literature; but a church can have no literature of her own without a Publishing House. If the Brethren church is really awake to her opportunity she will, on the 25th of January, make a gift to herself of an unencumbered Publishing House, and then devote herself to the building of a literature that shall be her glory in the generation immediately ahead of her.

Altoona, Pennsylvania.

Let's Make an Investment

By J. Allen Miller, Vice President Publication Board

(Excerpts from a Former Message in the Evangelist.)

There are three things I want to speak of here. I want to speak first as a member of the Publication Board and then also as a member of the Brethren church. The first thing to which I wish to call the attention of the readers is that the church never has given the Publishing House a fair chance. We have talked about a publishing house and we have on several occasions bought a printing press or some piece of necessary machinery by a subscription to which we voluntarily gave. But the church never outfitted a printing plant by her gifts. We have been in the habit of electing editors and a business manager and telling them to get out our publications and pay for them through the profits. If what was printed suited our fancy we

the churches—and pastors,—bought it, and if not, we bought from another church publishing house. We invested no capital to begin with and we have expected the editors and managers to build up a publishing house.

The SECOND fact to which I wish to call your attention is that we have now a splendid building to house our publishing interests. But unfortunately it is not paid for. This entails a heavy interest toll on the business every year. Now, Brethren, if we were wise stewards in the affairs of the Lord committed to us in this matter we would pay this principal and then have our interest for expansion. How magnificent this would be! If we could add this interest saving to equipment, what a plant we could soon build. I think

If We knew You and You Knew Us

If we knew you and you knew us,
Both of us would be more righteous;
But not being able to clasp hands,
Both often fail to understand
That each intends to do what's right,
And treat each other "honor bright."
How little to complain or fuss
If we knew you and you knew us.

Whene'er we ship you by mistake,
Or in your bill some error make,
It sure would save a lot of muss
If we knew you and you knew us.
Don't when the checks don't come on time,
And customers send us nary a line,
We'd wait without a bit of fuss
If we knew you and you knew us.

Or when some goods you "fire us back,"
Or make a "kick" on this or that,
We'd take it in good part, we trust,
If we knew you and you knew us.
With customers ten thousand strong
Occasionally things do go wrong—
Sometimes our fault, sometimes theirs—
Forbearance would decrease our cares;
Kind friend how pleasant and how just
If we knew you and you knew us.

Of firm good faith on either side;
Then let no doubting thoughts abide
Confidence to each other give,
Living ourselves let others live;
But any time you come this way,
That you will call we hope and pray;
We'll meet the train with our visitors' bus.
And we'll know you and you'll know us.

—Selected.

If you knew the needs of our Publishing House as we know them, and as our Publication Board knows them, you would make it a generous offering and pray a "God bless you" upon it.

the churches ought to seriously consider paying off this debt.

The **THIRD** matter that I wish to emphasize for a bit is just the inestimable importance of maintaining a printing plant. We have never used to the extent of a tithe the press for propaganda, for the extension of our work as a church, for the unifying and solidifying of our membership in the Faith and for the glory of our blessed Lord in testimony. Whenever I contemplate this sad neglect of my church I am both ashamed and condemned for my share in

this failure. It is a fact that needs no proof that the **PRINTED PAGE** is one of the most powerful agencies at the command of the church of Christ. We never have nor are we now employing this means of preaching the Gospel and evangelizing the world. **BRETHREN CAN NEVER DISCHARGE THEIR DUTY** unless they faithfully support this part of the work committed to us. God bless the printed page in our church.

Ashland, Ohio.

A Letter from the Sunday School Editor

We are not Modernists

Well, the new Sunday School lessons have gone into effect. You who use our very own literature will note the change in the Boys' & Girls' Quarterly and the Primary Bible Stories, as well as in the picture supplements which go along with these. Some difficulty has been encountered in the matter of the picture rolls, but we have found out what the difficulty is and are now remedying it.

But the interesting thing is that some good brother has written us a letter, intimating that some of us are modernists and immature because we dared to introduce the new lesson series into these two children's publications. What shall we say to a charge like that?

A Year Behind Time

First of all, we should see that there is a difference between being modernists and being up-to-date, as a matter of fact we are a year behind time. For even last year the Group-Uniform lessons were supposed to start, and we waited until this year to begin. Because last year the International Committee supplied us with adaptations of the Uniform lessons and allowed us to take our choice. This year they did not supply us with those adaptations but expected us to use the Group series. So we took up with the new series just one year late. We are not quite even up-to-date.

What is Modernism?

Good brother, modernism is not in the series of lessons which one uses, but in what may be said under the lessons. There is no "new-fangled idea" about these lessons. They are filled with Bible. In fact, there is much more Bible in them than in the regular Uniform lessons. The very purpose of the new lessons, prepared especially for the children, is to teach them as much Bible as possible in their early years, and wait until their later years to take up the abstract application of it. Children enjoy stories more than doctrinal discussions. If you could look ahead as we can, and see the doctrinal lessons that are coming up soon, in the Acts and the Epistles, you would realize that the new series of lessons is much better adapted to the needs of children than the adult lessons. We are not modernists. We are trying to give the children what they deserve. The members of your Publication Board used sound judgment

and believed in sound principles of pedagogy when they sanctioned the new lessons.

Compliments

Someone just told me, "We like the new lessons. They are much easier to teach than the old ones. We think they are a great improvement." Others have said like words. We wish everyone who is interested would write and tell us about it. People who have compliments are usually much slower to write than those who have bricks.

Beware

A house divided against itself is in a precarious situation. There are some commercial publishing houses which are putting out the old Uniform lessons adapted to the lower departments. We want to warn you against patronizing them, as we would warn you against committing denominational suicide. We feel sure that the vast majority of our people are in favor of the improvement we have made, and that they will stick to us. Perhaps we have even won some who had not hitherto been patronizing us. But it is our constant prayer that not even one of you shall fail us.

Fine Distinctions

Let it be understood that the standard of excellence, as announced by the National Sunday School Association of the Brethren Church still includes the use of Closely Graded Lessons. We supply them through our Publishing House. The Association has had nothing to do with the Group lessons which we have just issued. These lessons are merely an improvement of the old Uniform lessons, so that instead of having one lesson for all classes in the school, we give one lesson for Primaries, one for Juniors, and then another one for the Intermediates and all those above. This is what we call the Group-Uniform series. We think they are better adapted for the small school than the Closely Graded, and are better suited to children than the All-Uniform.

Since we are too small a denomination to prepare more than one series of Sunday School lessons, we have chosen the Group-Uniform series as the one which will probably suit the great majority of our schools. So far the orders have increased. We are praying for the continued co-operation and increased support of our efforts on the part of our constituency.

QUINTER M. LYON.

Ashland, Ohio.

How to Get a Revival

By R. Paul Miller

There is nothing nearer to the heart of God than that he might be privileged to send a great revival into every church and every community. Many people look upon a revival as a thing we should prevail upon God to send, as though he were reluctant, and it was up to us to overcome this attitude. But this is not so, for God is always ready and waiting to send a blessed revival among a people, and is only hindered from doing so by the conditions not being right. A few revivals have been known to come in spite of conditions, but they are all but unique. What God may do

in his sovereign will and wisdom in special cases is not for us to build our hopes upon in ordinary operation of things. Jesus turned water into wine with a word instead of permitting the regular laws of rain and sun and air and labor to make it possible. It never happened again. Jesus fed the multitude by merely blessing a little boy's lunch instead of waiting for the ordinary laws of nature to produce more. But it has never been done since. So we must not expect God to work otherwise than in the ordinary way he does things.

The case has not yet been recorded when a people of God were in the right condition spiritually, that they did not enjoy revival whether they had an evangelist on the field or not. So it was at Pentecost in a great measure. While the spiritual condition of the disciples did not bring about the event of the coming of the Holy Spirit, it made it possible for them to enjoy it. In any event, they were a prepared people before they enjoyed that great experience. Now since the Holy Spirit has come to build the church, the Body of Christ, and dwell within her, the only reason that revival is not realized is that conditions are not such within the church so that the Holy Spirit is free to work in fullness of power. Now we want to consider briefly the essentials necessary for the Holy Spirit to bring about a revival.

FIRST, THE WORD OF GOD MUST HAVE A PROMINENT PLACE IN THE PULPIT AND IN THE HEARTS OF THE PEOPLE. Ephesians 6:17 declares that the Word of God is the sword of the Spirit, therefore we cannot expect the Spirit to go forth and fight against sin and unbelief and Satan without his sword to work with. The Holy Spirit never wields his sword in vain for it is true that the Word of the Lord never returns to him void. It accomplishes. It always reaches its mark. The Holy Spirit cannot cut down sin without his sword. For sound conversion, the Word of God is absolutely necessary. In many places folks shut up their Bibles until the revival is over and all they hear is the evangelist's text now and then and sometimes he doesn't even have any text. A true revival should fairly team with Bible truth and send folks to their Bibles as never before. A few sermons of stories and anecdotes are not sufficient to bring about a real lasting revival. If men are to be converted, they must be converted to something besides the personality of the preacher. The evangelist should be able to hold up the Bible and explain it. Every great revival of the past has been born around the great doctrines of the Bible, faithfully presented. Without the exaltation of the Bible, a sound revival is impossible. But on the other hand, the exaltation of the great truths of the Bible will grip and hold the hearts of men today as never before. The Holy Spirit sees to that. In preparation for revival, the faithful teaching of the doctrines of the Person and Work and Glory of the Lord Jesus; the Personality and Ministry of the Holy Spirit in the heart of the believer; and the doctrines of sin and sanctification in relation to the believer's fellowship with God, will lay a natural foundation upon which the Holy Spirit can erect a great revival movement.

SECOND, MUCH PRAYER IN FAITH IS NECESSARY. Many people pray, but few pray in faith. Jesus could do no mighty works among his own people because of their unbelief. Too many people pray among his own people because of their unbelief. Too many people pray as did the disciples when Peter was in prison, who when Peter was released and stood knocking at the door of the house where they were, refused to believe it in any case. I believe the little girl Rhoda, was the only one who actually believed her prayers would be answered, for her ears were keen to hear Peter's knocking and believed his voice at once! It is believing prayer that opens wide the door for the Holy Spirit to work mightily through us to a mighty revival. Truly, it is the proper teaching of the Word of God that drives people to prayer for help from God, but it is this believing prayer that claims the fullness of God's promised power for the need right at hand. Every great revival of the past has been conceived and cradled in believing prayer. Sometimes it was the continued waiting on God of a whole community; sometimes it was a church; sometimes a band of souls of like burden on their hearts; and then sometimes it has been born in the heart of a single disciple who has agonized alone with God because of the awful condition of lost men. Not so very long ago, I went into a certain place to hold a revival. The work was run down badly, even to the church equipment. But the very first day I was there two quiet little women came to tell me that they believed we would

have a great revival there because they had been holding on to God for a real awakening among those people for months. They had been meeting in the afternoons alone and praying. One day in one home and the next day in the other. They said, "Now that you have come, we believe God has sent you to lead in the work." Those were great women; God give us more of them! That meeting served to stir that whole town as it had not been stirred in years and scores of souls were saved. But when the story is told over yonder, I am sure that two little women will get most of the credit for all that was done there. They had fought the thing out with God on their knees. In fact, I have never known of a revival that was genuine that could not be traced to the faithful praying of someone.

THIRD, HOLY LIVING ON THE PART OF THE CHURCH PEOPLE IS NECESSARY. Nothing is so hard as to bring a revival into a church where the people of that church are compromising with sin and running with every worldly fad. Such people cannot pray; they cannot testify; they cannot do effective personal work. There is no way in which the Holy Spirit can work through them. Of course we cannot take the extreme position that God cannot send a revival to a church until all the people are living as they ought to live. Such a church would never be found, and if found would be experiencing a constant revival. But on the other hand there is no other accusation hurled at the church and used by sinful and unbelieving men as an excuse for remaining away from Christ, more than that the church members live on no higher plane than the man of the world. It is true. And the fact is stifling the power of the church. It empties pews and neutralizes the power of the pulpit. About all that any revival can do in such a church is to get the church back into fellowship with God. Then if the revival continues long enough, there may be a large ingathering through the activities of a renewed church. Titus 1:16 could be written across many a church's record as the reason why they have no revival there. Until the people in the church get right in their own hearts and get right with each other, you cannot expect the unbelieving to respect the church sufficient to enter it. The argument against the church is the defeated lives of its people and the greatest argument for it is the holy, consistent and fruitful lives of the victors in Christ. In a mid-western town a young college man who was a skeptic, was attending the meetings. But he resisted and overcame to his own satisfaction every argument that the evangelist advanced till one night he preached on the power of a holy life, declaring that some lives were unanswerable from any natural cause. He stayed away for a couple of services and then on the last night accepted Christ to the surprise of all. When asked what sermon convinced him he said, "None. I heard the preacher say that some life was unanswerable. I thought of my old mother and realized that there was something in my old mother's life in the way of patience, love, faithfulness and silent power for good over me that I could not account for except that she was a Christian and I was not. Christ was everything to my mother. I want what she had." Those are the lives that convert infidels and cheat Hell and bring about great revivals. Bring these three conditions of full teaching of the Word of God, believing prayer, backed up by Godly consistent living into any church and you can no more prevent a revival of mighty power than you could prevent sunrise in the morning. Any other short-cut methods of bringing about a revival will not endure.

Philadelphia, Pennsylvania.

Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world.—Henry Drummond.

The real minister of Christ must bear the griefs of others and carry their sorrows. This is the burden of the ministry, as of the Christ, which the world does not understand.

All Men Are Worshipers

By J. L. Kimmel

(Sermon Published in the Muncie, Indiana Evening Press)

TEXT—Thou shalt worship the Lord thy God and him only shalt thou serve.—Matt. 4:10.

There is something in the nature of man or in the circumstance in which he is conditioned that leads him to recognize and worship a superior being.

Whatever men may say or think about worship the fact remains nevertheless that all men do worship. They always have worshiped and they always will worship so long as they dwell here on earth.

History proves that men have worshiped in all ages and that there never was a nation known nor a tribe discovered that did not worship. When the white man came to America he found the "red man of the forest" worshipping the "Great Spirit." He saw him in the stars and heard him in the winds. The ancient Athenians had more gods in their city, than men.

Athens was the very seat of intellectual culture and philosophy, the Indian was in a state of savagery. All of which goes to prove, no matter what his condition may be, man will worship.

Resembles His God

It is a well known axiom recognized by all the religions of the world that man becomes like the god he worships. Think of Buddha and you will become like Buddha is an old Hindu phrase, the truth of which is self-evident. Three thousand years ago Solomon said: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats, for as he thinketh in his heart so is he." The thoughts a man thinks determines a man's character and the god a man worships will control his conduct.

Right here is the line of demarkation that makes the Christian religion separate and distinct from all the other religions of the world. The first demand the Christian religion makes of a man is that he think right. This is the first essential of salvation. A man must think right to have a proper conception of the nature and character of God.

The gods of the heathen are gods conceived by the minds of sinful men and have therefore no uplifting power over those who worship them; but the whole tendency of their worship has a debasing and degrading influence over them and their immoral condition at once becomes apparent.

The God of the Christian is a God of righteousness and makes no compromise with sin. This righteousness of God was more fully revealed to the world through Jesus Christ our Lord who lived the perfect life among men—"Be ye perfect even as your Father in heaven is perfect." God is a spirit and those that worship him must worship him in spirit and in truth. When a man does that he imbibes the spirit of God and becomes partaker of his divine nature.

Whenever therefore the world is willing to do this the complex problems of the nations and of human life are solved.

There are too many other gods that get homage even among people who live in the so-called Christian nations.

The god of gold, the god of pleasure and the god of war.

The history of the nations proves that when these gods take the pre-eminence civilization collapses and the nations totter and fall. How sad it is to think that at this time when the nations of the world are struggling to recover from the greatest war this world has ever known, that the nations are preparing for another war—not satisfied with the experience of the past. The lesson taught the nations is not sufficient. The destruction of human life must continue. All that art and science and literature have produced must be sacrificed on the shrine of the god of war.

How different it would be if men would worship the God of love. Did not the Savior of men come to bring peace

on earth and good will toward men? Why not imbibe his spirit and follow the example of his life?

Why not spend the money to feed the hungry and clothe the naked and bring joy to the world, instead of spending it for battleships and standing armies and weapons for the destruction of the race?

Why should not all nations follow the example of the Good Samaritan and bind up each other's wounds and help each other in the struggle for existence?

The God revealed through Jesus Christ is a God of love, a God of mercy and a God of compassion and whenever the world will worship this God in spirit and in truth the problems of the race will be solved and this earth will be a paradise for people in which to live.

Muncie, Indiana.

Just an Incident

By Belle M. Ewing

I had been working in the office with Dell for several weeks. She had noticed that I spent all my intermissions studying my Sunday school lessons. This provided her with the occasion for great sport and merry making.

But one day she asked me what the lesson I was studying was about. I told her it was about the rich man and Lazarus. Would she like to hear the story?

As no one else was near she answered, Yes.

She listened with breathless interest until I told of the great gulf that separated Dives in hell from Lazarus in Abraham's bosom. When she exclaimed, "Oh! I wonder which side of that gulf I'll be on!"

"It is altogether up to you, Dell. It is simply a matter of accepting or rejecting the salvation which our Savior is always reaching out to you," I replied.

"Well," she answered, "I want to be on the side where my friends are."

"Friends! Dell," I said, "there is no such thing as friends in hell. There is nothing there but hate and fury and anger and rage. Tearing one another with nails and gnashing with teeth. No, Dell. Neither love nor friendship is there."

"I was an eye-witness once to an incident which gives a faint conception of what hell is like. Mr. E. had excavated for a cistern. It was unfinished over Sunday. As we walked around toward the close of the day we looked into the excavation, and there a mother and two half-grown rats had fallen in. At sight of us they put forth every effort to escape from that hole, leaping high up the sides but the fresh dug earth would not hold and they only fell back."

"After repeated failures to climb out, the impotent fury and rage of that mother rat was terrible to see. She pounced first upon one of the young rats and killed it, and then upon the other and killed it. But this did not appease her fury for she flew upon the dead body of the first one and literally shook and tore it to pieces. Oh! there will be weeping and gnashing of teeth in hell because they can not escape its torment."

Dayton, Ohio.

Sometimes a Christian on the Sabbath has to choose between God and an automobile.

Into the heart of humanity at the beginning of consciousness were the two words "ought" and "ought not" and these were the voice of conscience.

THE BRETHREN PULPIT

The Business as a Business

By Dr. E. M. Cobb

Text—"Occupy till I come." Luke 19:13

This "Kingdom Business" had been organized for a long time (Matt. 25:34. Look it up, and see how long the arrangements had been made. It is a gigantic enterprise. Incomprehensible! The promoter had made a personal journey to the earth to complete the details, and more especially the intricate and delicate matters of supervision. That is what makes a business go—the management. A good general is a good general only when he has the wisdom and power to choose his lieutenants who are faithful and loyal in the execution of his orders. That's the "Why" of this parable.

The general promoter started an experimental farm (Not so far as he was concerned—) rather a training school, to develop and discover talent and ability as executives from among those who might apply and train. He has made it plain that when he returns with his kingdom that his trained executives will be given certain numbers of cities or a kingdom, etc., as their several ability justifies. When that Kingdom becomes the world power or chief nation there will be numberless executive positions for his lieutenants; hence the command, "Occupy Till I come." He has left instructions that his message be declared to every creature, so that no man can say that he has not had an application blank from the employment bureau. He said, "go and disciple all nations," that is, train them for the great enterprise, for from among them will be chosen kings, priests, heirs, joint heirs, rulers, who must officiate in this super-Kingdom.

This big business should appeal to every real man. Here are a few reasons why the plan should appeal to men of brains:

IT IS THE KING'S BUSINESS.

That's the highest authority. No chance for failure. It is a government proposition. It's legal; it's sound; it's safe; it's sure to go; "All power in heaven and in earth is given unto me." Can't get back of that. Unlimited resource. Greater than the united clearing house of the world. Greater than all the rulers, magnates, commandants, potentates of the universe. Ambassadors of all countries have some authority and power, but these representatives are all decorated with badges and medals of great power and authority from this great Commander. In war there is always a question as to the ultimate winner; in this conflict, not so. We know now that the victory will be ours—but it doesn't sound much like that sometimes when we hear the wail of the modern reformer after a civic collapse. The word of this Commander cannot return empty. It is bound to win—Romans 8:31.

IT IS A SERIOUS BUSINESS.

It involves human souls. Many a corporation handles very precious wares. How guarded are the gold and diamond mines of the world? How heavily officials are bonded when loaded with a responsibility in the business affairs of the cosmos! Our merchandising is so far above these tangible goods that there is no basis of comparison at all. The nearest Jesus could come to a basis of comparison was that even one soul was worth more than the whole world. I do not know how much more, or whether one is worth more than another, but I do know that this traffic in human souls IS A VERY SERIOUS BUSINESS. It is the gravest responsibility that can be imagined. It also carries with it the very largest opportunity.

For instance, if a man had a cure for tuberculosis, or cancer, or leprosy, and it was a REAL cure, permanent, lasting, complete, infallible, cheap—within the reach of the poor—why that man would require the largest office in the world, the largest staff of executives, the strongest vaults, the most gigantic headquarters, and accommodations, for the sick, helpless, undone victims of the earth would fly, run, or crawl in myriads to the possessor of such a medicament. He would be a millionaire over night. He would be the most popular man in the world. He would also be the busiest man. Well, now everyone who reads this line will admit that we have a much greater article for sale than the one pictured. This cure we have to place before the public heals the soul—not of just those three dreaded diseases, but of SIN. And, it has had personal testimonials for 2,000 years, of how millions have been saved by it. It has no after effects that are bad—all good. It is cheap; "Without money or price," within the reach of all.

NOW WHAT IS THE MATTER THEN THAT THE

CHURCHES ARE NOT CROWDED TO THE DOORS WITH VICTIMS FOR HEALING FROM SIN? Oh! brother do you know that the reason is that so many of the doctors who are handling the cure, are afflicted with the same disease as the unfortunate victims to whom he ministers—UNBELIEF. Why man, the blood of the Lord Jesus Christ SAVES to the uttermost. Dear fellow do you realize that this VITALIZER, the blood of the Lord is so precious, that he would not allow the angels to traffic in it at all? One of the chief angels was simply allowed to announce that the great physician was coming, but the real handling of the prescription was delegated to MEN not angels. Precious, precious Word of God that saves the souls of men. Just

Our Worship Program

MONDAY

THE POWER OF THE GOSPEL—Rom. 1:8-17.

Pray that in your own life daily may be demonstrated all the wonderful transforming power of the Gospel.

TUESDAY

FEEDING THE FIVE THOUSAND—Matt. 6:30-41.

Pray that you may be ready and willing to take the bread broken and blessed at the hands of the Master and distribute it to the hungry multitudes.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the Scripture printed under "Our Devotional." If you cannot attend the church prayer service, invite friends to join in a prayer meeting in your home, asking one person to read the scripture, another to read the "Meditation" and others to pray.

THURSDAY

WISDOM'S WARNING—Prov. 1:20-33.

Pray that your heart may hear and heed God's wisdom.

FRIDAY

SOLOMON'S WISE CHOICE—1 Kings 3:5-15.

Pray for an understanding heart to discern between the good and bad that seek a place in your life.

SATURDAY

A CLEAN HEART—Psalm 51:1-12.

Pray for a pure mind, holy affections and love for the things of God.

SUNDAY

KEEP GOD'S DAY HOLY—Use the text of the sermon published herewith for your meditation. If impossible to attend church worship, invite some neighbors to join in worship in your home, asking one to read the scripture, others to offer prayer and another to read the sermon. Have younger members of the group to sit together to lead the singing.—G. S. B.

think we possess the blood message that saves—what are we doing with it? Why?

IT IS A SAFE BUSINESS.

We need have no fear of results. Emmanuel. God with us. "LO! I am with you always, even unto the end of the world." The blood cannot fail. It cannot return void, in spite of the assaults of the enemy who sneer and call it "The Old Butcher House Religion." It's safe. We may go out weeping, but we will return with joy, bearing precious sheaves.

IT IS A SATISFYING BUSINESS.

If we succeed financially, money brings cares and anxieties. Oh the taxes, the investments, the censures, the hatred, the fight between capital and labor, the dangerous anarchist. If we succeed politically, and rise to the top after a long and bloody fight, why then, "Uneasy lies the head that wears the crown." If our aspirations or inspirations carry us to the top rung of the ladder educationally, then it is only a matter of some political boss ruthlessly drawing his knife across your throat, and then the slow music. Prominence only brings adversaries, enemies, jealousies; pleasures entertain, but they do not satisfy: but when your labors are rewarded with seeing souls come flocking home to the Savior, IT IS THE MOST SOUL-SATISFYING THING IN THE WORLD. It makes you happy. You KNOW that he gets salvation who comes, and you get a reward.

IT IS THE BEST BUSINESS IN THE WORLD.

It is the highest calling known to man, in spite of the pitiable beggarly mess some make of the presentation of it. It is age-long and world-wide. There are millions of customers. Real ones too. Open doors in every clime. Room for the exercise of every gift known to man. There is no sense in any Christian saying there is nothing for him to do. It is called today. Now is the time. It is urgent. One of these days he will call his ambassadors home before diplomatic relations are severed with the old Cosmos and the wrath of God is poured out upon the world. The books are in the hands of the Great Promoter. He wants executives in the great enterprise. Are you an applicant? Are you capable? Can you be made so by training? Get busy, brother and pray like a saint, work like a slave, fight like a tiger, and trust God.

6223 Makee Avenue, Los Angeles, California.

OUR DEVOTIONAL

The Strength Sufficient

By E. Mae Minnich

OUR SCRIPTURE

The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him (Ex. 15:2). Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people (Ps. 68:34, 35). My flesh and my heart faileth; but God is the strength of my heart, and my portion forever (Ps. 73:26). The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity (Prov. 10:29). For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall (Is. 25:4). Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength (Is. 26:4). The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him (Nah. 1:7). He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts (Luke 1:51). Who are kept by the

power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5). Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever (2 Tim. 4:17, 18). I can do all things through Christ which strengtheneth me (Phil. 4:13).

OUR MEDITATION

The Bible abounds in exhortations to be strong: "Be strong and of good courage (Josh. 1:6). Be strong and quit yourselves like men (1 Sam. 4:9). Be strong and of good courage; dread not nor be dismayed" (1 Chron. 22:13). Our God is infinitely strong; no force can withstand him or balk his will. While his patience with the weak is immeasurable yet if we would be like him we must be strong. The work of Christ on human lives is always towards strength. Take for example his own disciples. They were ignorant fishermen, full of faults, stumbling continually, but after three years of his companionship and instruction were transformed into men of marvelous power.

How can we be released from our weakness? "They that wait upon the Lord shall renew their strength" (Isa. 40:31). The source of strength in any life must be God. It is only when we are co-workers with him that we are unconquerable. A diligent study of his precious Word is one of the best ways of gaining vigor for our inmost souls.

A great many people are afraid to set out on a Christian life for fear they will not be faithful to the end. Paul's words should be a comfort for such: "Having therefore obtained the help that is from God, I stand unto this day" (Acts 26:22). God does not treat us as if we were holy and unfallen. "He remembereth that we are dust Ps. 103:14).

"God is our refuge and strength a very present help in trouble" Ps. 46:1). There are many mistaken notions current as to how God helps us. Some folks think when they have a hard path to travel or sorrow to endure, by calling on him they will be relieved of their trouble. But that is not his way of dealing with us. His purpose is not to make all things easy, but to make something of us. "Cast thy burden upon the Lord and he will sustain thee" (Ps. 55:22). The burden is ours to bear but God promises to sustain us as we carry it. His wisdom will not permit us to escape pain and sacrifice today at the price of a better, truer life in the end. How unwilling we are to reconcile ourselves to this truth.

His strength is sufficient for our daily tasks. "Be strong all ye people of the land, saith the Lord, and work" (Hag. 2:4). God never gives us a duty but that he means to help us. He always gives us strength enough and sense enough for what he wants us to do; if we fail it is our own lack of earnestness. "Neither be ye grieved, for the joy of the Lord is your strength" (Neh. 8:10). To be able for vigorous service we must cultivate a joyful spirit. Of course, our gladness must be drawn from the wells of salvation, not from the pleasures of earth. When we can sing with Divine joy at our own toil we are in no danger of being overcome.

How shall we resist the urgent assaults of the Evil One? "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). To watch and pray are surely within our power and by these means we are certain of getting divine strength. When we can withstand temptation we acquire a new abhorrence of evil also gain fresh faith in our Lord. "The Lord is my strength and my shield; my heart trusteth in him, and I am heped" (Ps. 28:7).

God is also sufficient for our physical infirmities. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save

the sick and the Lord shall raise him up" (Jas. 5:14, 15). However he does not always answer our petitions by giving perfect health. For instance, Paul besought the Lord three times to remove the thorn in his flesh. Christ had a full understanding and sympathy for that prayer. He himself had had his agony and prayed the Father thrice to remove the cup of pain if possible. But many times our Keeper can get our attention or humble our pride in no other way than to permit suffering. He is always guarding our spiritual welfare and for that reason must deny many of our short-sighted requests. His answer to the Apostle should be a consolation to us. "My grace is sufficient for thee: for my strength is made perfect in weakness." Are we always as submissive as Paul? "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me" (2 Cor. 12:9).

If our hopes are firmly fixed on God we can calmly face the darkness of the future. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26:4).

OUR PRAYER

Our heavenly Father, we rejoice that our strength is renewed when we wait upon thee. Accept our gratitude for thy sustaining power and guidance in the various experiences of life. Help us to cling steadfastly to thee and patiently wait the disclosure of thy will. Forgive our sins continually. In Jesus' name. Amen.

Ashland, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for February 1)

Lesson Theme: The Vine and the Branches.

Lesson Text: John 15:1-27.

Golden Text: "He that abideth in me, and I in him, the same beareth much fruit." John 15:16.

Devotional Reading: Psalm 119:9-16.
Reference Passages: John 15:16; Gal. 5:16-25.

Central Teaching: The fullest, happiest, most useful life is to be found in intimate, vital fellowship with Jesus Christ.

Historical Background: The teaching recorded here was delivered in the Upper Room after Christ has given the signal to the disciples that it was time for them to depart for the journey across the Kidron. So full was his heart that he could not refrain from giving the disciples this last fine message regarding the indissoluble union which existed between himself and them. Remember that the hearts of the disciples are nearly broken in the presence of the calamity which they can now feel but as yet cannot see.

The Lesson

Lesson Outline:

1. Christ's Ideal of life and service in him. John 15:1-8. Christian discipleship is not a mechanical or formal manner of life, but Christ and his disciples are portrayed as an organism and one part cannot fail to function without doing damage to the whole.

2. The Christmas Charter of liberties. John 15:9-17. The guarantee is that we are not bond-slaves, but friends. The bond-slave serves without any question as to the why and wherefore, but the friend (or associate) is made acquainted with the whole truth.

3. The Christian's experience amid "the ungodly multitude." John 15:18-27. The "world" (here used in the sense of "the ungodly multitude") hated Christ and it will hate his followers.

Amid the sorrow caused by Jesus' previous words the company of twelve men prepare to take their departure from the Upper Room.

The darkness of the Syrian night is not more dense than the anguish and sense of loss that has begun to burden their own hearts. Why must the pain come thus when they had so lately listened to the plaudits of an admiring populace? The problem of pain is always a mystery, and we will be wise to learn Jesus' method of handling the problem. He is not concerned with explaining the problem, but he is most vitally concerned in seeing that his own are fortified against pain when it comes. So amid the general gloom that has beset the disciples over the news of Jesus' coming departure, the Master stresses again and again the fact that they can never be separated from him.

The allegory of the Vine and the Branches stresses this fact in a very striking way. The Vine may be full of life and energy but if the Vine is to be productive it must have branches. Hence Jesus shows the disciples that the union that exists between himself and them is a vital organic union in which one will suffer loss without the other. The Vine and its branches form a living unit—and one part is equally useless without the other.

Unproductiveness on the part of any branch will demand the attention of the Husbandman, and the fault may be corrected in many ways. The pruning knife is not a favorite method with the Almighty, but he will use it in case of necessity. He is patient and hopeful and looks for the best.

Jesus makes no statement in the allegory as to how the branches came into the vine in this case, but it is not far fetched to recall the methods used in grafting branches into the main stalk. The stalk is cut to its very heart so that the sap carrying vessels are exposed. The branch to be grafted in is then treated in like manner. The two vital parts are then joined together and the incision is then protected with clay, pitch, or wax to keep air and water out and make possible the branch really abiding in the vine. Christ in his suf-

ferings and death certainly laid open his own great life to the very core and must we as branches refuse on our part to be willing to have our lives laid bare to the cutting instruments so that vital union with Christ may result?

The fruit-bearing is progressive. "Fruit," "more fruit," "much fruit." So Christian service should be a growing experience with us. The whole allegory is concerned with service, not with salvation, and the various figures—or rather parts of the figure—dare not be pressed too far. But this fact is certain, viz., that the Husbandman has a right to expect full luscious fruit, and not a few gnarly berries from those who form part of a wonderfully productive vine. The thought should make us mighty careful as to how we weigh our responsibilities toward Christ and his service.

The latter part of the 15th Chapter of John which is really part of this lesson has to do with two other aspects of our experience in Christ. Verses 9-17 deal with two great words—Love and Friends. Each is worthy of a whole lesson alone. But one great thought comes to us as we read the section and that is that the Christian has here his charter of liberty. We are not standing in relation to Christ that bond-slaves stand in relation to their masters. The slave does as he is told, without a question. This attitude of mind would make us merely automatons in the world with ignorance our portion here and hopelessness our portion hereafter. Christ changes the picture entirely here for he calls us his Friends, or associates, to whom has been committed the fulness of knowledge. This gives us an active interest in all his affairs and really puts us in position as freemen in Christ Jesus.

The lesson from verses 18-27 manifests the Christian's experience in the present world. The term world here is "cosmos" used in the sense of "the ungodly multitude." This multitude hated Christ and it will hate all true followers of Christ for it cannot understand either him or them. Persecutions will follow, but the Christian is to understand that the hatred is not leveled at him but it is leveled

(Continued on page 15)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Our Goal: A Christian Endeavor Society in Every Church

By Hermon W. Koontz, Associate President, Ashland, Ohio

An army would not long keep up a victorious march if its ever thinning ranks were not kept intact by new recruits. A church cannot long expect to progress that does not have a strong group of young people to fill vacant places.

Another necessary requisite for a progressive church is to fill the many vacancies with men and women who have previously been trained and are ready to respond upon a sudden and immediate call. If the influx of the new recruits must necessarily retard growth until they are acquainted with the work one can very readily see how progress will fluctuate.

Christian Endeavor has a two fold purpose. First, it is a means of helping one to find himself. Second, it is a preparation school for service.

It is a recognized fact that young life is active. The child is ever bubbling over with an uncontrolled enthusiasm. The youth is ever on the go in an endeavor to do and to become. Unless this enthusiasm is guided and directed by the best influences, it may lead the young man or woman into the byways of sinful conduct. The Christian Endeavor Society is one means of influencing the youth. It gives to each one a work that challenges the very best he can give. He likes a hard task for it gives to him the opportunity of overcoming. He becomes an active worker and thus throws his efforts and influence upon the side of right. He has been won because Christian Endeavor has opened a way for him to expend the natural youth enthusiasm.

What are some of the challenges presented him? Here the first attempt is made to speak or pray before the public. Here is an organization that rises or falls according to the efforts put into the work. You see that with these responsibilities placed upon the shoulders of the young they are prepared to take hold of that greater service in their church or in any of God's great fields of endeavor. In God's great harvest field there is a need for more who are adequately equipped to serve. This is one means of preparing this army of Christian soldiers for service.

The value of a C. E. Society in your church cannot be estimated. Some time ago a certain individual remarking how much the young people of the church were taking an active part in praying, singing, and speaking before the public said, "In my day there were no organizations giving us the chance to learn how. Now it is impossible for me to go ahead as these young people are doing." Recently a college president in a talk to a group of young men remarked that the C. E. society in the little country church of his boyhood days furnished the inspiration that sent him through college to prepare for a greater service.

Our goal is a Christian Endeavor Society in every Brethren church. If you do not have such an organization do not continue leaving your young people grow up without getting this wonderful opportunity to prepare for service. Organize now, the future will be too late to benefit some who need this training immediately.

Christian Endeavorers Listen!!

By Homer Kent, National Quiet Hour Superintendent, Ashland, O.

Another challenge to our loyalty to Christian Endeavor faces us! What shall we do with it? The week, January 25th to February 1st, inclusive has been set apart by the United Society of Christian Endeavor as "C. E. Week." It ought to be a high water mark for us in our work. It should prove to be a season of rich blessing and mountain top experiences, a time of inspiration and vision. It will be such only on the condition that we put forth an earnest effort to make it so, and the best way to make it the season of refreshing that it ought to be is to place such emphasis on the keeping of the Quiet Hour.

(Continued on page 14)

JUNIOR ENDEAVOR

By Ida G. Weaver

Following Jesus in Bible Study

(Topic for February 1)

I wonder just how much poorer you and I would be had we not the Bible? I'm afraid that not even all our other reading matter, such as books, magazines and pamphlets could supply us with the knowledge we need to rightly live and use our time. No, I'm afraid there would be something lacking.

For just what is the Bible? Is it only a group of bound sheets of paper with written words upon their surfaces? Is it only a record of wars and journeys, of battles between mere men and giants. Or is it a beautiful collection of wonderful stories of such heroes as Daniel, David, Saul and Jonathan, of Paul, of Mary, the mother of Jesus, Ruth and Esther? But perhaps after all you wonder why I mention those names—when there is one personage who outranks them all. Yes, it is Jesus. And it is because we love to learn and understand how the people lived thousands and thousands of years ago; of the beautiful friendship of Jonathan and Saul; of the beautiful boy-story of David, and of the glorious life of Jesus on our earth, that we wish to study and read the Bible. Isn't that the

reason you ask your mother to read to you, over and over, those stories you have learned so well in Sunday school and Christian Endeavor?

Somewhere in the New Testament Jesus says: "If ye love me, keep my commandments." Let us see just what he meant when he gave us this statement.

In the first place, we cannot love anyone whom we have never seen or have never read about. That is physically impossible—for even in your little friendships you love those with whom you are closest associated, and with whom you are closest associated, and we cannot love Jesus unless we read about him. So our first requisite of Bible-study will be to read one story, or parable, or proverb each day. And if we cannot understand them—we can go to our parents and they will help us; or why not bring your questions to Christian Endeavor and have them explained there—so everyone may share them? I think that would be a fine thing to do—for remember Jesus don't want you to be selfish with your best thoughts and hide them—but he wants you to share them with every other boy and girl, everywhere.

You children like to dress up like grown men and women do you not? So why cannot you dramatize some of the stories you like best in Sunday school or C. E.? I think that would be splendid. Let's see—there's the story of Moses, of Abraham, of David playing his harp before King Saul, and many others. And you love them most when you can see them played in colors before you—or when you yourselves can do the acting and speaking. So why not ask your superintendent for the privilege? I'm certain she will be glad to help you.

And the last way which I shall mention for you to study the Bible, is through the memorizing of Scripture verses. If you would only memorize one a day—just think—in a year's time you would know three hundred and sixty-five and have them ready on the tip of your tongue to give them whenever and wherever called upon. Wouldn't that astonish your mother and father though—for (let me tell you a secret) then you would be able to beat them in a contest! Wouldn't that be fun—and then I'll bet they would soon get to work and memorize some more too. Don't you think so?

So in conclusion, let's resolve to read our Bible every day—to memorize one verse every day and if we can to take some part in the real dramatization of a story we love best.

"I have hidden thy word in my heart, that I may not sin against thee."
M., Jan. 26. Reading the Word, Acts 17:11.
T., Jan. 27. Obeying the Word, Matt. 7:24-27.
W., Jan. 28. Memorizing the Word, Ps. 119:11.
T., Jan. 29. Sowing the Word, Ps. 19:8-10.
F., Jan. 30. Reverencing the Word, Rev. 22:19.
S., Jan. 31. Keeping the Word, John 14:15.

NEWS FROM THE FIELD

ANKENYTOWN AND MANSFIELD

Ankenytown, Ohio

1924 has passed and the brotherhood may be glad to hear from us again, but be that as it may we will make a short report. Late in 1923 we had a very successful revival service. At least more interest was manifested than in any previous time during my pastorate here. Naturally the good effects of this meeting carried into the year just past and helped us much in the early part of the year. "We have one difficulty at Ankenytown which is especially annoying. MUD ROADS,—and there were plenty of them this spring early. With the backward spring the members who are farmers found themselves especially busy during the late spring and early summer. We fear there was a tremendous temptation sometimes to get some of the second things first. During the summer and fall we have been harassed by much sickness and not a few deaths among the leading families of the church. We had hoped that through the fall with special effort in a special meeting we might "Come back." The Gospel Team from the College, consisting of McAdoo, Tabor, Humbert, and Crees came to help us. The community responded in a wonderful way and we had record crowds. Thank you, TEAM. We continued a two weeks' meeting after the Team left, and the natural elements arrayed against us until even the chorister who assisted us so efficiently last year was not able to come to a single service. Our meeting, consequently was far from as successful as we had anticipated. But now "Be Done" ye tale of Woe.

WE WILL WIN. We have 125 members who are active and interested. About 30 of these are young people who are the equal to young people anywhere and are Brethren. During the last year the buildings have been partly painted and will be completed in the spring and many other necessary and helpful things have been done. For the new year many things are to be done. The Sunday school is proceeding with successful plans, in the early summer we plan a revival service, roads then will not hinder, the people are anxiously awaiting, and God will richly bless. We are earnest and honest in our belief that although this year may not have been all that we had hoped, 1925 may find us richly blessed.

Mansfield, Ohio

Mrs. Barnard and I have now been in the leadership on this field for a year and 2 months. We have not made a special report of the field here before this because we desired that we might know whereof we speak, and not beat the empty air.

Before I came here I had often heard that the Mansfield folks were a bunch of quitters, and that for this reason the work was doomed. I am now convinced that this church is far, far more "sinned against than sinning." They are not quitters,—true, when I came here there was black discouragement, and there is still far too little optimism. But I am sure that even a large well-organized

church would be in no better condition, had they suffered the things the Mansfield Brethren have suffered. Mansfield's present condition, I earnestly believe, is the result of experiments too often by other than Mansfield people.

With this explanation may I say we are progressing slowly, but surely. Sunday school with the new year is taking on new life. A group of almost 30 children are enrolled in a Saturday meeting patterned after Vacation Bible School work. The church's finances look bright. The W. M. S. is carrying one-fifth of the load for 1925. The church is finding a

"PLEASE STOP MY EVANGELIST"

(If we should substitute the word "Evangelist" for "Advocate" in the following title, for how many would it be true? And could we use the word "Brethren" instead of "Methodist" and read truly concerning the attitude of many of our number? We are just wondering.)

Please Stop My Advocate

We Methodists are curious folks,
The Muffs and Jeffs we rush to buy;
Keep all their funnygrams and jokes,
And let our own Church papers die.
For Sunday scandal sheets we jump,
We laugh at stuff that's old and stale;
And let the Church press wane and fail.

For Jiggs and Doodads bonhead play,
And other brands of junk and trash,
We throw our surplus coin away,
And let our own church papers smash.
If in each issue handed out,
Immoral divorce or drinking bout
Then for such dope our cash we'd blow.

But when we find no obscene views,
No page of colored comic stuff;
And nothing but the worthwhile news,
We call the editor a bluff.
Be fair, you Methodists, be fair,
And help your own church paper live;
Send in a sub and get your share
Of all the good things it can give.

—D. M. Robins, in Michigan Christian Advocate.

more prominent place in the community. In the very opening days of 1924 there was a revival service in which 4 made the good confession and are still faithful. We are now planning an evangelistic service to culminate about the Easter season. We covet the prayers of interested Christians everywhere that this service and the work here may be a glory and an honor to the Christ.

Gretna, Ohio

Responding to the call of the church and Pastor, Rev. L. R. Bradfield we began a series of special services Monday evening, November 10th. May I say first that the Gretna congregation consists of very fine spirited

Christian families. The first week we took lodging with the "Neers" and the second week with the "Hudsons." We spent the days in the pleasant associations of the other families of the church. During the two weeks we visited almost 60 homes and found many, far too many, who were away from Christ and knew they should not be. Attendance was very low for the first week, the first Sunday being our first good day. The second week the meetings were some better attended but still far from satisfactory, especially until the very last days. Of course, two weeks is too short a time for any meeting, and we could not stay longer. If I were to suggest any one thing to the Gretna church, and incidentally to others also, it would be "Begin work at the beginning rather than near the close." I say this realizing that many families were faithful from the beginning.

The effort was blessed of God. Two, a fine little girl, and a young man of great promise made the good confession; Many others, by their own word, are much nearer the Kingdom than before. May Christ be praised.

I find the Pastor, Brother Bradfield, to be well liked, and doing efficient work; most efficient, considering the fact that he is pastor of two churches, teacher in Ashland College, and student in the College. May those who read this join with me in an earnest petition that pastor and people at Gretna may labor together that these who are so near may enter into the fold to be blessed and a blessing.

Fraternally,
R. D. BARNARD.

FIRST BRETHREN CHURCH

Los Angeles, California

The First Brethren church of Los Angeles, California, met for the Annual Business Meeting on New Years Day at 3 o'clock. The membership was very well represented considering the amount of sickness among us. This is as it should be, for there is no other service more important, unless it is the Communion service for the business meeting is the instrument by which the pulse of the church is taken with wonderful accuracy. We are glad to report a normal condition—a healthy body.

At this meeting we "sum up" the work of the year, as well as plan for future service, and we must acknowledge that the year 1924 has been a good year, a wonderful year—the conclusion that must necessarily follow, any time we stop a moment and honestly try to "Count our many blessings." The written reports from all the departments of our fully graded Bible school and the four organized Christian Endeavor Societies—the Junior, Intermediate, Senior, and Alumni—were interesting and showed a decided growth.

The First church enjoyed an experience in the year 1924 that will live in the hearts and minds of each individual member and, in a way, it will be a "red-letter year—a banner year"—in the memory, as long as we live! This experience was the opportunity and

privilege of throwing open our hearts and the doors of our church home to the Calvary Church of the Brethren during the eleven months they were building their new church.

"The anticipation of this experience was an alluring joy; its realization was the fullest fruition of that joy. The year 1924 will be a wonderful year in the history of both congregations and the influence should be of national interest and importance in the two so-called denominations. In all joint meetings we employed no executive powers to make such services possible, but it was upon the broad principles of LOVE that we moved, and our services together were like the confluence of two rivers when there is only one channel left in which to flow to the sea. The spirit of Christian fellowship began in the first service and remained with us during the entire eleven months, and now, as we remember Richter's lines, 'Memory is the only paradise out of which we cannot be driven away,' we know he was right!

When the day of parting came, the day of remembrance began, and God has added one more "Garden of Eden" to our lives in which we can walk "in the cool of the day," while memory sits enthroned." (First Church Monthly Bulletin).

In November, we had a week of Fellowship meetings. Instead of the usual custom of having a visiting minister conduct the meetings a night was assigned to the pastor of the different churches near enough to take part. Those responding were:

Brother Baker of the Church of the Brethren, Brother E. M. Cobb, Second Church of Los Angeles, Brother Bauman, Long Beach; Brother Broad, of Fillmore; Brother Tay, of La Verne.

The meetings were simply what the name implies,—a week of good fellowship,—and were intended to build up those within—a sort of re-consecration and get-together service, and as such, they accomplished their purpose. Of course it goes without saying, that the sinner was given his portion to do. The meetings closed with a soul-refreshing Communion service, Brother Cobb, of the Second Church officiating.

Our beloved pastor, Brother N. W. Jennings, who has been called unanimously for six years, gave a good report, as he always does. His work is not confined to the home base by any means; he serves his turn every month at the Union Rescue Mission—with a visible result for the year at that place of fifty-five confessions of faith; God's eye alone can see how far-reaching this work is. Brother Jennings is also doing what he can among the Jews.

But just as in ideal weather conditions it is not all sunshine but a wise mixture of sunshine and rain, so it is spiritually. To bring out the best that is within us, to round out our character fully, there must be a certain amount of tribulation mixed with the joy. It is joy indeed "to sit together in heavenly places," with those of like precious faith and see souls born into the Kingdom, but when we reach the place where we can thank the Christ-man for tribulations—we have traveled far in our Christmas experience. And in the year 1924 just folded and tucked away

in the past, there has been myrrh as well as frankincense, for just now we remember with aching hearts the true, tried and faithful ones whom God has called home. It is the All-wise mixture again, for even while our hearts are sad and sore, we also rejoice that they are with him who conquered the grave for all time. "For to live is Christ, but to die is gain." And then, the time is so short until we see them again.

Our Christmas program given by the Bible school was the very best that has ever been given—which is saying a good deal, for the children from the Cradle Roll, up to and including the Intermediates, always entertain royally. On Sunday night, December 28 the choir gave a Christmas Musicales, every number given being a praise offering to the Christ-child.

So the past year is already in the keeping of the Recording Angel but the new Year, 1925, lies before us. What are we going to do with it?

NOLA ADKINS STONE.

3986 Woodlawn Ave., Los Angeles California.

REMARKABLE ANSWERS TO PRAYER

When we cleaned house October 1, 1923, we had 97 members left on the roll, and we prayed the Lord very definitely, that by the end of 1924, we might have twice that number on the roll. On January 1, 1925 we held our annual council, and the reports were read, closing the year 1924, and after the additions by baptisms, relation and letter had been given, and the deaths, letters granted, and withdrawals had been subtracted, we JUST EXACTLY had 194. How's that?

Again, when Elder Arthur Lynn of Dayton, came to us October first, 1924, to assist in the dedication of our new church and sing during the evangelistic campaign, we prayed that we would use the baptistry every Sunday night until the end of 1924; well, we did that with the exception of Christmas when we had to use it for the "Manger" in the pageant, but we had the applicants ready who were asked to wait a week; not only that but we used it the first night of 1925 and have a list ready for next Sunday evening; and so now we are taking courage to ask the Lord that this quarter, may also be a "One Hundred Per cent" quarter. Praise the Lord.

E. M. COBB,

Pastor Second Brethren Church,
Los Angeles, California.

UNDER THE NORTHERN DIPPER

For an entire year it has been my privilege to write under the above title, but now we must shake hands with our old friend for six years as my next letter will be mailed, if the Lord will, beneath the Southern Cross. We think that the stars are brighter beneath the Southern Cross. I suppose that the drier atmosphere permits a clearer vision.

We are about to sail on the American Legion, of the United States Line, or Munson Line and hope to land in Buenos Aires by February 4th. There will be dear ones waiting to meet us there, for our children in the Lord are very dear to us and we long to be

with them to work with them once more.

We have been separated from our own children most of the time for four years past, but they have been within a day's journey by train at all times, while now we are putting seven thousand miles between us (except little Robert who is returning with us) and that is harder to bear. But the Savior came farther than that to bring the glad tidings of salvation to us and we are glad to do what we can to carry the news to others.

The last days of our furlough were spent in Ashland and many indeed were the expressions of brotherly love which we received while there. We are deeply grateful to the brethren everywhere for the kind co-operation we have experienced during the entire year. Customs have changed some and town people do not invite, each one the other, to dine every Sunday, but there is certainly a good Brethren spirit of hospitality throughout the church and the spirit of unity does not seem to me to have been much impaired by the unfortunate misunderstanding over some questions of interpretation. I am convinced that a ten-days' prayer meeting together and a new endowment of the Holy Spirit would remove the personal feeling that has been the worst trouble, and then the difference in theology would be seen to be slight after all.

I have been especially pleased to find that the atmosphere at Ashland College is so dominantly Christian. There are many schools in this country as well as in Argentina where this is not true, but at Ashland there is abundant opportunity for everyone to be active in Christian work, and if any student goes wrong it will be because he has deliberately chosen to go in that direction. I consider it a great advantage for the seminary to be connected with the college, because thus the seminary students can have full advantage of the courses offered to the regular college students and also have a most important field in which to labor for souls. Any one who is not interested in winning his associates to Christ is not yet ready to be a foreign missionary. To my mind a seminary should be a tarrying place for power as well as a tarrying place for learning, and a tarrying place for training in actual evangelistic and pastoral labors.

I would have a course in practical work with full credit given to those who do visiting and soulwinning under faculty or pastoral direction so that such work would not mean loss in credits or standing in school. Christian students in the college should thus help to evangelize all Ashland and help to build up a strong church in that city. There is room for several mission Sunday schools in the suburbs.

I fear that I shall not be able to write so frequently when once in the work in Argentina, for with a little handful of workers for a district as large as the entire state of Ohio, there is always a call to be working at high pressure, but we will try to write frequently. During the year while going from one town to another almost daily I have had many hours upon the trains and at the railway stations, which I have tried to improve by writing verses for children, and now that I am out of reach of any bricks that might

be thrown, I have consented to let Brother Baer have some of them for the Angels, and there are other things I wish to write when time permits.

Sister Nielsen is with us and all is ready for sailing in a few hours. We know that the prayers of the praying people are with us and in the help of those prayers we go forward with confidence. All reports indicate that missionary work as well as home work is growing increasingly difficult, but the same Lord is with us all to help us to be true witnesses. May he bless you one and all.

Rio Cuarto, Argentina. C. F. YODER.

NEWS OF THE COLLEGE

The College opened as usual after the Holidays with all of the students back but a few. Some were delayed in coming, due to illness and accidents, but inside of a few days, I expect all to be here. There will be some ten new ones at the beginning of the semester, February 2, among which will be a Japanese, Mr. Fujiwarha.

The Passing of Samuel Wilcox

It was my sad duty to be present at the funeral of Samuel Wilcox, son of our Brother and Sister Ira C. Wilcox of Pittsburgh. Samuel was the president of the Senior class but was taken ill early in the fall. He went home and after some months of suffering passed away. It is a genuine pleasure to record the fact that in all my memory of the College, no more exemplary Christian gentleman was ever registered in the school. He was a three letter man in athletics, a member of the Gospel Teams, and an officer in the Y. M. C. A. His influence in all of these organizations was always for the right things. The College suffered a distinct loss in the passing of Sam Wilcox. Other notice of his funeral has been given elsewhere.

Farewell for Brother and Sister Yoder

It was a pleasure to have with us at intervals, Brother Yoder, while his family made their home here, his two daughters being in College. On Monday at the Chapel hour impressive exercises were held, members of the Foreign Board, Dr. Miller and Professor DeLozier, taking part. The purpose in holding the special services was to show these two heroic missionaries our interest in them and also to impress students with the urgency of the call to missionary work.

The Alumni Association through its officers, Mrs. Puterbaugh, Mrs. Anspach, and Rev. Vanstor, are getting out the Alumni Number of Ashland College Quarterly. It ought to reach the mails very soon.

We are already working on the new annual catalogue. We have not published one for over two years, but now the supply is exhausted and changes in the matter of education have been so many and so important that a new catalogue is desirable.

The Girls' Glee Club has fulfilled several engagements and with gratifying success. It is now definitely settled that they will broadcast from Chicago in April. Time and place to be announced.

Mr. John Myers, (A. B. Harvard) of Ashland, has recently furnished money for the building of an especially constructed Radio for the College. It will serve the double pur-

pose of demonstration in Physics and also be used for entertainment.

The College recently decidedly defeated Ohio Northern University in basketball on their own floor.

Our team defending the negative of the question relative to constructing a deep sea waterway from the Great Lakes to the St. Lawrence, defeated the Baldwin-Wallace team before the Kiwanis Club of Berea. While our home team defeated their team defending the negative side here at Ashland? Two victories. The negative team for Ashland was Messrs. John Miller and Arthur Petit. Affirmative, Messrs. Allen Weber and Howard Lutz.

Several of our Gospel Teams were out and did good service over the Holidays. I can not give the names or places at this time.

Nine of our Y. M. C. A. men went by invitation to visit a nearby college Y. M. A. The college has a membership of over 700. Nineteen members were present, certainly a low per cent. At our last Y meeting we had 51 present, some 40 per cent of the resident men enrolled in the school. Certainly by comparison, our attendance was high.

The young people of the college and church gave the usual Christmas cantata at the Sunday evening service before the holidays.

Professor DeLozier has recently moved into his new home located on South Grant in a section that is newly added to the city.

There is a piece of vacant land lying south of the College grounds and contiguous to them which the College ought to own for future expansion. If any friend of the school has idle money, it would be a good investment to buy and hold this land. The investment is absolutely safe but the College has no funds which might be used for that purpose as Endowment Funds may not be spent for such purposes. It would be well to communicate with me relative to this subject.

EDWIN E. JACOBS.

REPORT OF THANKSGIVING OFFERINGS FOR NOVEMBER AND DECEMBER, 1924

By W. A. Gearhart, Home Mission Secretary.

| General Fund | |
|---|---------|
| Rowena Donovan, Modesta, Cal., | \$ 5.00 |
| Catherine Johnston, Corning, Ia., | 5.00 |
| Olive E. & Jennie M. Garber, Sapulpa, Okla., | 5.00 |
| Mary A. Snyder, Glover Gap, W. Va., | 10.00 |
| Mr. & Mrs. I. Wesley Miller Goshen, Ind., | 10.00 |
| Mrs. Sarah Drotte, Helena Okla., | 1.50 |
| W. M. S., Quicksburg, Va., | 10.00 |
| Juniors, Conemaugh, Pa., | 2.00 |
| Mrs. H. S. Enslow, Ottawa, Kans., | 1.50 |
| Mrs. J. L. Bowman, Mineral Point, Pa., | 3.00 |
| Elmer E. & Carrie M. Foelt, Union City, Ind., | 10.00 |
| The Spigles, Meadow Mills, Va., | 5.00 |
| Susan Wyman, Sacramento, Cal., | 3.00 |
| Dr. M. M. Brubaker, Troy, O., | 25.00 |
| Lydia Hites, West Salem, O., | 5.00 |
| Mr. & Mrs. J. Board, Parkersburg, W. Va., | 7.00 |
| Anna J. Leedy, Toledo, O., | 1.00 |
| Bessie Suman, Fairplay, Md., | 5.00 |
| Mr. & Mrs. James Crockett, McClure, O., | 3.00 |
| Ruth D. Leisner, Boyne, Mich., | 2.00 |
| Anna A. Ruble, Blackwell, Okla., | 5.00 |

| | |
|---|--------|
| Mary C. Schaible, University Pl., Neb., | 10.00 |
| J. E. Maceor, Mosgrove, Pa., | 5.00 |
| Thomas Gibson, Bakersfield, Cal., | 5.00 |
| H. I. Bowman, S. Bernardino, Cal., | 5.00 |
| M. W., Angelina & J. W. Eikenberry, Kokomo, Ind., | 5.00 |
| Mr. & Mrs. Albert Audrey, Lebanon, O., | 10.00 |
| Etta Studebaker, Mulberry Grove, Ill., | 5.00 |
| H. J. Riner, W. Alexandria, O., | 10.00 |
| Hattie Loffman, Brookville, O., | 2.00 |
| Mrs. C. A. Will, Rockwood, Pa., | 5.00 |
| Wm. H. Miller, Gap Mills, W. Va., | 3.00 |
| H. S. Myers, Scottsdale, Pa., | 5.00 |
| Mrs. W. A. Price, Nappanee, Ind., | 5.00 |
| Mr. & Mrs. J. E. Millheiser, Eldorado, Kan., | 10.00 |
| Nancy Hansley, Cuyahoga Falls, O., | 2.00 |
| Owen Turner, Baldwin City, Kan., | 2.00 |
| Dubie Garrison, Pacific Grove, Cal., | 1.50 |
| Mrs. Alexander Mack, Los Angeles, Cal., | 5.00 |
| Mr. & Mrs. Lee Mitchell, Ridgely, Md., | 15.00 |
| Nettie O'Neil Rockford, Van Etten, N. Y., | 5.00 |
| Br. Ch., Tiosa, Ind., | 27.00 |
| Interest, | 1.81 |
| Mr. & Mrs. Jacob Thomas, Mt. Etna, Iowa, | 10.00 |
| Mr. & Mrs. D. W. Campbell, Ailine and Alice Leedy, Fremont, O., | 10.00 |
| C. E. Society, Mt. Pleasant, Pa., | 5.00 |
| Wiley F. Whitted, Huerfano, Colo., | 10.00 |
| Mrs. L. Belle Ham, Sapulpa, Okla., | 5.00 |
| Mr. & Mrs. Nelson J. Buckland, Oakland, Cal., | 25.00 |
| F. B. Goughnour, Johnstown, Pa., | 10.00 |
| Mrs. Ira Blough, Somerset, Pa., | 5.00 |
| Br. Ch., Carleton, Neb., | 27.00 |
| Br. Ch., Carleton, Neb., W. M. S., | 10.00 |
| Br. Ch., Dayton, O., | 25.50 |
| Perry Bowman, | 50.00 |
| B. F. Detrick, | 1.00 |
| Mr. & Mrs. Chas. Riley, | 2.00 |
| Mr. & Mrs. Roy A. Patterson, | 5.00 |
| Lewis Forsyth, | 5.00 |
| N. A. Teeter, | 5.00 |
| O. W. Whitehead, | 5.00 |
| Mr. & Mrs. P. M. Klopinger, | 5.00 |
| Mr. & Mrs. Roy Macher, | 3.00 |
| Mr. & Mrs. L. B. Shock, | 5.00 |
| D. W. Klopinger and Family, | 5.00 |
| Mr. & Mrs. Oscar H. Lentz, | 10.00 |
| Mrs. Edith R. Kem, | 5.00 |
| Friend, | 10.00 |
| Roy H. Kinsey & Family, | 12.50 |
| Dr. & Mrs. E. W. Longnecker, | 25.00 |
| E. F. Klopinger and Family, | 10.00 |
| Home Builders' Bible Class, | 25.00 |
| Orion E., Della M. & Byron, B. Bowman, | 25.00 |
| Mr. & Mrs. Ira A. Beeghly, | 5.00 |
| Elizabeth Miller, | 10.00 |
| Fred Eccard, | 10.00 |
| Flo B. Fogarty, | 2.50 |
| W. S. Bell, | 15.00 |
| W. Baker & Son, | 25.00 |
| Lillian Kauffman, | 10.00 |
| Mr. & Mrs. Earl Huette, | 5.00 |
| Mary C. Wenger, | 10.00 |
| Robert Riesinger, | 10.00 |
| I. N. & Ed. Watson & family, | 5.00 |
| Ben Rhyon, | 5.00 |
| Bible School, | 43.00 |
| Mr. & Mrs. W. Ray Yount, | 5.00 |
| J. M. Smith, | 5.00 |
| Partial report total, | 518.40 |

(To be continued).

CHRISTIAN ENDEAVORERS LISTEN!

(Continued from page 11)

Let us, therefore, determine now to make every day of this special week a day when we shall definitely pray for definite things. "And this is the confidence that we have in him, that if we ask anything according to his

will he heareth us." The presidents and the Quiet Hour superintendents of the local societies should impress this call to prayer and devotion deeply upon the members of their societies. Suggestions of topics of prayer have been outlined below which may be followed throughout the days of "C. E. Week." Remember that "more things are wrought by prayer than this world dreams of" and a live Christian Endeavor society must be a praying society.

Sunday. Pray for a spiritual awakening in our church in order that we may meet squarely and effectively the great opportunities at our doors. Rev. 2:1-4.

Monday. Pray for a widening influence of C. E. work (locally and at large) John 15: 15-16.

Tuesday. Pray for the Home Mission work, especially that in Kentucky. Matt. 7:7-12. Remember that Christian Endeavorers are at work in Kentucky and need our prayers.

Wednesday. Pray for our work in South America where the battle is hard against Romanism and Atheism. Luke 10:1-2. It seems most opportune just now to emphasize this request inasmuch as Brother Yoder and his party will be on their way to the Argentine as we pray. Remember especially in your prayers Miss Johanna Nielsen, a Christian Endeavorer, who will be on her way for the first time to carry the "Good News" to South America.

Thursday. Pray for our work in Africa. John 17:20-21. Remember that some of our best Endeavorers are over there and we ought to pray for them. God is wondrously blessing the work there. May we pray that the blessing may continue.

Friday. Pray for our College. James 1:5-7. The future of the church rests with the young people. Pray that they may be properly fitted for the task to be entrusted to them.

Saturday. Pray for volunteers for life service. Romans 12:1-2.

Sunday. Pray for a more vital friendship with Jesus Christ on the part of those who already know him, and for a saving knowledge of him for those who do not know him. Phil. 3:10.

Junior Christian Endeavor

By Miss Doris Stout, National Superintendent, Ashland, Ohio

Dear Junior C. E. workers:

The National Officers have set aside Sunday afternoon, January 25,—the first day of Christian Endeavor Week, as the time for us to give our special program for or by the Juniors. Since we are especially anxious for the Juniors to be given a place in the Christian Endeavor Week activities we are setting aside the very first day for you. So let us take advantage of this and start the week's program in a glowing fashion. The question that confronts you at this late date I presume is, What kind of a program can we plan?

Why not make it a time to emphasize the importance of Junior C. E. A County or District Junior Superintendent as the chief speaker would add much to such a program. A

few of the Senior Society could talk on such subjects as, "What the Junior C. E. Did for Me," or "The Future Senior Society, namely the Juniors." Special numbers, as readings, vocal or instrumental selections, could be given by the Juniors.

A program given wholly by the Juniors would be great. This way the parents and the other Societies would be able to really see what profitable work your Juniors are doing. At such a meeting would be a splendid time to give a demonstration of your Bible drills and memory work. The dramatization of some Bible story would add to the meeting. If you are stressing Mission work you might dramatize some Japanese or Chinese missionary story and then, following it, serve tea and wafers in Oriental fashion. Too, a little playlet could be given by the Society. If special features cannot be planned, just a regular Junior meeting together with Senior speakers could be arranged.

I hope these few suggestions may help you at least in some small way, as you arrange your program. There are some societies that I have not had reports from and I am eager to get in touch with every Society and learn just what they are doing. I am wondering if every Society won't endeavor to plan this special meeting and then write and tell me all about it. Too, I wish to know about your work in a general way and of your late accomplishments and problems.

I am trusting that all of our Junior Societies will take some special part in the observance of Christian Endeavor Week. Wishing you a successful program and an enjoyable and helpful week in his Service. I am our servant in Junior Endeavor.

Ashland, Ohio.

Stewardship Department

By E. M. Riddle. Supt. of Stewardship Dept.

Endeavorers:

Christian Endeavor Week is near at hand. Every society should make the most of this opportunity. Since the last day of the week will be used to stress enrollment, there should be an earnest effort made to enroll Tithers and also Life-Work recruits.

It seems to the Superintendent of this department, that a big lesson for us to learn is, make reports. Every president, in urging his superintendents to enroll young people in some department of this work, should also require a report to be sent to the superintendent. Christian Service cannot always be tabulated, but some things can be, and will be evidence that effort has been made in support of the cause at issue. Why can't Brethren Endeavorers report on this work?

You talked and studied Stewardship during the month of November. Now give it one evening during Endeavor Week. Seek the pastor's consent to have charge of mid-week service, at which time talk and pray about Stewardship, then enroll new members and finally report. One night or at least some time should be given in each society to stress Life-work decisions. Urge parents to talk to their children in the home about life-

work. The local superintendent of this department might secure permission to make such an appeal before the Sunday school during C. E. Week, emphasizing the duty of parents and adults in this direction. Every C. E. pastor could well afford to speak along this line, making a special appeal for life-work recruits.

PRAY, ACT, REPORT.

Intermediate Christian Endeavor Days

By W. O. Nish

Saturday, January 31st, Social Day

If it is at all possible this should be in the form of an outdoor function. The weather permitting, here are a few suggestions. A COASTING PARTY with a BONFIRE and HOT DOGS to top it off. SLEIGH RIDE with a certain destination where some EATS will be ready. These functions should be chaperoned by your society advisor or someone designated.

In case the weather man is not with us on that day we will not give up but have a HARD TIMES PARTY in the church social rooms. Everyone coming in the oldest clothes possible. Have a large list of lively games prepared and naturally some EATS that are appropriate for such an occasion. Do not limit these social functions to your members only, but get all the young people possible in on them.

Sunday, February 1st—Devotional Day. I. Intermediate C. E.'s have charge of the opening exercises of Sunday school. 2. Get the pastor to speak at the morning service on a Young People's Subject. Intermediate C. E.'s, usher and sit in a body at the service. 3. Open house meeting at Intermediate C. E. meeting. Invite all. Topic for the meeting to be, "What Intermediate C. E. Stands For." Strongest leader possible. Suggestions on topic:—Christian Character, CLEAN MIND, CLEAN SOCIAL LIFE, CLEAN PHYSICAL LIFE and Active Service Devotional Life.

Sunday School Notes

(Continued from page 10)

directly at the Heavenly Father and his dear Son through him. However the business of the child of God is to hearken to the testimony of the Spirit of God and bear witness to his grace in the present evil world. As the Scripture manifests—this was the pre-eminent business of the disciples but the Scripture has never been broken so the torch has been handed to us today.

The whole fifteenth chapter of John's Gospel is a vivid picture of the serviceable life with the emphasis on the "Why" of service. We are expected to serve and be fruitful because we are part of the True Vine. We must have a heart interest in that service because we face it as associates and friends of Christ. When persecutions come in service we should take heart knowing that the "servant is not greater than his Lord." Persecutions and hatreds attacked Jesus and we will fall heir to the same lot as we "follow in his train."

REAL PRAYER IS A PROPHECY

Says Dr. Massee, of Tremont, Temple, Boston
I might give many instances of answered prayer. I have selected this one as illustrating a great opportunity. I had long wished to go to Europe for the educational and inspirational effect of the trip. I believed that it would enlarge my vision, instruct my mind, and improve my ministry. But there was no prospect. I was working on a salary of \$1,800 a year, paying my own house rent in a city of 30,000 people and had a wife and four children. There was certainly no money even to contemplate a trip to Europe. Just at that time Dr. Samuel Chadwick of Leeds, England, came as my guest to preach in our city for ten days. One day he asked me if I was coming to England, to which I answered, "I have a great desire to come but no prospect of coming." Then he said this to me, "Whatever desire the Father permits to live in the heart of one of his saints he will grant the fulfillment thereof." That statement from a great preacher of God's Word made a profound impression upon my mind. I rested the matter of my going to Europe in the hands of my heavenly Father. Six or eight months later I was away from home in another city when on Sunday afternoon I received a telegram from my church advising me that they had granted me three months' absence and provided the means for a ten weeks' trip through Europe. I have looked back to that experience as a typical one when a believing child of God rests his earnest desire on the Word of the Father.

Real praying is but a prophecy of the will of God being fulfilled in the life of a believer.

Dr. Massee utters strong words when he says: "Real praying is but a prophecy of the

will of God being fulfilled in the life of the believer." This is a sentence born to live and to lift many to a higher plane and sphere of prayer life.

Surely and truly, more things are "wrought by prayer than this world dreams of."

PRAY PASSIONATELY, PERSISTENTLY AND EXPECTANTLY.—Broadcasting Prayer.

IT ISN'T THE CHURCH, IT'S YOU

It isn't the preacher's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money's spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of a creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste!
For it isn't the church, it's you.

For a chain's as strong as the weakest link,
And it breaks with a heavy load,
But a church that's full of the links that pull
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

—R. B. Newberry, in The Christian Herald.

True copy of an advertisement on the church page of an Albany (New York) newspaper: "Subject of evening sermon, 'The Man Who Spoiled the Music.' Stuart's Concert Band will assist."

ANNOUNCEMENTS**OPEN FOR REVIVAL WORK**

I can hold another evangelist meeting at any time, but preferably toward spring. Any one interested, may correspond with me at Flora, Indiana. B. T. BURNWORTH.

IT IS NOT RIGHT

We often see in the EVANGELIST where churches are without a pastor and want one so badly evidently, and at the same time we know of brethren who are without a church, who are fine pastors. I have an elder here in my church, who is of old Dunkard stock, and is about 50 years old, has taught in one of the Dunkard colleges, has held pastorates successfully, has an education, experience, and to my mind is a very much better preacher than a great many who are now holding pastorates in the Brethren church. He has been a member of the Brethren church for fourteen years. He is a splendid Bible teacher, is teaching my Bible class now, and he is absolutely straight theologically. I can and will most heartily recommend this brother, physically, morally, spiritually educationally, theologically and practically. He should be at work.

Address me 6223 Makee Avenue, Los Angeles, California. E. M. COBB.

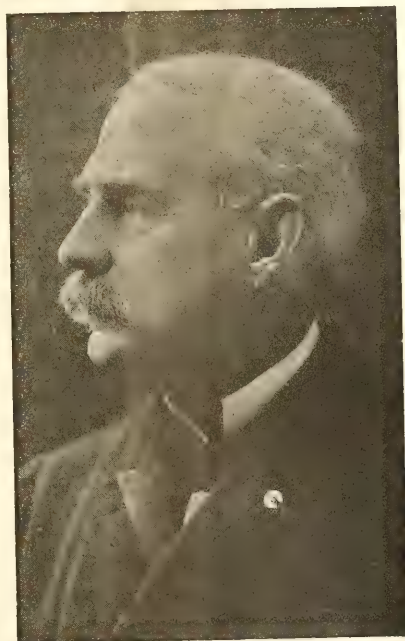
| | | | |
|------------|---|---|--|
| WHAT? | - | - | Publication Day Offering |
| WHEN? | - | - | Sunday, January 25th |
| WHO? | - | - | Every Congregation and Every Member |
| HOW MUCH? | - | - | Eighteen Thousand Dollars |
| WHY? | - | - | To Pay for the Building Purchased Five Years Ago |
| WHAT ELSE? | - | - | The BRETHREN EVANGELIST in Every Home and BRETHREN LITERATURE in Every Sunday School |

VOLUME XLVII
NUMBER 4

JANUARY 28,
1925

The **BRETAREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Father Endeavor Clark

**Who Organized the First Young Peo-
ple's Society of Christian Endeav-
or in Portland, Maine,
Forty-Four Years Ago**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Forty-Four Years of Service

An institution that lives forty-four years must have something in it that is worth while. That is Christian Endeavor; for this February it celebrates its forty-fourth anniversary. An institution that after forty-four years is still alive and vigorously active possesses something of permanent worth and contributes a service that is indispensable. That is Christian Endeavor, for it was never more alive and aggressive than it is today. An institution that for forty-four years has experienced a constantly growing allegiance on the part of the Christian young people of the world and is still enlarging the borders of its influence must have a unique mission to fulfill, and is assured of continued life. That is Christian Endeavor, for it is not about to die; it is but in the prime of its life. Christian Endeavor and kindred organizations, of whatever name, have come to occupy a place in the church and in the work of Kingdom building that is indispensable, and few churches will consent to go very long without some such an auxiliary.

The first Christian Endeavor society was organized in Portland, Maine, February 2, 1881 by Rev. Francis E. Clark, as a means of caring for the large number of young people he had recently taken into his church. And so carefully and wisely was the organization effected that it has remained practically unchanged to this day. The same constitution adopted by that first society comes down to us with only slight modifications as the "model constitution," and its principles have never been changed, though they have been adapted to new situations and new tasks. Such an institution came not merely by the wisdom of man but by the providence of God, who was in this way answering the prayers of yearning pastors who were face to face with the problem of saving and conserving the young people of their congregations. The churches had no provision for caring for the children and young people in those days, and consequently little effort was made to save them for Christ and bring them into the church. Dr. Clark, writing in "The Congregationalist" under date of August 24, 1881, said, "We heard an eloquent minister say the other day in the course of his address, 'I do not dare to bring too many children into my church, not because I do not believe in their sincerity and piety and fitness for church membership, but because there is no provision for their growth and nurture after they are in the church.'" One of the pressing problems of the day seems to be, he declared, "What shall we do with the chil-

dren and young people of the church?" Having already undertaken to solve the problem for his own church and inquiries having begun to come in regarding this effort, he described his plan for the benefit it might be to others. Other pastors began to try it out and it spread rapidly. Conventions were soon being held in the interest of the new movement and its rapid growth continued until it is now found wherever the Gospel is preached.

What are the secrets of the growth and power and vitality of this organization, that have enabled it to serve the church so well and that now gives it such promise of continued life and service? First, it centers the thoughts of young people definitely upon Jesus Christ to whom they are pledged to give allegiance and whom they are encouraged to trust for grace and power. The pledge begins, "Trusting in the Lord Jesus Christ for strength I promise him." That gives the organization the right and sure foundation. It could not have gotten far nor endured long if it had not been based upon the Rock, Christ Jesus. Young people, as well as older, need such an anchor. They know it. Nothing else will satisfy. And it is because Christian Endeavor meets young people on such a high plane, acknowledges their divine yearnings and connects them immediately with the Source of all life and power, that it has been so widely appealing and has been adopted so universally as an integral part of the efficiently organized church.

A second secret of its success and power is to be found in the means it offers for the culture of the spiritual life. The pledge ties young people up to the doing of certain definite things which naturally encourage the growth of the Christian life. They are things—none of them new, but often and repeatedly urged—so fundamental and so evidently essential to the life of every child of God that their promotion everywhere finds a welcome. Daily prayer and Bible reading, regular attendance upon and participation in religious services—these are the things upon which the soul grows and are as essential to a healthy Christian life as sunlight, moisture and soil are to the growing plant. It is because Christian Endeavor places the hand of consecration on young people and unites them in the doing of a few definite, obviously important things that make for growth in grace, that it has experienced such wide and lasting favor as an auxiliary of the church.

Another secret of Christian Endeavor's attractiveness and rec-

ognized worth is the way in which it puts young life to work in building up the Kingdom. This is accomplished through its committees. The founder of this organization recognized the necessity of activity if young people were to be held to the church. And such activity obtains not alone among young people, but among people of all ages. Activity is an essential to life and growth. He who does little or nothing cannot be much, cannot appreciate much, cannot grow much. He who is fearful of wearing out, is likely to rust

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Strange But True

One of the seemingly most absurd statements in the world is found in the New Testament. That sounds strange; we would not expect to find absurd things, not even seemingly absurd, in that sacred Book. And yet the fact is, that many things found in it appear to men to be absurd and impractical. There are many things in its pages that do not accord with the wisdom of men, or with their wishes and inclinations. The Book itself does not pretend to lead out in exactly the line that men would naturally expect; in fact, it generally takes just the opposite course. It acknowledges a different course, but it claims a higher one. It confesses its wisdom does not accord with man's, but it declares it to be far wiser. For this Book contains the wisdom of God, and it asserts that the wisdom of this world is foolishness with God. And likewise, it admits the plans and purposes of God seem foolishness to men. So we need not be surprised to find it containing statements that sound strange, and seem to be impractical.

The particular statement that sounds strangest of all is this, "He that would be greatest among you, let him become the servant of all." It seems absurd to say that he who stoops the lowest will rise the highest. It seems an impractical policy to attempt to achieve greatness by setting oneself to serving others. Are not the great ones served by the humble folk? And are not the mighty ones the rulers of the weak? Are not the self-assertive, personally-aggressive, ambitious men the ones who hold the reins of power and receive the applause of their fellowmen? It is often true. Jesus himself recognized the fact, and said, that is the way with the worldly, Gentile crowd—their great ones assert and display their lordship. But he said that it should not be so among his disciples; rather, men should work their way to greatness by the service they faithfully and humbly perform. In other words, Jesus established a new measure or definition of greatness. It was no longer to connote authority and rank, but quality and life. To be great was no longer to mean position but service, no longer the man who rode insignia but the possessor of strength, no longer the man who rode in the chariot but the one who bore the burden. Greatness was not to be a superficial claim, but an abiding quality. It was not to be a thing that one could seize, but something that one must develop and realize within his own life. It was to be, and is, an attainment and not an inheritance; a quality and not a medal, a conquest of self and not a courting of praise. It was of true greatness that he spoke and not the sham; it was the abiding worth of life and not the passing show.

Does it sound strange that the great one should be the servant of all? Does it seem impractical that service is the pathway to greatness? It does, or at least it has, for a long time. But it is surprising, when one stops to observe, to see how much that principle has really entered into the life of the world. It may seem strange and impractical, but pick up any magazine and read its advertisements and see how the business world has come to recognize the truth of the principle. They all with one accord acclaim their greatness in service. "We are the greatest in our line because we give the best service," they say. On every field men are coming to grasp the truth that the secret to success is genuine service. The really strange thing about it is that so many who come to an understanding of the principle, and begin to apply it to their business or lives, imagine they have discovered something new, whereas, if they should look to the source of their newly recognized truth, they would find that it centered in God, who has sought to put it into the heart of man from the beginning. It is not new; it is as old as the Book, nay, as old as the Christ of the Book, who was in the beginning with God.

EDITORIAL REVIEW

Our readers will be greatly interested in the letter from Brother Orville Jobson, who is visiting among the churches, while on his furlough from work in Africa. His permanent address is Berlin, Pennsylvania, where his wife, formerly Miss Charlotte Hillegas, and little daughter are making their home.

Dr. Shively, treasurer of the National Sunday School Association, makes his second report of White Gift Offering receipts. The response is proving to be good. If other schools, as yet not heard from, show up as favorably as those already reported, the goal is likely to be fully reached.

Brother B. H. Flora engages in his pastoral duties with as much vigor and zeal as a young man, and to make sure that he will be kept entirely busy he has taken on the pastorate of New Paris, Indiana, in addition to Darwin and Cambria, which he has been serving for several years. God bless these men who never grow old in the service.

Brother E. A. Duker has had occasion to greatly revise his impression of the Brethren church at Campbell, Michigan, since taking charge of it, as he confesses. This is truly a most loyal group of Brethren, as they have proven themselves on many occasions and we doubt not they will be led of Brother Duker into still larger things for God.

Brother G. W. Kinzie, pastor of the New Lebanon, Ohio, church, was recently assisted in a campaign by Dr. Henry Ostrom of Chicago, whose messages greatly strengthened and revived the church, and resulted in eight confessions of faith. Two others who came after the close of the two weeks' campaign, made ten additions to the church.

Brother E. M. Riddle reports a successful evangelistic campaign in his own church at Bryan, Ohio, he himself serving as evangelist. One remarkable feature of the campaign, as Brother Riddle intimates in his letter and as he told the editor personally, was the most loyal support given by the membership. Prayer and personal work were engaged in most extensively and earnestly by the membership. Seven souls were added to the church by baptism and the congregation greatly stirred to activity. The successful building fund offering indicates one laudable aim of this energetic people's activity.

We are beginning a very interesting serial story in THE ANGELUS under date of February 15, entitled "The Product of the Extremes." It is a story of intense interest and helpfulness to every member of the family and every age of the Sunday school. It is a story that every member of the modern home needs. Do not fail to get the first chapter and you will not miss the rest. If your school is not taking "The Angelus", or if isolated and you are not a subscriber, this one story is worth much more than a year's subscription.

Dr. Teeter says there are some early returns that indicate an increased interest in the Publishing House offering. One good sister, a widow and isolated, sent in a check that considerably lengthened the smile upon his face. We would all limber up our facial muscles and have a real praise service, if from every church and locality of the brotherhood, there should come a response as loyal and generous as was this one. Send your offerings to the Business Manager as promptly as possible and get ready for the next offering, which will be for the Superannuated Ministers and the Brethren Home, the last Sunday in February.

We call the attention of our readers to the article on Sunday School page by Brother Quinter M. Lyon, who is editor of our Sunday school lesson supplies. What he says is of interest to every Sunday school worker. Under his leadership the Publishing Company is endeavoring to give our schools the very best that the means at hand make possible and in this transition stage, this period of experimentation in Sunday school lessons, it is a good thing to hold as steady and support as loyally as possible. The changes in Sunday school literature are not of our making; they are forced upon us. But when our patrons become thoroughly acquainted with the course adopted we believe they will be convinced of its superiority to the old lesson plan, which has been discarded by the International Lesson Committee.

GENERAL ARTICLES

How Can the School Supplement the Church and the Home in the Task of Religious Education?

By Prof. C. Emory Byers

The task of religious education is one of great importance. Its importance seems to have grown with the years. As civilization becomes more and more complex religious education becomes more markedly one element among a great variety. It used to have the supreme place. But it has been pushed down step by step until I shall not attempt to classify it.

The real place for religious education is in the home. There is where it is most vital and far-reaching. Picture that home in Scotland to which the children come with their hard earned nickels to be greeted with a loving smile from mother and the heartiest greeting from a sympathetic father. Here after the supper hour on Saturday night when all the news was exchanged, the whole family gathered around the fireplace and the father like a patriarch of old read the Bible with deepest devotion. It was no perfunctory or formal service with him. He read with the fervor of a saint. The listening members of the family absorbed the religious atmosphere and the Christian graces were instilled into every fiber of their beings.

This was only typical, for it happened in the lonely cottages on a thousand hills in Scotland.

"From scenes like these Old Scotia's grandeur springs, That makes her loved at home, revered abroad."

This nation-wide habit brought forth the immortal Burns, the rugged Carlyle and the sturdy Scott. This is the secret of Scotland's preachers of power. They have risen up to call her blessed. And the "Bonnie Briar Bush" is typical of many a hallowed spot in Scotland.

What is true about Scotland is true about America. Whittier's winter idyl of "Snowbound" described one of a thousand families who spent their evenings in pious pleasures.

But with the lapse of years has come a change. The home is no longer a nursery of religious education or scarcely any other kind of education. It has relinquished all responsibility along this line and gladly transferred it to the church. And I charge the home with making an irreparable mistake. It has failed in one of its most serious duties. There is no substitute for the home and home training in the life of a child. A mother's knee is the most sacred thing in the world. At mother's knee is where Lincolns and Gladstones are bred. At mother's knee is where Raphaels and Angelos were inspired. At mother's knee is where Shakespeares and Brownings came in contact with the divine. At mother's knee is where all the great dreams of embryo saints have been dreamed.

Why the modern home has forgotten or neglected that hallowed task I do not know. Even the Church, great as it is, can wield only a fraction of the influence over the child. It has risen to its opportunity and has made prog-

ress. But it can succeed only partially. The child is not under its influence a sufficient length of time. When the home, where the child spends the most of its hours, is not contributing a moral and religious influence then there is something wrong.

After all, under these conditions, the biggest task of the Church is not to preach to adults, but to educate children religiously. It is a discouraging task to preach to adults. Their minds are fixed and set, and after hearing a sermon they go and do about as they please. But with the child it is different. If the churches are to be filled with grown-ups they must be taught correctly in childhood. "As the twig is bent the tree's inclined." It is in childhood that the twig must be inclined toward religion.

The school is doing its part toward the religious education of our youth. In summing up the objectives of our

public schools the best educators of America settled on eight, the first of which was to develop character. This they regarded as the highest aim of the school. Certainly this too is the aim of the church. If these two are linked into a common purpose, as I am sure they are, then the school is supplementing the church in its great task of religious education. This sacred task, repudiated in the modern home, is taken over by the church and supplemented by the school.

In our city of Huntington, for example, every freshman is required to take as part of his work in English a course in Old Testament stories. These are taught to him in a sympathetic and whole-hearted way. Many of the New Testament stories are taught in like manner.

We also have a Hi-Y organization. The purpose of this is to knit the Y. M. C. A. with the High School. The boys with the strongest characters and greatest influence in school are elected to membership. They have a distinct and widespread moral and religious influence on the school. They meet once each week at lunch time for their meal and discussion of moral and religious problems. They build stronger character for themselves and for the school and the church.

There is a state-wide Bible Study organization. This is fostered by the Y. M. C. A. and the public schools. There are classes of about twenty-five each organized for the purpose of studying the Bible for credit. They meet with a competent teacher once each week for fourteen weeks. At the end of this time they are given a state-prepared test. If they pass this they are given one-half a regular High School credit. This plan is widely patronized all over the state of Indiana.

In some cities of this state, at Goshen in particular they pursue effective plans to give school pupils religious education. What is known as the Goshen plan is something like this: One teacher is employed full time. She goes from

THE BUILDER

An old man going a lone highway,
Came at the evening cold and gray
To a chasm deep and vast and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day
You never again will pass this way;
You've crossed the chasm deep and wide.
Why build this bridge at eve n tide?"

The builder lifted his old gray head—
"Good friend, in the path I've come," he said
"There followeth after me today
A youth whose feet must pass this way,
This chasm that has been as naught to me,
To that fair youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I'm building this bridge for him."

—American Youth.

room to room on regular schedule and teaches the Bible one full period to each room. This she repeats each week throughout the year. This instruction in the schools as a help to the church cannot be over-estimated.

What is true in these schools along the line of religious education is typical in a thousand other cities over this country. Perhaps some states are doing more than Indiana. There is a commendable co-operation between the church and the school. The school is shouldering its share of the task of educating the youth of America in the fundamentals of religion.

The typical American home is shirking one essential duty after another. These duties devolve upon the church and the school. They can be done and are done here, but not half so effectively as in the home. In the home is where they can be most vitally impressed. In these modern days the home is only a place to go and change clothes to go some other place. Parents and children alike must be entertained by brass bands and bright lights. In the home the quiet sober things do not appeal. And it is a deep tragedy that they do not.

Let me say that I am glad the church and school are co-operating so splendidly to give our children religious education and character foundation. It cannot be done there half so well as in the home, but it had better be done as well as possible than not at all. Under these circumstances, let the church seek ever new and more effective ways to do what the home so grossly neglects.

There is something radically wrong with that home whose inmates must seek elsewhere for their entertainment. The head of that home should seek at once to bring about a change. Let him find out that God is not in the earthquake or cyclone but in the still small voice. Blessed is that home and those children who seek and find their pleasure not in the spectacular, but in the commonplace. It is the duty of home, church and school to teach this.

The school should assist the church in the task of religious education but both should assist the home. The home is the foundation of all character education.

Huntington, Indiana.

The Personality of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part I)

"HE WILL GUIDE YOU INTO ALL TRUTH."—JOHN 16:13.

I want to assure you that I have a profound consciousness of the inexhaustibleness of my subject. I do not say that the more I have studied the subject the less I know about it, but I do say that the more I study the subject, the more keenly do I realize the unfathomableness of it.

Christianity is different from all other religions by the fact that it offers its followers a spiritual dynamic in living up to its precepts. That dynamic is the Holy Spirit, that sets the word of God on fire, warms the church from coldness to enthusiasm, and strengthens the Christian with a power not his own in the great battle between the flesh and the spirit.

Christianity is unique in making this offer. No other religion has a Holy Spirit, who is Deity, nor anything equivalent to him. The Holy Spirit is not obtained from the deductions of logic, the conclusions of philosophy, nor from the investigation of science. All these are as silent as the grave regarding his presence and potency.

It is solely and distinctly a matter of divine revelation. It is not my purpose therefore, to view this subject in the light of philosophic induction, logical deduction, nor scientific investigation, but solely in the light of God's revelation. I have endeavored to gather the teachings of God's word around several important phases of the nature, mission and work of the Spirit. We must not speculate upon what God may do through his Spirit; I put no limit upon the power of the Spirit. He may work in a thousand ways for aught I know. I am treating solely of that work and nature of the Spirit which God has made plain in his revealed word.

For the sake of simplicity I will use the words "Spirit" and "Holy Spirit" instead of other terms used in the Scriptures. The Old Testament has eighty-eight distinct references to the Holy Spirit. In these references there are eighteen names applied. The New Testament refers to the Spirit two hundred and sixty-four times and uses thirty-nine names. Five names are common to both Testaments, which leaves fifty-two different appellatives for the Spirit. Seventeen appellatives express his relation to God, five his relation to the Son, five indicate his divine nature, seven describe his own character, while seventeen are used to indicate his relation to man.

He is called the Holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Jesus, the Spirit of his Son, of the Lord, of Truth, of Grace, of Holiness, of Glory and of Adoption. He is called the Comforter, but this term always describes a special relation to the apostles and their work.

May we all bring to these studies a spirit of earnestness and meekness that shall enable us to feel that we are on Holy Ground. We read in the book, "every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven" (Matt. 12:31). "And every one who shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven" (Luke 12:10).

Whatever else these terrible warnings may teach, they surely teach that the greatest care should be taken by those who venture to discuss this subject or investigate such discussion. Let us therefore cast aside any flippancy of spirit, also any preconceptions or prejudices, and say like young Samuel of old: "Speak Lord; thy servant heareth."

If we view this subject in the light of psychological manifestations in our hearts, or in the lives of those around us, which are ascribed to the Spirit we shall find ourselves wandering in a maze of mystery. But if we follow the word of God, which is the only source of knowledge, we shall find ourselves walking in a light that shall grow brighter as we proceed. It is impossible in three brief messages to treat all of the many passages that refer to the Holy Spirit; but I have selected those which seemed to have the most important bearing upon the subject.

Personality

"I believe in the Holy Ghost, the Holy Christian Church; the forgiveness of sins, the resurrection of the body, and the life everlasting." This is the great declaration of the church general, with respect to her faith in the third person of the adorable Trinity.

The characteristics of personality are knowledge, feeling and will. When we say that the Holy Spirit is a Person, we mean that he is a Being who knows and feels and wills and not a mere abstract influence or power. When we say the Holy Spirit is a Person some understand us to mean

that the Holy Spirit has feet and hands and head and eyes and ears and mouth, but those things are not the marks of personality but of corporeity.

The first step in the discussion of the Personality of the Holy Spirit should be the elimination of certain errors by a proper definition and identification of our subject from a Scriptural standpoint. Who is the Holy Spirit? I say WHO not what; without hesitancy, the teachings of Holy Writ concerning the Holy Spirit is that **He is the true God in like manner as the Father and the Son.** He stands in the same relation to human redemption as does the Father and the Son, yet filling his own distinct functions in the great plan of salvation. I had thought of discussing his Deity, under one head but decided it would be superfluous, because every passage in the Bible that sets forth his Personality reveals a Divine Person, and each passage which speaks of his Power reveals Divine Power, and each passage which portrays his Purpose, holds before us the Purpose of Deity; Therefore Deity is the chain into which his Personality, Power and Purpose are woven. The Scriptures also prove this by ascribing to him divine names, divine attributes, divine works, and divine worship.

Two opposite views are entertained concerning the Holy Spirit: (1) That it is a divine influence proceeding from the Father, an emanation from or manifestation of the divine, or a mere impersonal force. (2) That he is a person and active in all the ways of personality. That the latter the correct and Scriptural one is evident from the following considerations:

I. He is referred to in the Scriptures by the use of the personal pronoun, "HE," not "IT."

There are "accidentals" in music, but it is quite certain that the personal pronoun is not "accidental" when used in the Scripture to designate the Holy Spirit.

He is also classified in the great catalogue of Personal Deity: Father, Son and Holy Spirit (Matt. 28:19). He is a heavenly personality and one with the Father and the Word, and the Holy Spirit: and these three are one" (1 John 5:7).

II. The attributes ascribed to him in the Scripture are PERSONAL attributes. He is—

(a) Omniscient, "But unto us God revealed them through the Spirit: for the Spirit searches all things, yea, the deep things of God. For whom among men knoweth the things of a man, save the spirit of man, which is in him? even so the things of God none knoweth, save the Spirit of God" (1 Cor. 2:10, 11).

(b) Omnipotent. "And the angel answered and said unto her, The Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). An influence of force cannot beget a person. "But as for me, I am full of power BY THE SPIRIT of Jehovah, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin" (Mic. 3:8).

(c) Omnipresent. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? * * * Even there shall thy hand lead me, And thy right hand shall hold me" (Ps. 139:7-10). "Can any hide himself in secret places so that I shall not see him? saith Jehovah. (Jer. 23:24).

III. The Characteristics ascribed to him in the Scripture are PERSONAL Characteristics.

(a) He is possessed with a MIND. "And he that searcheth the hearts knoweth what is the MIND OF THE SPIRIT" (Rom. 8:27). (b) KNOWLEDGE. "Even so the things of God none knoweth, save the Spirit of God" (1 Cor. 2:11). (c) AFFECTION. "Now I beseech you brethren, by our Lord Jesus Christ, and by the LOVE OF THE SPIRIT, that you strive together with me in your prayers to God for me" (Rom. 11:30). (d) WILL. "But all these worketh the one and the same Spirit, dividing to each one severally AS HE WILL" (1 Cor. 12:11). (e) GOODNESS. "Thou gavest also thy GOOD SPIRIT to instruct him" (Neh. 9:20). Goodness, will, affection, knowledge, and mind are all characteristics of a person. By no stretch of

(Continued on page 14)

The Opportunities of a Teacher

By H. Gertrude Lake

(Address before the late Pennsylvania Conference at Johnstown).

The more I've thought of the opportunities of a teacher the more I've realized those opportunities come under two headings:

1. The teacher as a fellow being.
2. The teacher as a pathfinder.

Of these two I believe the first the more important.

You remember the famous Characterization—"What you are shouts so loudly that I cannot hear what you say." When James Garfield was ready to enter college, he chose Williams College because its president was the celebrated Mark Hopkins. Garfield used to say, "A log, with a student at one end and Mark Hopkins at the other is my ideal college." Arthur Guiterman has expressed that saying in the following lines:

Mark Hopkins sat on one end of a log

And a farm boy sat on the other.

Mark Hopkins came as a pedagogue

And taught as an elder brother.

For the farmer's boy he thought, thought he.

All through lecture time and quiz,

If his Latin was small and his Greek was naught—

I don't care what Mark Hopkins taught—

"The kind of a man I mean to be

Is the kind of a man Mark Hopkins is.

Philosophy, languages, medicine, law,

Are peacock feathers to deck the daw,

If the boys who come from your splendid schools
Are well-trained sharpeners or flippant fools.

No printed page nor spoken plea

May teach young hearts what men should be—

Not all the books on all the shelves,

But what the teachers are themselves.

For education is: making men;

So is it now, so was it when

Mark Hopkins sat on one end of a log

And a farm boy sat on the other.

If you were asked who was the best teacher you ever had, you might specify Mr. Brown. If that first question were followed by, "Just what did you learn from him?" You no doubt would stammer, "Well, really, I can't recall any particular lesson but somehow I always enjoyed going to Sunday school when I was in his class; he always seemed to notice when I was present or could answer a question; he somehow made me feel the building of a Christian character was my important job; he inspired me with the worth of the Bible and my duty to be somewhat of a Bible student. Blessed is the teacher who has left that imprint on the minds and hearts of those with whom he has come in contact.

Right here I'd like to pay a little tribute to two former Sunday school teachers of mine. One was that very first teacher when I entered the Primary Department at about the age of six or seven. I remember her chiefly as the next

important person in the world after my mother and father. To me she was the embodiment of everything that was beautiful and good. And when she asked us for the next Sunday to be able to repeat from memory one of the first ten verses of the fifth chapter of Matthew, I never would have dreamed of not doing so. I remember the drill at home till I could repeat, "Blessed are the peacemakers for they shall be called the children of God." When several years later I was to have my first party the first name on the list of guests to be invited was Belle Sterling; I spelled Belle with a final e because the ordinary spelling didn't seem fitting.

My second recollection isn't as pleasant. A rather illiterate young man joined our church and was anxious to do something in the way of service. He was given our class of girls—whose ages averaged ten or twelve—to teach. One Sunday in the spring a friend and I had a little tournament during the teaching of the lesson. We interlocked the heads of violets and pulled gently to see who could pull off the most violet heads. If that teacher rebuked us he did it so gently that the rebuke left no sting but the superintendent came to us girls individually and told us that our Sunday school teacher wished to resign from teaching our class because he thought he was a failure; we didn't seem interested in what he was trying to teach. I remember how ashamed I was that I had disappointed the conscientious, painstaking teacher. I'm grateful to him for opening my eyes to the fact that it wasn't enough to be in Sunday school. Something more was expected of me. McAlpine in the Christian Endeavor World had something along this same line, as follows:

I WAS WONDERING ABOUT STEALING ATTENTION

| | |
|------------------------|---------------------------|
| THE PASTOR was | JUST AS if they |
| READING THE Scripture, | WERE AT a movie. |
| THAT WONDERful chapter | OR AN auction. |
| ON LOVE | OR SOMETHING. |
| WHERE IT says | AND YOU know what |
| LOVE ISN'T puffed UP. | HAPPENED TO people's |
| AND DOESN'T behave | EYES AND their attention. |
| ITSELF UNSEEMLY. | I WAS WONDERING |
| AND IN comes brother | IF THE brother meant |
| NEMO and mrs. | TO COMPETE with |
| | GOD! |
| AND SURE as preaching | FOR OUR attention. |
| IF THEY didn't walk | OF COURSE he didn't. |
| RIGHT UP to the | BUT IT isn't fair |
| MIDDLE PEW on the | TO STEAL away |
| LEFT HAND side. | THE PEOPLE'S eyes. |
| AND TAKE their seat | |
| WHILE THE preacher | WHEN GOD is speaking |
| WAS READING. | THROUGH THEIR ears. |

FOR MOST of us
CAN ATTEND to only
ONE THING.

AT A time.

There was a time in my Sunday school experience that I can't recall just who was supposed to be our teacher. I remember it as a time when we never seemed to have the same teacher twice in succession unless it was the superintendent, who taught us when no one else could be secured. In later years I could truly appreciate the plea of that intermediate class that said, "Won't you be our teacher, our teacher never comes."

But how can teachers be pathfinders—to go ahead and lead in the way that other shall follow? First by having a sound conviction that the way you undertake is the only true way. This is not the day of Nicodemus. This is nearly two thousand years later. Christ's power, Christ's King-

ship, Christ's claims have been proved past all doubt. He has stood the test of time, the test of assault—the most subtle and most deadly assault the world is capable of making against him. Everything that could be said against his divinity, his virgin birth, his resurrection from the dead, and all his other claims, has been said and said again. The criticisms of the present day are simply repetitions of former efforts which failed each in its day. The old cross shines forth brighter than ever as the world's only remedy for the curse of sin.

The Sun and the Lantern

I was walking full of gladness
'Neath the azure dome,
In the splendor of the noontide,
Heading straight for home;

In the sun which since creation,
Through unnumbered years,
In its undiminished brightness
Still our planet cheers.

When a courteous stranger offered
To enhance my view,
From the candlelight which flickered
In his lantern new.

"May I know thy name, kind stranger?"
"Modern Thought," said he.
Said I: "When yon sun is finished,
I will send for thee."

Second, the conscientious teacher will be a better leader for getting every help he or she can. This help may come in answer to prayer for guidance, from the inspiration of conferences or workers' meetings and from careful study of all the supplementary helps available. Every teacher needs at least one magazine or book beside the quarterly his pupil uses. You ought to be able to supplement the material they are apt to get.

Third, a true leader knows his followers. We have the example of Christ, the greatest of all teachers, who knew how to meet individuals as different as humanity ever affords; he knew how they earned their daily bread and what their homes were like. The personal visit brings a much firmer, closer, more lasting contact between teacher and pupil than any number of postal cards. Classes develop a more "big-family" attitude towards each other if they can enjoy frequent social meetings together. The class of which I'm now the teacher holds a meeting once a month for the transaction of necessary business and a good social hour. Ages in this class are supposed to range from sixteen to twenty-one but on social evenings we're all sixteen or under.

Fourth, A good leader ought to help others prepare for service in leadership. This calls for such traits as loyalty, reliability, faithfulness, regularity, fidelity, cheerfulness, friendliness, reverence, and respect for wishes of elders. Failure to expect a report from an assigned task reflects on the seriousness of the workers and their work. We learn to do by doing.

Fifth, It is very easy to talk too much and a good corrective is to cultivate the art of being a good listener. The most helpful review lesson I recall was the one in which thirteen girls were each assigned one of the lessons of the quarter to review briefly in class. Only one of the thirteen failed to be present and perform her part. It was surprising how interestingly they recounted the important points of each lesson.

"The days are evil, the time is short, and the workers few; let us therefore live full and devoted lives, that when we are called to our account, we may be able to humbly say, 'I have fought a good fight, I have finished my course, I have kept the faith.'"

Johnstown, Pennsylvania.

THE BRETHREN PULPIT

Jehovah He Is God--An Exposition

By Thoburn C. Lyon

TEXT—"Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath: there is none else."—Deuteronomy 4:39.

Scripture reading, Deuteronomy 4:32-40

Our text opens with the command to know something. We wish only to remind you in passing, that it is the man who knows his subject that is sought after; whether his field be science, business, religion, or what not. Now our specialty is religion, and more particularly, the religion of the Bible; and we are much tempted to stop and preach a sermon on the absolute necessity of really knowing our Bible, if we would command the attention or respect of the world today.

But much as we should like to preach that sermon, such is not the thought of this particular text; we are here commanded to know a particular thing: "that Jehovah he is God." Go with me now for a moment, to a village in India. In an open space near the center of the village, there lies a man, naked; for about twenty years he has not moved from the spot. Nine men stand about him, rubbing him, feeding him, and attending to his every want. At one side there is a fire in which incense is being offered, while a woman sits chanting filthy songs to the ringing of a bell, and some sixty naked priests dance before him. At his feet there grovels a great crowd of people, offering him gifts of gold and food, and begging healing or some spiritual gift in return. Sometimes the gift is accepted; sometimes he throws it at his worshippers or strikes them with his staff, but they are not offended: virtue has come from the staff. A revolting picture, of men worshipping a man. And it is not, as we might at first suppose, only the ignorant lower class that we find thus worshipping a fellow-creature; there are found there, regularly, university students and graduates.

Nor is this notion confined to India. There are other cults of man-worship in our "more civilized" world; as Antoinism, of Belgium, which makes of Antoine a very God; or Eddyism in America. Some of our universities and seminaries have been giving out teachings which, when followed to their logical end, make man nothing less than a god. But over and against all such notions, there still stand the words of our text: "Jehovah He is God."

"In heaven above"—of course! It is no hard matter to conceive of a perfect God sitting on an ivory throne, ruling over perfect angels in some vague and distant heaven. But our text adds that he is also God "on the earth beneath." To many thoughtful people that goes

hard. We see many things that are wrong in this old world; things are wrong in our own land: ask any Democrat!

Seriously, though, when we see some man who has consecrated his life and substance to the service of the Lord suffer loss or persecution, while some sin-loving scoundrel continues to flourish, and spread himself as the green bay tree, we can scarcely keep from questioning whether or not God really rules on the earth beneath. Some storm will miss the field of an infidel, and work havoc with his Christian neighbor's crop. Then we hear that old verse about

Satan being the "prince of the power of the air." Let me turn aside long enough to say that it seems to me there is no verse of Scripture so overworked—and so wrongly worked—as Ephesians 2:2. The rendering of the revised version is, "prince of the powers of the air;" or as one version gives it, "prince of the airy powers"—that spirit world against which Paul says we wrestle, rather than flesh and blood. This is an old problem, one that has worried man at least as far back as the days of Job; but we need to remember that this is still God's world; that he has not yet withdrawn from his creation, but rules over it now as God; that while Satan may even now be permitted to try men, yet it is by permission, and a limit is imposed even as in Job's case: "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13). So "fret not thyself because of evil doers;" as the Christian farmer told his infidel neighbor in the old familiar story. "God doesn't always settle his accounts in October." It's God's world, and he still rules

in it; in verse 34, Moses is reminding the people of the many great things God has done for them, and his arm is not shortened: he still works. "In heaven above, and upon the earth beneath."

And "there is none else." In this phrase there is involved a duty that is two-fold. First, as he is God over heaven and earth, we owe him full allegiance and obedience; verse 40 reads, "Thou shalt keep therefore his statutes, and his commandments." Then, since there is none else, knowledge of that fact is precious—more, it is vital—and we owe that knowledge to those who are, in ignorance, serving gods we know are false. India's population is estimated at 315 million, and her deities at 400 million—85

OUR WORSHIP PROGRAM

MONDAY

INFINITE LOVE AND POWER—Eph. 3:12-21.

Pray that your life may be crowned like a towering mountain peak with the glorious brightness of heavenly love.

TUESDAY

OBEEDIENCE THAT LACKS MERIT—Jonah 4.

Pray that your obedience may be not like the driven slave, but may be given in love and cheerfulness.

WEDNESDAY

MID-WEEK PRAYER SERVICE—For private or family worship use "Our Devotional." If impossible to attend the church prayer meeting, invite friends to join in worship in your home, using "Our Devotional" as a program, interspersing with familiar hymns.

THURSDAY

TWO PRAYERS CONTRASTED—Luke 18:10-14.

Pray with the consciousness that you are only a sinner saved by grace.

FRIDAY

THE HIGHER CHOICE—Luke 10:38-42.

Pray that the good may not be allowed to become enemy to the best in your life.

SATURDAY

WAITING PATIENTLY ON THE LORD—Psalm 40:1-6.

Pray that you may have the patience and perseverance to tarry in the presence of God until he lifts you up in strength and endues you with power for service.

SUNDAY

WORSHIP THE LORD ON HIS HOLY DAY—Spend more than your usual amount of time in prayer and meditation. Use sermon and text as food for thought. If impossible to attend church worship, invite neighbors to join in worship in your home, assigning the various parts of your program to those who are willing to participate. —G. S. B.

million more gods than people! China, numbering about 420 million souls, has her 400 million deities, and 300 million temples. And who dares number the myriad deities of Africa? But there is none else.

Nor are all the false gods to be found in far away places. In the nation's capital I have seen men bowing down to other gods than Jehovah. At one time we lived in Utah, rooming for awhile in one of the homes of a Mormon bishop, and there have I seen men bowing down to false gods. Even in Fayette County I have seen men bowing down to the gods of Sincerity and Perfection; to Morality, Wealth, or Learning; they are Legion. Knowing, as we do, that there is none else, can we escape the duty that we owe to all such?

Perhaps we can learn a lesson from the early church. The Jews were a sect universally despised, and Jesus was despised of the Jews. Put to a shameful death and his handful of followers scattered, someone has yet estimated that by the year 100 the church had grown to number 200,000. And what was the message that produced such results? In the main it consisted of two parts, but little different from the words of our text: (1) This same Jesus, whom ye have taken and by wicked hands have crucified and slain, hath God raised up, to sit on his throne over heaven and earth; and, (2) There is none other name under heaven . . . whereby we must be saved. When we get back to that message and that belief, intolerant though it may sound, we may get back the power of the early church.

There is one important phrase we have missed: "Lay it to thy heart." The difference between head knowledge and the emotions of the heart is an old distinction, but it is a very real one. It seems to me that a great many of our beliefs today are, after all, but cold, head knowledge; that what is needed is that we lay them to our hearts, and there they will be warmed to life and power. Now, as ever in the past, it is God in the heart that transforms a life, and not the truth about him in the head. It has been my lot to sit under some very "liberal" professors. One of these, in particular, had made it quite clear that there was no such thing as inspiration, or an infallible scripture. So I was surprised one night, to hear him make this admission: that "even though people knew the right, they still needed some motive power to make them DO it; they still needed Jesus Christ." Or, if I may paraphrase his thought, even though people do know the truth about God with their minds, they still need him in the heart, if they are to live up to their knowledge. Let us, indeed and in truth, lay these things to our hearts.

By way of conclusion and summing up, let us repeat once more the words of our text, remembering their applications and the duties involved: "Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath: there is none else."

Washington C. H., Ohio.

OUR DEVOTIONAL

The Inner Circle

By Mrs. J. R. Laughlin

OUR SCRIPTURE

And he suffered no man to follow him, save Peter, and James, and John, the brother of James (Mark 5:37). A friend loveth at all times (Prov. 17:17). Whosoever, therefore, will be a friend of the world is the enemy of God (James 4:4). Open rebuke is better than secret love. Faithful are the wounds of a friend (Prov. 27:5, 6). Thine own friend and thy father's friend, forsake not (Prov. 27:10). Greater love hath no man than this, that a man lay down

his life for his friends. Ye are my friends, if ye do whatsoever I command you (John 15:13, 14).

OUR MEDITATION

Peter, James and John came within the innermost circle of our Lord's friends. How is this so? Friendship is a mutual attachment and is based on love and interest. Our last scriptural quotation above states the conditions very clearly—Jesus called and they answered. And again in Proverbs 18:24. A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. Did our Lord choose men of high social position for his most intimate friends? Was wealth a requisite for friendship? Not at all. When Jesus entered upon his Ministry, and needed men to bear witness to his own deeds and words, he selected twelve apostles from the lower ranks of life. We are told they were all on an equality so far as official rank was concerned, but because of a certain responsiveness in their characters to that of our Lord's, Peter, James and John were admitted to the inner privacy of their Master's acts and experiences, the one being the raising of Jairus' daughter, told in Mark the fifth chapter beginning with the thirty-fifth verse. We can no doubt recall circumstances in our own lives when we needed help or advice from our most intimate friend—the one who understands and cares. I have made this singular because friends whom we thus highly esteem are not many in number. Our Lord had only three.

Jesus also befriended the friendless, he loved sinners but hated their sinning. Can we not develop and exercise the same spirit of friendliness? Do we want a friend? Be a friend. Have you ever been very homesick or discouraged and some friend came by or perhaps called by telephone, asking you to visit them or just talked for awhile about pleasant and encouraging topics, and how grateful you were for the change of thought. Would it not be profitable for us often to think of folks whom we might thus encourage and uplift by showing our interest in them? "One with a thousand friends has not a friend to spare." However, we must not take a selfish view of friendship and make friends with a thought of the good they can do us but rather would we emphasize the quality or the kind of friends we find most valuable.

Make no friends in haste. Washington said, "Be courteous to all, but intimate with few and let those few be well tried before you give them your confidence." We should likewise be just as slow to part with a friend—a real friend who shares our joys and comforts, our sorrows. Let us be not too lavish with praise but admonish if necessary and thus fulfill the first law of friendship—SINCERITY.

OUR PRAYER

Our Father in Heaven, we praise and bless thee for thy wondrous love and tender mercy. Grant that we may ever love thee above all things and to love others as thou hast loved us. Bless and strengthen the ties of friendship and keep us thine till our life's end. Let thy blessing be upon the church and Sunday school that by this means, all may be led to trust Jesus, to love and serve him forever. In his name and for his sake we ask it. Amen.

Hagerstown, Maryland.

There is often a majesty in meekness.

A man learns to pray by praying.

There is no such thing as partial justice.

No man is finally lost as long as he wants to be saved.

No man has ever found God who was not seeking him.

Real prayer is the hand that opens the gates of praise.

The right life is both the test and the fruit of religion.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for February 8)

Lesson Theme: Christ's Intercessory Prayer.

Lesson Text: John 17:1-26.

Golden Text: "Holy Father, keep them in thy name which thou hast given me, that they may be one even as we are." John 17:11.

Devotional Reading: Ephesians 3:14-21.

Reference Passage: Mt. 6:9-13.

Historical Background: Jesus has been delivering the great truths to the disciples which we find recorded in Chapters 14, 15, and 16 of St. John's gospel. In these discourses he holds up to the disciples the glorious hope of the "prepared place." As unspeakable loneliness and heartache face them the Master strives in every way to show them that separation from him is not a calamitous end in itself, but rather a real means to a far more glorious life of triumph, service, and heavenly knowledge vouchsafed through the Holy Spirit. Suffering, persecution and severe testing would certainly be their portion in the world, but they were to be of good cheer for he had overcome the world and the inference is that his followers will be victors also. Then in the grandeur of the greatest simplicity Jesus moves the veil of the Holy of Holies aside and leads his men into the very presence of the pulsing heart of Divine Love and Infinite solicitude. He prays.

Just where this prayer was uttered is a question; some commentators stating four possible places,—from the Supper table to the edge of the brook Kidron. I am loath to believe that Jesus prayed thus anywhere else than in the Upper Room where Heaven had almost been opened on the Apostles. More than likely this prayer was uttered just before leaving the Upper Room for Gethsemane.

The Central Theme of the lesson is the fact that Christ's prayer life was such an all inclusive and vital communion with the Father. From this true "Lord's Prayer" we might learn the real ethics and powers of all vital prayer. Note too, the atmosphere created by the prayer itself. No consecrated spot—temple or tabernacle—could become more truly a real sanctuary than the home—spot consecrated and glorified by this prayer.

Lesson Outline:

1. Christ Prays for himself: vs. 1-5.
2. Christ prays for his disciples, vs. 6-19.
3. Christ prays for all believers, vs. 20-26.

The Lesson

In the Master's experience prayer was the "Open Sesame" to the very presence of God. No one reading this prayer can doubt for one instant that Jesus felt himself talking face to face with the Father himself, and the prayer itself takes on the very natural

ness of a conversation or communion between two hearts that truly did beat as one. We cannot help but feel that we are standing on holy ground as we meditate on this masterpiece of intercession. What does our prayer life mean to us? How natural is it for us to pray to "Our Father"? What kind of real

joy do we receive from such communion? One cannot help but venture the guess that to all too many of us prayer is a dead sort of formal rendering of words and phrases. We actually seek to "storm heaven" by our loud speaking, or entrance the Divine Ear with beautifully phrased and properly molded sentences. True prayer, Jesus would have us understand, is not a matter of noise, but of right spirit and attitude; it is not a matter of words but of real needs definitely stated

(Continued on page 14)

Looking Ahead in Sunday School Lessons

By Quinter M. Lyon, Editor Sunday School Lesson Publications

Our Sunday schools are interested just now in a comparison of the Uniform Lesson Series with the Group Lessons, as outlined by the International Committee. The Uniform Lessons apply to the Intermediates up. The Group Lessons apply to the Juniors down.

The Uniform course is this year completing a survey of the entire Bible. Beginning with Genesis in January of 1924, it ends with the New Testament Epistles in December of this year. At present we are completing an intensified study of the life of Christ, making a harmony of the four Gospels. Next quarter we shall make a study of the activities of the apostolic church in Palestine. In the following quarter we shall make a survey of the foreign missionary expansion of the early church, studying the decrees of the Council of Jerusalem, and the teachings of James and Paul. And in the last quarter we shall conclude our studies in the history of the apostolic church, going into details concerning some of the teachings of Paul.

It is clearly to be seen from this outline that these lessons were prepared with mature students in mind. Heretofore the International Committee has attempted to plan courses of study which would be suitable for people of all ages. This was an almost impossible task, for neither the children nor the adults could get the most out of a series of lessons that was planned with neither group especially in mind. So the Committee cut the Gordian knot by planning to make strong Bible courses for adults alone, and call these the Uniform Lessons, and then plan other lessons for the children's groups. The Closely Graded Series carried this principle to an extreme which the smaller schools would not accept. So instead of grading closely it has merely graded by groups. The Primary department now has one series of lessons for the whole department. The Juniors have one series for their department.

Children love stories. They will get intensely interested in a series of Bible lessons that are full of the inimitable Bible stories. Consequently the International Committee, in planning the Group Lessons, has been lavish with stories which are replete with meaning for the child's spiritual life. The Primary children (ages six to eight) this year are

studying stories in the life of Jesus: the boy Jesus, what Jesus did when he grew up, what Jesus told us about God, some of Jesus' friends and helpers, stories about some of Jesus' followers, and stories teaching children to be thankful to God. The Juniors are now studying the story of the Hebrew people: Hebrew pioneers, winning the promised land, and making the nation. They will close the year with some missionary lessons from the New Testament and from our own church history.

A comparison of these lessons will suggest the reasons why the International Committee has substituted the Group-Uniform Series for the All-Uniform, and has ceased to make adaptations of the All-Uniform for the lower departments. It is in the interest of greater efficiency in teaching our pupils, young and old, about God and our Savior Jesus Christ.

Yes, you can teach any part of the Bible to a child so that he will get some good from it. But there are certain parts that are so much better suited to children's study than others that it was deemed wisest to separate once and forever the adult lessons from the children's lessons, so that the child may receive all the attention possible, and at the same time the adult lessons be unhampered in their soaring through the heights of history, doctrine and prophecy.

Your Publication Board deliberated long before going into this project. We have gone into it because the International Committee was expecting our co-operation, because the other denominations are already co-operating, because the lessons are better suited to the groups designated, and because the Brethren church is the Progressive Brethren Church. We believe that life itself is complex, and that anything that is too simple to meet the needs of the complex life is to be distrusted. This series is as simplified as possible and still has in it great possibilities for meeting the needs of our Brethren schools on the largest scale.

If there are some schools among us which are hesitating about co-operating with us, we beg that you will give the matter your careful, your prayerful, and your full attention. We have acted under God's leading. We ask that you all may do the same.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

The Importance of Bible Study

By Gladys M. Spice, General Secretary

When signing the C. E. pledge, we promise to make it the rule of our lives to pray and to read the Bible every day, so let us consider, for a moment, just "HOW" we should read it.

"1st—Read it regularly. Have a certain time each day when you can read it without hurry.

"2nd—Read it prayerfully. God's book cannot rightly be apprehended without the aid of God's Spirit. "Open thou mine eyes, that I may behold wondrous things out of thy law."

"3rd—Read it studiously. When you come to something you do not fully understand, stop and obtain light upon it from commentary, references, Bible dictionary, etc.

"4th—Read it consecutively. Aim to read the Bible through from Genesis to Revelation in the course of a year, but do not hurry the reading in order to get through it in that time.

"5th—Read it sympathetically. Ask when, where, by whom, and for what purpose each book that you read was written. In that way get the standpoint of the sacred writer, and put yourself in sympathy with him.

"6th—Read it, noting its perspectives, observe the dates of events, by the aid of the Bible margin, and so keep them in your mind

at their proper relative distances from each other; thus, Abraham, though he appears in Genesis 12, is halfway between Adam and Christ.

"7th—Read it topically. By the aid of a concordance and a Bible Text Book. See what it has to declare upon Faith, Love, Justification, etc.

"8th—Read it in a spirit of obedience. Seek in it for direction. make its precepts the rule of your life.

"9th—Read it in faith. Take it as God's word to yourself. Look upon its promises as your own.

"This book is the word of God showing the state of a man, the way of salvation, the doom of sinners, the happiness of believers.

"Its doctrines are holy, its precepts are binding, its histories are immutable. Read it to be wise, believe it to be safe, practice it to be holy, and live it to be happy.

"It contains light to direct you, food to support you, and comfort to cheer you.

"It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter."

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Canton, Ohio.

Like a bad fairy, I told you first what not to do—now I better apologize and give you a sweeter dream or story.

Do you like people whose lips are always smiling, whose eyes always sparkle with fun—and who can speak in a soft, gentle voice? Yes, I believe you do. For I know I like those kind best of all—and often wish I could be just like them, for I know they can always sing a happy "Good morning" to me. And I know too they keep their word. Isn't that a wonderful quality to possess? To always fulfil a promise, always go when asked for, always be ready to help someone who needs help and always to speak kindly and earnestly to those about us that is wonderful. Yes, if I could be that kind of a human fairy, I know I should be happy as the skylark on a bright summer morning.

But, you ask me how and where may I do all these nice things? Let me tell you a secret—why not start at home. And see how surprised everyone will be! And then in school, church, and in play, you can keep all these nice things locked up in your heart—ready to use on a moment's notice. Wouldn't the world be happy then?

Daily Readings

M., Feb. 2. A little laziness. Prov. 6:10.
T., Feb. 3. A little lie. Acts 5:1-6.
W., Feb. 4. A little kindness. Luke 10:34.
T., Feb. 5. A little word. 2 Kings 5:1-5.
F., Feb. 6. A little tongue. Jas. 3:5, 6.
S., Feb. 7. A little help. Matt. 6:3, 4.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for February 8)

Big Little Things

This week we have some very important attitudes or principles to talk about. For it is quite a task to really understand just what "big things" are when we come to "big little" ones we are almost nonplussed. For we almost wonder if anything which is big or strong can at the same time be little and small. Therefore we must think up some definite illustrations, so that all of us can fully understand just what we mean by a "big little thing" in life.

Little Jack's mother was busy in the kitchen baking some delicious flaky cookies with thick icing on the top. She was hot and tired for it was Saturday, and she had so much work to do. And to simplify matters, she thought it best to do her baking first. However, Jack was 'outside playing marbles with a group of boys. He was having great fun—and he sniffed the air once in a while—for the odor of something he liked very much permeated the air. All at once his mother called him to run down to

the grocery to get her some more sugar. But did Jack want to go, do you suppose? No—he acted like one of those funny animals—the mule—for he stamped his feet and shouted back naughty words to his mother. And he didn't come for a few minutes after she called. When he entered the kitchen he asked his mother for a cookie. I wonder if she gave it to him? Does your mother grant your wishes when you are naughty and too lazy to run errands for her? But with what a wonderful smile,—and maybe a kiss to boot,—would she have given you perhaps two or three cookies, if you had been real nice about doing her errand for her,—even just when you wished to do something else much more badly.

Again, when children do things they wish to keep secret, when they wish to escape punishment, they often tell a little black lie. I wonder if we could look on our hearts, how many black spots we would find? Quite a few, I am afraid, wouldn't we? Or perhaps at times we cannot go to sleep for a long time because our consciences bother us. Something keeps saying: "You told a lie—you're naughty—you told a lie" until we confess it and make it right. And after all, that is the best way to settle it—go to the person and apologize for your misdemeanor—and you will be forgiven, I am sure.

THE UNUTTERABLE BEAUTY

By G. A. Studdert-Kennedy

God give me speech, in mercy touch my lips,
I cannot bear Thy beauty and be still,
Watching the red gold majesty that tips
The crest of yonder hill,
An out to sea smites on the sails of ships.

That flame like sudden stars across the deep,
Calling their silver comrades from the sky,
As long and ever longer shadows creep,
To sing their lullaby,
And soothe the tired eyes of earth to sleep.

Thy radiancy of glory strikes me dumb,
Yet cries within my soul for power to raise
Such miracles of music, as would seem
Thy splendor in a phrase,
And store it safe for all the years to come.

O God Who givest songs too sweet to sing,
Have mercy on Thy servant's feeble tongue
In sacrificial silence sorrowing,
And grant that songs unsung,
Accepted at Thy Mercy Seat, may bring

New light into the darkness of sad eyes,
New tenderness to stay the stream of tears,
New rainbows from the sunshine of surprise,
To guide men down the years,
Until they cross the last long bridge of sighs.

—The Southern Churchman (Richmond, Va.)

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LOUIS S. BAUMAN,
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MISSIONS

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Among the Churches

It has been a most pleasant experience visiting our churches in behalf of our African mission. The African work has been made possible through the gifts and prayers of the Brethren church, and we feel obligated to each church that has in any way contributed to the work. Before the close of the old year we had visited eight of our churches in the Pennsylvania District, Sergeantville, and Calvary, New Jersey; Sunday school of the First church of Philadelphia, and the Third church of the same city; Johnstown; Vinco; Berlin and Listie. Sergeantville Church gave the largest offering, \$32.00, and of the Sunday schools, the one of the Philadelphia First church gave the largest, \$35.00. We also in the old year visited three congregations of the Church of the Brethren and we were most cordially received. Brother Kulp, the pioneer of the work of the Church of the Brethren, was a schoolmate of mine in Philadelphia and I have an interest in his work in Africa. Their field is about 700 or 1000 miles from our Bassai station.

Cone-maugh was the first church we visited in the New Year. Here Brother Jones is our efficient pastor. We have a splendid brick church and comfortable parsonage in Cone-maugh. The W. M. S. here is wide-awake and deeply interested in our mission fields.

Lord's Day evening of the 11th we came

to Morrellville church. Here our Brother Wood has builded a testimony to our church—a beautiful new stone building. The church auditorium was filled and the S. M. M. contributed in a body to the attendance. This church is very active in missionary work.

Wednesday evening the 14th we gave our message in our Morrison's Cove church at Martinsburg. The attendance was few but the spirit of the meeting was very good, because those present were most deeply interested. The next day, Brother Hall and brother Dilling assisted in our search of the birthplace of our Bishop, H. R. Holsinger. We were not successful. However, we stirred the people around the Cove and they are taking active interest in finding the place. If any reader of this article knows on what farm H. R. Holsinger was born in Morrison's Cove, I shall appreciate a letter communicating the information. We took a picture of the **Kinsinger Farm** where his brother, George Holsinger, was born.

McKee church is located just a few minutes' walk from Brock's Mill station on the P. R. R. Here we find a growing church. Not very often do we have the only church in such a large community. We feel that if we had a pastor to give his entire time to them, they would have a great future.

From McKee we came to Hagerstown,

Maryland. Here Brother Carpenter is the efficient pastor of a growing church. He reports some over 500 members. The attendance was splendid, about 300 present, and equally as good was the spirit of the meeting. I wish to express my appreciation of the royal reception I received at Hagerstown. I enjoyed a long talk with Brother J. M. Tombaugh about the days, and his experiences back in 1880-82. The offering at Hagerstown was \$30.25.

In the afternoon I was taken to St. James, where I met Brother L. V. King. Brother King is certainly a hustler and I have seen few fields as promising as St. James and Tilmington. I gave an address at Tilmington Sunday evening to a crowded hall. Here Brother King has been holding a revival.

I returned to Berlin Monday to my little family. Brother Bauman who has commenced his meeting in Johnstown has called a meeting of the Eastern members of the Foreign Missionary Society and has requested me to meet with them to lay definite plans for the remainder of our furlough.

The value of going among our churches and meeting the members cannot be estimated. I am sure that it will always be a comfort to me when we return to Africa to know we have hundreds behind who are interested in the work and are praying for us.

In his Blessed Service,

ORVILLE D. JOBSON, JR.

NEWS FROM THE FIELD

NEW LEBANON, OHIO

On Sunday night, December 21, 1924, there was brought to a close one of the best, most delightful series of meetings in the New Lebanon church that it has ever been the writer's privilege to enjoy. We were very fortunate in having with us, upon this occasion, the Rev. Dr. Henry Ostrom, who is, and has been for some time, a member of the Extension Department of the Moody Bible Institute of Chicago. It was not our purpose to try to reach the unconverted in this meeting, so much as to have the members of the church strengthened and revived. This, indeed has been the aim of the church in the two preceding campaigns. But in this one we feel that the end sought has been accomplished in a fine way, and to a great degree. Dr. Ostrom's messages were every one so very rich, combining great depth with rare clearness and unanswerable logic. Then the very fine spirit of the man,—his deep humility and his evident great devotion to our Lord and his word, etc.,—gave such large support to his messages, and made fellowship with him most sweet. It was a very great privilege to labor with him.

Dr. Ostrom was with us for only two

weeks and three days and, although no great urging was done, an invitation was extended at nearly every service, resulting in eight precious souls making the great confession. Two more have publicly confessed Christ since the meeting closed.

On Tuesday night, December 9, our esteemed Brother, Dr. Yoder, was with us and gave us his lecture on the South American field and the work that is being done there. His visit was greatly appreciated by a very large audience.

We also had the pleasure of having Brother Homer Kent with us on Tuesday night, December 30. His stereopticon lecture on the Holy Land was much enjoyed by the large concourse of people who had gathered.

The new year is starting off very encouragingly and we ask the prayers of the brotherhood that we may be used more largely of God than ever before.

GEO. W. KINZPE.

BRYAN, OHIO

It is some time since you have read a report from Bryan. We do not make much noise through the columns of The Evange-

list, yet we are on the job continually for the King.

All special days in the church calendar are observed here. The church has responded well under our leadership to missions, and every benevolent call, also to current expenses for the local work. The third Sunday of October was observed as Building Fund day. The offering without any big appeal amounted to \$1,003.00. This, with the fund already on hand made a starter toward the greater need of this congregation. Our supreme need is ample room and better equipment for the work that this congregation is seeking to do, under many handicaps at present.

Our church was disappointed at a late hour, in that the evangelist secured for a special meeting could not come. No one seemed available as a substitute so inasmuch as the pastor had been granted the privilege of holding a meeting during the year it was agreeable to all that the pastor hold such a meeting in his own church. Briefly allow me to say that it was one of the best meetings for a period of two weeks that I have ever seen. One week before the meeting we asked 100 people to promise God that they would read

the Bible and pray each day for at least a few minutes until the meeting closed. This method was very effective. The meeting can be characterized this way: large attendance, a fine spirit, seven added to the church by baptism, the pastor well paid for his extra work. (You will recall that a large number of people were added to this church last year with Dr. Bañe as evangelist.)

The Christmas season was observed by rendering the beautiful pageant, "The Star of Hope." At this point, we will sign off in favor of the corresponding secretary who will report concerning the auxiliaries of the church.
Pastor E. M. RIDDLE.

CAMPBELL BRETHREN CHURCH Lake Odessa, Michigan

For the last nineteen years, the writer has been a reader of The Brethren Evangelist, and living in Indiana, has frequently read reports from the Campbell church and within his own mind there arose a certain amount of pity mingled with admiration, that a handful of Brethren people should be trying to cling to the Brethren faith, in that far north land of sand hills and lakes. But now we have learned anew, that too often we pity where there need be none, and that where pity should find itself bestowed in activity, we remain stoic. This is what we mean, Campbell Brethren church is not isolated, for she is but a four hour auto ride from Goshen, Elkhart and South Bend, and is located in one of the finest farming districts in Michigan or Indiana. Better still she is not a handful of inactive Brethren people, dependent on mission support, but rather has a membership numbering about 100 active and thorough Brethren people, who are not only awake to their own immediate work, but also to the work of the Brethren church at large.

Last May, our work necessitated our resigning our charge at Tiosa, Indiana, and moving to Grand Rapids, Michigan. Quite naturally, we looked about at once to find a Brethren church and to our happy surprise, we found that the church that had so often awakened a needless pity was but thirty-two miles from us, and so throughout the summer months, very frequently we autoed our way to worship with Brother Anderson and his good people, who certainly did all they could to make us welcome. Then came National Conference and to our surprise fourteen of these good Brethren wended their way to Winona. And Brethren, this wasn't bad for an "isolated" church. Then State conference was approaching and Brother Anderson asked us to fill his pulpit for two Sundays while he attended conference and visited with the "boys" in Indiana. To our surprise he returned to tell us he had accepted a call to serve the Brethren at Sidney and Roanoke, providing the Brethren here would accept his resignation and that we would complete this year's work here, stating that his action was suggested by the "boys" (Miller, Rench and Stuckman) that 'twas useless to have two Brethren preachers in one field when other places were vacant. So here we are, pastor of that "pitiable, isolated church."

Not out of courtesy but of truth, we can say that Brother Anderson did a very splen-

did work here and was loved not only for the efficient church work he did but for the splendid Christian character he showed among his neighbors and friends.

The Campbell church is located in a truly Brethren vicinity, and we are planning that we may now reap grain from the good seed as sowed by such Brethren as Winey, Thomas, Grisso, Miller, Anderson and others who have sowed with these good people in the past. At our last business meeting, it was decided that we hold an evangelistic meeting the latter part of May, and to this end we are praying and planning, and we know we shall have some good news for the church then.

We are preaching to audiences of eighty-five to one hundred and fifteen splendid listeners, and assisted by a ten voice choir.

Thanksgiving Day found the church filled with the good Brethren and their friends for an all day service, and was typical in more ways than one of that first Thanksgiving Day, i. e., truly worshipful; then a bounteous dinner; and an offering of \$83.25 for Home Missions. Christmas eve found these good people and their friends together again and after a splendid program, they again lifted an offering of \$55.00 for the White Gift fund. And all this from the "isolated" church which we once pitied and now with joy try to serve.

In closing, should any of you good Brethren of Indiana or Ohio, find yourselves wending your way to the wonderful lakes of Michigan for your summer vacation, just remember there is a real live Brethren church at Lake Odessa that will always bid you welcome.
E. A. DUKER.

DARWIN AND CAMBRIA, INDIANA

It has been a long time since I have written to the Evangelist. I have a large circuit, and consequently am very busy.

I am in my fourth year as pastor of Darwin and Cambria. Our success has not been great, but we have had a pleasant time together. In these churches are devoted Brethren families. Many from these churches will be among the blessed in this world and in the world to come, for faithful Christian service will be rewarded.

New Paris, Indiana

Having received a call for half time service from this church, we left the old home at Flora, October 1, and located here. Former pastors and records will bear me out that New Paris is one of our best churches in Indiana. Their membership is not large but their faith is great. There are many tithers here, and during services one need not be afraid in calling personally upon individuals to pray. All special offerings are taken by the Sunday school.

My churches are one hundred miles apart. The work is great. Some say I am too old. Please do not waste sympathy on me. I enjoy the work immensely.

B. H. FLORA.

ALLENTOWN, PENNSYLVANIA

It has been some time since there appeared anything in the columns of The Evangelist from Allentown. But it has not been because there has been nothing to report. The

church here has been without a pastor for some time, the work being carried on by the writer and a few others who supplied the pulpit. We had a splendid Christmas program rendered by the Sunday school.

We are glad to report that Brother Earl W. Reed has come into our midst to be our present pastor. Brother Reed and wife came to us from Sunnyside, Washington, and they were royally greeted by the severest snow storm of the season, their train being snow-bound just four miles outside of Allentown. And traffic in general was tied up very badly. But Brother Reed and his family took things good naturedly and finally reached the home of the writer, and stayed with us until such time that they became located in the parsonage. We ask the brotherhood to join us in prayer for Brother Reed and family and the work at this place.

E. E. FEHNEL.

THE SPIRIT OF HELEN KELLER

Having heard of the accident which recently befell Fannie Loftman, Brooklyn, N. Y., who is thirteen years old, crippling her for life, and knowing the bitter days ahead, Helen Keller, the deaf and blind pioneer woman, so widely known, wrote her: "I have just read in the newspaper about your accident, and I feel I simply must write to you. I am very, very sorry. My heart is full of sympathy and love for the dear, brave little girl who is bearing everything with such sweetness and courage. All my life I have had unusual obstacles to overcome, and in spite of them I have found life beautiful. I have been able to do something for myself and others. You, too, dear Fannie, will learn to find beauty and happiness in the world. Grief and pain are but the soil from which springs the lovely plant, unselfishness. Be gentle and learn how to suffer. When one suffers patiently, one suffers less. I am very much older than you, and many of the secrets of life which you will only learn little by little have been revealed to me. Believe me, dear, the future is shaped out of the past. Whatever you can do to live bravely without impatience, and without complaining, will help you to live some future day in joyful contentment. When trouble first comes, we do not know what to do with it. We are bewildered. But after a little while we learn our new part—the thing we can do best—and we take up the task God puts into our hands with a smile in our hearts. I am sending you the story of my life because I hope it may encourage you. You will see that even deafness and blindness are obstacles that can be overcome." When we read such a letter, we wonder no longer why or how Helen Keller is great. She is great because her spirit is great, because her courage is great. We have quoted her letter here because we feel that so many of us need it at times graven upon the tables of our hearts. Her message will stand us in good stead as we face seemingly unsurmountable difficulties, as all of us must sometimes. This courage, this faith is based in an unquestioning reliance upon the power of God to achieve through her.—The Christian Sun.

EDUCATION AS AN ASSET TO SUCCESS

By Dr. Frank Crane

No matter what a man's work, he can do it better if he is well informed. Education, while it has a larger bearing than a mere preparation for one's trade or profession, is the very best equipment for any sort of efficiency.

Whatever your peculiar calling, your expertness is more telling if it rests upon a basis of general culture.

As a stenographer you will do better work and your chances of advancement are much greater if you are familiar with history, know your Shakespeare, and are not in doubt as to whether Botticelli is "the name of a cheese or a violin."

As a lawyer, doctor or preacher, your reputation will very likely rest as much upon your "all roundness," your wide acquaintance with the inside of great books and the general impression that you are not a narrow-minded specialist, as it will upon your technical finish.

Culture means intellectual background. It means accumulated force behind your stroke. It means that you are not only capable yourself, but that you know how to absorb and use the capability of wiser persons.

It gives you perspective. It increases your personality. It strengthens your influence.

It keeps you from settling down to become a mere cog in the wheel, a little specialized piece of machinery to do a certain task, and makes you a Human Being, alive, vibrant, radiating.

It makes you Somebody, not just Anybody.

Many a mother has realized too late that she has no hold upon her children because of her lack of knowledge. They have grown up and gotten away from her.

Many a man has risen in the business

world only to be humiliated because he has neglected to acquire that education which alone would qualify him to mingle on terms of equality with well-informed people.

In fact, no man or woman, who has neglected an education, does not bitterly regret it sooner or later.

And no living person was ever sorry that he had secured an education.

There never was an age in the history of the world when it was so true as it is now that "Knowledge is Power."

And Knowledge is open to Everybody. Its gates are unlocked, its door is unlatched, its road is as free as the king's highway.

The only things that prevent any person from acquiring useful knowledge are laziness, self-indulgence, weakness and procrastination.

Even if you did not get a chance to go to school, or if you failed to improve your opportunity when young, you can still set out upon the royal road to Education if you have the will.

And even in the case of those who are college graduates, the best part of their education is gotten from their studies in the ten years after leaving school. There is no single thing so essential to Success, in whatever calling, as Education.

It's a great thing to be forgiven—to be back in the old seat by the hearth-fire, the old score wiped off the slate, the heavy heart lightened, the Father smiling gently into your eyes. But there's something more and yet better—to be cleaned up inside; the bad taken out and a new clean inside put in you. Jesus does both, though it cost his life to do it.—J. H. Jowett

When a man leaves the highway, there is no telling where he will bring up. There are few men wise enough to pioneer in new lands.

First, life is a success because the skies are bright and the whole world is beautiful. Then life is a failure because every joy is in danger of disappointment, and every confidence may prove untrue. Then life is a success again because through disappointment and deceit it still has power to make a man pure and strong. He who has delighted in the outside pleasures and then bowed down in misery because they disappeared, rises up at last and stands upon his feet when he discovers that God has a far deeper purpose about him than to keep him gay and cheerful, and that is to make him good and with that deepest intention no accident can interfere; with that discovery all his despair disappears, and a self-respect, which is full of hope and ready for intelligence comes in its place.—Phillips Brooks.

We must not forget that God is not idle when wicked men are seeking to rob Him of His glory.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—Elizabeth Barrett Browning.

The Personality of the Holy Spirit

(Continued from page 6)

the imagination can they be ascribed to a mere personal influence or principle. These five characteristics form the figures in the hand of certainty by which we grasp the glorious personality of the Holy Spirit.

These characteristics subjected him to slights and injuries that can ONLY be ascribed to a personality: (1) He can be GRIEVED. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4: 30). "But they rebelled, and grieved his Holy Spirit; therefore he was turned to be their enemy, and himself fought against them" (Psa. 63:10).

He can be Despised. "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath DONE DESPITE unto the Spirit of grace." (Heb. 10:29). (2) He can be blasphemed. "Therefore I say unto you, every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven" (Matt. 12:31). (3) He can be resisted. "Ye stiff-necked and uncircumcised in heart and ears, ye do always RESIST the Holy Spirit" (Acts 7:51). (4) He can be lied unto. "But Peter said, Ananias, why hath Satan filled thy heart to LIE to the Holy Spirit, and to keep back part

of the price of the land" (Acts 5:3)? A mere principle cannot sustain any of the above slights. Nothing but a personality can be blasphemed, lied to, resisted and grieved
Johnstown, Pennsylvania.

(To be continued).

Forty Years of Service

(Continued from page 3)

out. Service is not merely a good thing for the church, it is an essential to the life of the individual Christian. And he who is fully alive cannot be kept from doing things for God. It is for this reason that young people of consecration must have something to do, or their interest in the church and in the Kingdom will languish. The committee work of Christian Endeavor makes provision for this need of service along certain legitimate and essential lines. It trains them in the use of the Bible, the conduct of church services, the planning and execution of various religious activities and the performance of service to the community. Thus it encourages not only the theory but the practice of the Christian life.

An organization that is built around such fundamental principles is destined to live. Only something more efficiently planned to do the work that Christian Endeavor is now doing will ever supplant it. But that has not been discovered as yet. Many other organizations have been called to the service of the church, but there is nothing that attempts to do the particular work that Christian Endeavor does, and succeeds so well.

White Gift Offering—Second Report

| | |
|--|------------|
| Received up to last report, Jan. 5, \$1,635.96 | |
| Katherine Miller, | 5.00 |
| Mauertown, Va. (additional), | 8.00 |
| Elkhart, Ind., | 35.00 |
| Hamlin, Kansas, | 82.43 |
| Falls City, Neb., | 111.31 |
| Fairhaven, Ohio, Wooster W. M. S., .. | 5.00 |
| Burlington, Ind., | 20.00 |
| Flora, Ind., (additional), | 11.00 |
| Washington, D. C., | 120.28 |
| St. James (additional), | 10.55 |
| Milledgeville, Ill., | 73.57 |
| Waterloo, Iowa, | 181.65 |
| Sergeantsville, N. J., | 7.50 |
| Hagerstown, Md., | 125.54 |
| Pleasant Hill, O., | 12.40 |
| Fairhaven, Ohio, | 11.66 |
| Mamie Leonard, Ft. Wayne, Ind., .. | 6.10 |
| Dallas Center, Iowa, | 12.22 |
| LaVerne, Cal., | 11.00 |
| Ashland, Ohio (additional), | 2.00 |
| Rittman, Ohio, | 5.00 |
| North English, Iowa, | 3.35 |
| Turlock, Cal., | 17.25 |
| Allentown, Pa., | 13.75 |
| Fremont, Ohio, | 5.04 |
| Smithville, Ohio, | 13.90 |
| West Alexandria, Ohio, | 10.50 |
| Ardmore, Ind. (additional), | 4.00 |
| Gratis, Ohio (additional), | 25.82 |
| Uniontown, Pa., | 37.27 |
| Fairview, Washington C. H., O., .. | 11.78 |
| Sidney, Ind., | 7.55 |
| Pittstown, N. J., | 5.00 |
| Campbell, Mich., | 58.00 |
| Laurie, Ind., | 58.04 |
| Laura E. N. Hedrick, | 10.00 |
| Lathrop, Cal., | 28.00 |
| Garwin, Iowa, | 14.45 |
| Mt. Pleasant, Pa., | 7.35 |
| Corinth, Ind., | 15.40 |
| Total to date, | \$2,839.42 |

MARTIN SHIVELY, Treasurer,

Ashland, Ohio.

Sunday School Notes

(Continued from page 10)

to a Father who appreciates the peculiar circumstances surrounding our petitions and answering according to the best interests of all. Jesus points the way to the content of true prayer also and that content is intercession.

In every point of this prayer Jesus ever keeps in mind the glorification of God. Every petition he makes keeps in mind the fact that the Father is directly concerned with the work of his Son—for it was the work the Father had given him to do—and hence he will answer the petitions since his will and wishes have been given the chief place. Right at this point we can learn our lesson, viz.: Are we sure that the work we are doing is the work "God has given us to do?" Once filled with this conviction our prayers, our works and our life will all ring true to the "holy calling" within us. Doing God's work, living in his will, will have the effect of adding all the weight of eternal recognition

to our prayers. There is a real difference between "going through the motions" of prayer and "really praying." We have all listened to prayers that have sounded right to us, but the question is: How did they sound to the Heavenly Father? Soft voices, bended knees, beautiful words, uplifted hands—these things are not praying, though they may become a very fine part of true prayer. The need in the heart, and the honest voicing of that need, coupled with the real conviction that we are doing his work and thinking God's thoughts after him makes for real power and efficacy in prayer. Read Jesus' prayer and you'll find this fact standing out all through it.

Did the order of this prayer ever impress you? Note it. First Jesus prays for himself; then he prays for his followers—both his immediate followers and all those who should ever believe on him. One might be constrained to level the charge of selfishness at this order of prayer did he not remember who it was who did the praying. The High Priest is going to enter the Holy of Holies bearing the blood of cleansing for all mankind with him and it is highly significant that he lays himself on the altar of prayer first so that the Father might duly approve the source of sacrifice. He had manifested God's glory among men; had passed on eternal life to others by medium of the true knowledge of the Eternal God; He had finished the work given him to do. Now he craves in this moment the eternal glory of God on the finished product as he is about to close his earthly existence. With a prepared and glorified High Priest to intercede for us we can well be content with the superlative qualities of the salvation vouchsafed to us.

Then Jesus prays for others. And there was real need for that prayer. With the earthly revelation of God which Jesus had given his immediate disciples in his own life—a revelation that they had truly received—these men had been given to Christ. Hence the Master prays for his men that they shall not be taken out of the world but kept from the evil. As Jesus had a work to do from the Father, so these men had their task to complete. It was their high privilege to continue the revelation of God. By their person and life they must make known the Father. Not till all men had heard was the task to be finished. Permanency had crowned Jesus' work and the stamp of permanency was to crown theirs. As Marcus Dods says: "The high task of discipleship is to give to men—a God." In this work "words will fail if our own life does not reveal a presence men cannot help but recognize as divine." Christ says, "I am glorified in them."

The prayer Jesus made for his immediate followers is applicable to us also for Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word." Hence our present duty is to be that of having Jesus glorified in our lives; in finishing the work he has given us to do; and in being one with the Godhead as he and the Father are One.

This last thought raises the question of the unity Jesus spoke about. Argument has been

made with this for organic church unity, but Jesus is praying for Unity of Spirit and Unity of Purpose. Our God loves diversity as far as that diversity touches the physical and natural world. Hence we see the riot of color in plants and flowers. Dispositions likewise—for if the Lord had desired us all alike he would have seen to it that the same hereditary background had been given to all of us. No, Brethren, the unity Jesus prays for is a unity found in the heart centers of life—a unity of purpose and spirit. We become one—as different members of the Christian church—when we become like him. This is the only unity Christ longs for—"that we may all be one in him."

As we become one with him, the prayer follows that we should also "be with him where he is" and in these words the divine consolation comes to us that we are not forgotten when our work here is finished. As the High Priest had finished his given task and had prayed for a return to the "glory he had with the Father before the world was" so he now prays that on the completion of our given task we also should be with him. "Hallelujah! what a Savior." May we find our task and worthily complete it, using as Jesus did, the "Open Sesame" of intercessory prayer as our pathway to God.

REPORT OF THANKSGIVING OFFERINGS FOR NOVEMBER AND DECEMBER, 1924

By W. A. Gearhart, Home Mission Secretary.

| General Fund | |
|--|--------|
| Mr. & Mrs. C. E. Yagel, Kunkle, O., | 2.00 |
| W. M. S., Wooster, O., | 10.00 |
| Mr. & Mrs. E. A. Swinehart, Wooster, O., | 5.00 |
| Aaron Shwalter, Adrian, Mo., | 10.00 |
| B. H. Baxter, Mexico, Pa., | 5.00 |
| J. W. Beer, Nickerson, Kan., | 5.00 |
| Mr. & Mrs. C. W. Gearhart, Altoona, Pa., | 2.50 |
| Walter L. Brandenburg, Linwood, Md., | 10.00 |
| B. F. Mostoller, Listie, Pa., | 20.00 |
| Sarah L. Mason, Mulvane, Kan., | 25.00 |
| Br. Ch., Fremont, Ohio, Misc., | 10.57 |
| Mrs. John Baringer, | 5.00 |
| Mrs. E. Ovelman, Lemasters, Pa., .. | 1.00 |
| Mrs. Anna E. Yarian, Roann, Ind., .. | 5.00 |
| Br. Ch., New Paris, Ind., | 50.00 |
| Mrs. Eugene Ormsby, Oswego, Ind., .. | 2.00 |
| Mrs. Jacob S. Swartz, Mt. Clinton, Va., | 10.00 |
| Jacob S. Swartz, Mt. Clinton, Va., .. | 5.00 |
| Elizabeth Winkler, Sterling, O., | 5.00 |
| Friend, DeGraff, O., | 2.00 |
| Mrs. H. A. Drummonds, Oriskany, Va., .. | 1.00 |
| Br. Ch., Bryan, O., Misc., | 9.35 |
| Mr. & Mrs. Joseph Kerr, | 5.00 |
| S. H. Keiser, | 10.00 |
| Minnie Schad, | 5.00 |
| Mr. & Mrs. D. A. Erlsten, | 5.00 |
| Mr. & Mrs. W. M. Dunkin, | 5.00 |
| Total for Bryan Church to date, .. | 150.00 |
| Br. Ch., Flora, Ind., | 116.81 |
| B. T. Burnworth, | 5.00 |
| Everett Myer, | 5.00 |
| Lee Myer, | 5.00 |
| Lester Fife, | 5.00 |
| Willing Workers, | 5.00 |
| Class No. 12, | 5.00 |
| Loyal Workers, | 25.00 |
| W. M. S., | 25.00 |
| Mr. & Mrs. Geo. Belles, | 5.00 |
| Mr. & Geo. Silberman, | 5.00 |
| Achille Paolini, | 5.00 |
| Mr. & Mrs. James Belles, | 5.00 |

(Continued on page 16)

Memorial to Isaac Ross

Isaac Ross, eldest son of Jacob and Nancy Ross, was born near Danville, Ohio, March 25, 1848 and departed this life at Hermosa, California, December 17, 1924 at the age of 76 years, 8 months and 22 days.

He was united in marriage with Louise Hammond, November 4, 1869. She preceded him in death, May 24, 1903.

More than fifty years of his life were spent in this community. The early part of that time he engaged in farming and later he devoted all of his time to the ministry until recent years when his health would not permit active service.

Early in life he became identified with the Brethren church and remained faithful to the church of his choice until death. After entering the ministry he served various churches in Ohio as well as serving Ashland College as trustee, and after the death of his wife he held pastorates in Flora, Indiana and St. Joseph, Missouri. In 1906 he moved to California where he has since resided, and held several pastorates in that state. He spent the summer of 1923 in Ohio and enjoyed a very pleasant visit with his many relatives and friends here.

Surviving him are his five children, George and Jacob L., of Columbus, Ohio, Otto of Cleveland, Mrs. Nannie Jordan of Pasadena, California and Mrs. Nellie Metzger of Hermosa, California, also two brothers, Alonzo J. of South Charleston, Ohio, Wm. L., of Akron, Ohio and one sister, Mrs. C. J. Workman of Danville, Ohio. Eleven grandchildren and one great grandchild besides many relatives and friends.

Funeral services were conducted at the Brethren church in Danville, Ohio, by the writer. Text—Rev. 14:13.

ALVIN BYERS, Pastor

ELDER ISAAC ROSS

Brother Ross entered the ministry at the age of 21 years. And was used of God in the church in bringing a number of souls to the blessed Savior Jesus Christ.

During Brother Ross' illness he was anointed twice and received a great blessing each time. About a week before God took him home he called to be anointed the second time, after the service a beautiful expression came over him, as he said, "I feel like shouting my way to glory."

His last words were words of life found in the book of God "I have fought a good fight—I have fought a good fight—I have fought a good fight, I have kept the faith."

And he went home to be with Jesus,

The funeral service was held in the First Brethren church of which Elder Ross was a member. Many people said the services were very impressive. Seven elders, preachers of the Gospel of the Son of God, were on the platform and took part in the service. Elder Boaz, Elder A. P. Reed, Elder B. Schisler, Elder L. S. Bauman, Elder A. V. Kimmell, Elder E. M. Cobb, and the writer. Elder Reed called our attention to Brother Ross as a man of quick thought when called upon to speak without preparation. Elder Schisler and El-

der Cobb well pictured him as a peacemaker. Elder L. S. Bauman spoke of his firm stand for the whole Gospel at the beginning of the organization of The Brethren Church at Dayton, Ohio, and how he stood for the Bible to the end. Elder A. V. Kimmell spoke about the impression that Brother Ross made upon him in his early ministry, also about his good work in the northern part of California.

His body was carried by the six elders, Bauman, Cobb, Kimmell, Schisler, Boaz and Jennings.

Brother Ross was interested in the general work of the brotherhood and he asked me to bring to him the last Church Annual. When



ISAAC ROSS

I told him it was not out yet, he said, Well, bring it when it comes. He also asked me to bring him over a number of the last Evangelist. He was a man that kept himself well posted, and was interesting to talk with on almost all subjects.

His body was sent back to Buckeye City, (Now Danville) Ohio, to be placed by the side of his wife's body who preceded him.

Our old soldiers are going one by one. God help those of us who remain to be worthy in his Name to carry on the work which they began. And in the morning of mornings of the homegoing may we all be found dressed in his righteousness, saved and cleansed through his blood.

N. W. JENNINGS.

HOME MISSION REPORT

(Continued from page 15)

| | |
|---|--------|
| A. B. Turner, | 5.00 |
| Mrs. A. B. Turner, | 5.00 |
| Church Misc. Offering, | 30.50 |
| Allentown total, | 73.00 |
| Br. Ch. & S. S., (Bethel), Berne, Ind., | 210.54 |
| G. W. Brumbaugh, Hill City, Kan., .. | 2.00 |
| Br. Ch., Glenford, O., | 20.25 |
| Br. Ch., Campbell, Mich., | 55.95 |

| | |
|---|--------|
| Br. Ch., Sergeantsville, N. J., Misc., | 22.50 |
| Mrs. D. L. Bowman, Forest Grove, Oregon, | 1.50 |
| Br. Ch., Elkhart, Ind., Misc., | 140.00 |
| Mrs. Walter Maxson, Elkhart, Ind., M | 10.00 |
| Br. Ch., Oakville, Ind., Misc., | 43.02 |
| S. Lowman, | 5.00 |
| C. L. McShirley, | 5.00 |
| Lewis Skinner, | 2.50 |
| Total for Oakville, | 100.52 |
| Br. Ch., Huntington, Ind., Misc., ... | 9.90 |
| Gertrude Leedy, | 5.00 |
| W. M. S., | 5.00 |
| Total, | 19.90 |
| Br. Ch., Hamlin, Kans., Misc., | 34.32 |
| N. P. Eglin, | 25.00 |
| G. F. Berkley, | 20.00 |
| B. M. Berkley, | 10.00 |
| S. I. Miller, | 10.00 |
| W. M. S., | 10.00 |
| G. W. Dowell, | 5.00 |
| Virgil Hess, | 5.00 |
| Total, | 119.32 |
| Br. Ch., South Bend, Ind., | 47.50 |
| Br. Ch., Mt. Zion, O., | 26.10 |
| H. B. Inboden, | 5.00 |
| Versie Inboden, | 5.00 |
| Mary A. Inboden, | 5.00 |
| Adda M. Inboden, | 5.00 |
| Mrs. E. C. Mercer, Partridge, Kan., M | 5.00 |
| Br. Ch. (Highland), Marianna, Pa., | |
| L. E. Moore & Mrs., | 10.00 |
| Abigail Theakston, | 4.00 |
| Mary Gipe, Waldron, Mich., | 2.00 |
| C. E. Society, Altoona, Pa., | 5.00 |
| Third Br. Ch., Phila., Pa., Misc., | 32.77 |
| Ellen Struth, | 5.00 |
| Rev. & Mrs. Allen Wheatcroft, M | 5.00 |
| Romig Family, | 5.00 |
| Geo. Struth, | 5.00 |
| Mr. & Mrs. John Morgan, | 5.00 |
| Mrs. I. Lick, | 7.50 |
| Mr. & Mrs. L. S. Kolb, | 7.50 |
| Mr. & Mrs. S. Ayling, | 5.00 |
| Senior C. E. Society, | 15.00 |
| Hannah Sprang, | 5.00 |
| Mrs. J. Greenwood, | 5.00 |
| Mr. & Mrs. H. Tyson, | 5.00 |
| J. Muller, | 7.00 |
| J. E. Braker, | 7.00 |
| Total, | 152.04 |
| Br. Ch., N. Manchester, Ind., Misc., | 29.52 |
| Volunteer Bible Class, | 45.00 |
| Loyal Workers' Class, | 60.00 |
| 20th Century Class, | 27.35 |
| Beacon Lights, | 11.50 |
| Men's Bible Class, | 106.00 |
| Ada Ebbinghouse, | 5.00 |
| J. L. Warvel, | 5.00 |
| J. W. Domer, | 5.00 |
| Edyth O. Fair, | 5.00 |
| Isaiah Hoover, | 5.00 |
| Union Ohmart, | 5.00 |
| J. R. Schutz, | 5.00 |
| Mrs. J. Wolfe, | 5.00 |
| Geo. Conrad, | 5.00 |
| Henry Hoover, | 5.00 |
| J. J. Wolfe, | 5.00 |
| Total, | 346.32 |
| Br. Ch., Clay City, Ind., Misc., | 26.35 |
| Edith L. Andrew, | 5.00 |
| Mollie Andrew, | 5.00 |
| Mr. & Mrs. C. C. Roush, | 2.00 |
| D. V. & Katy Overholzer, | 5.00 |
| C. E. Society, | 5.00 |
| Rev. & Mrs. N. V. Leatherman, M | |
| Robert R. Goshorn, (\$10.00 pledged), | 2.50 |
| Total, | 61.85 |
| Mr. & Mrs. H. B. Lehman, Glendale, Arizona, | 50.00 |
| Br. Ch. (College Corner), Wabash, Ind., | 13.81 |
| John Budd, Van Wert, O., | 1.00 |
| Mrs. J. R. Kimmel, McLouth, Kan., M | 5.00 |
| Ruby McPherson, McLouth, Kan., .. | 1.00 |
| Br. Ch., Berlin, Pa., | 88.70 |
| Fred F. Platt & Wife, Berlin, Pa., M | 10.00 |
| Br. Ch., N. Liberty, Ind., | 44.75 |
| Mr. & Mrs. C. G. Wolfe, | 5.00 |
| Br. Ch., Gretna, Bellefontaine, O., .. | 57.02 |

(To be continued).

THE BRETHREN EVANGELIST

The Faith of Abraham Lincoln, in His Own Words



I believe in God, the Almighty Ruler of nations, our great and good and merciful Maker, our Father in heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in his eternal truth and justice.

I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the over-ruling power of God, and to invoke the influence of his Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are the punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Savior of the world is communicated to us through this book.

I believe the will of God prevails. Without him all human reliance is vain. Without the assistance of that Divine Being, I cannot succeed. With that assistance I cannot fail.

Being a humble instrument in the hands of our heavenly Father, I desire that all my words and acts may be according to his will; and that it may be so, I give thanks to the Almighty and seek His aid.

I have a solemn oath registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to his care, as I hope in their prayers they will commend me I look through the help of God to a joyous meeting with many loved ones gone before.

—William E. Barton in *The Soul of Abraham Lincoln*.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Serious. By G. W. Rensch

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word" (2 Tim. 4:1-2).

A fearful charge. Why? "Therefore" (chap. 3:16, 17). Before whom? "Before God, and the Lord Jesus Christ." The occasion? Judgment, certain judgment. Who? "The living and the dead." When? "At his appearing and his kingdom." Now, at his appearing I shall be among the "living," or the "dead." Hence, he will deal with me. A weighty charge, a most serious obligation looks me square in the face. At this moment my heart is saying, "Why cavil, why argue?" Escape from that charge, there is none. It is doubly serious, because in whose name I have gone out, HE TELLS ME WHAT I AM TO SAY. As though trying to escape from myself—to throw off the seriousness of the charge—I seek light from other translations, but the seriousness is only more serious as I investigate the charge. Listen to Moffatt: "In the presence of God and of Christ Jesus who will judge the living and the dead, in the light of his appearance and his reign, I adjure you to preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching." There seems but little else to do, indeed expected, but to "carry on."

But after all, it would be much more serious, if I were to furnish the message. In that case, what would I do, what could I do? My friends have told me many times what I ought to preach, and they did not always agree, and it's a relief to feel that the matter has been taken out of their hands. After thinking it all over, it would seem strange, would it not, that our God would send a messenger to the world, and give him no special message to deliver, but leave it to suit the whims of the times? We hear the Author of our eternal salvation say, "Father, the words which thou hast given me, I have given them." Now, that gives me relief—gives me hope; for in that all but staggering charge Paul says, "Preach the word." Then, following my author a little more closely, I hear him say, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). And again, "That they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 14, 15).

Yes, Paul says to his ambassadors, "preach the word"; "strive not about words to no profit"; "study"; "rightly dividing the word of truth." Then, what excuse can any one give for "giving heed to seducing spirits"?

In speaking of the qualifications of an elder, Paul says (Titus 1:9), "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." The "gainsayers" referred to here are evidently those who are opposed to sound doctrine, and attempt to substitute their own humanisms for it. There have always been such gainsayers in the church and as the church grows in numbers, so do they. The method of dealing with such pests is clearly set forth: "by sound doctrine both to exhort and convince the gainsayers." Show up his false position with the word of God; "exhort with all long suffering and doctrine"; that's the scriptural plan. Has any one ever found a better plan? Has there ever been a better plan to prevent sores that would be next to impossible to heal? "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Smash their argument with "sound doctrine," and then exhort (plead) that they get on the main track and push forward. As long as a brother is honest, if such a course does not prevail, he is a subject of pity. If he is not honest, that fact will soon be known and he will soon destroy himself.

In the 80's the Brethren people forgot "the sound doctrine," "exhorting men; never lose patience with them, and never give up your teaching," method. They substituted legislation. They hurled at their brethren "enactments." Had it not been for these enactments the progressive wing of the church could not have gotten a foot-hold. It is hard for enemies to stand out against "sound doctrine," "patience," and loving "exhortation," and obtain sympathy of needed friends. I do not hesitate to say that whenever our own conference begins to hand out "enactments" instead of "sound doctrine," and exhortation, to head off the gainsayers, the history of the 80's will be repeated among us. When men trifle with the word of God they must take the consequences, that's all. The people who are not forgetful hearers, but doers of the word shall be blessed in their deeds. Congregations have been shipwrecked because of the same method. "Sound doctrine," "patience," "exhortation," have

no substitutes in dealing with mistaken and misguided men. Let us "take heed unto"—ourselves.

After all, does not selfishness play a large part in our substitutes for the plain program of God? To be nerved and fired in a great debate is so exciting. When the votes are counted, to be thrilled with victory as it is announced that our measure went through, or our nominee was elected, may be looked upon as a measure of our popularity. All this may feed our vanity, but what is all of that compared with God's measure of his servants in the task he has given us of preaching the word! "Apart from me," says our great Leader "ye can do nothing." There will be enough to bother us, as our Lord comes to claim his own, without the memory of the fact that we are doing nothing worth while. But when we remember our high calling and work "together with him," when we remember that we "were bought with a price," when we make his program our program, there will be no room for uneasiness, no place for doubt. Fidelity to Jesus is not only the guarantee of a successful life, but we shall have some part with the One who has said, "So shall we ever be with the Lord." That sobering charge, "preach the word"; that serious charge, "before God, and the Lord Jesus Christ"; that day of reckoning, "at his appearing and his kingdom"! "Preach the word."

South Bend, Indiana.

BENEVOLENCE DAY OFFERING

February 22

The Purpose is Two-Fold

1. For support of Superannuated Ministers.
2. For support of the Brethren Home.

The Goal Is:

1. An average of at least 40 cents per member for the Superannuated Ministers.
2. An average of at least 40 cents per member for the Brethren Home.

Send the Offering

1. For the Aged Ministers to Herman Roscoe, Secretary, Goshen, Indiana.
2. For the Brethren Home to Henry Rinehart, Treasurer, Flora, Indiana.

Don't Get Confused

There are two distinct church Boards asking for funds and to each General Conference has given permission to ask for a definite amount, which represents their minimum requirement. Try to raise the amounts—forty cents for each purpose, or eighty cents in all—and send each amount to the proper Board representative.

Remember

These interests are vital and every member of every church should be ready and willing to give the small amount asked of him. And every pastor and official board should not fail to bring this call to the attention of their membership and urge upon them the importance of a generous response. The aged ministers have gone four months without their pensions—and that in the midst of a severe winter. Many of them are wholly dependent upon the church for their support and shall we be unconcerned while they are made to suffer because of our neglect? Would you like to meet them personally after such neglect? Remember, they have given their lives in service to the church for little or no compensation. We are indebted to them.

A Worthy Purpose

February 8th will be the third annual observance on the part of many churches of what is called "Race Relations Sunday." It is an effort to promote better relations among the black and white races, as well as among others dwelling together in this wonderful land of ours. And the purpose is entirely worthy and churches may well do something out of the ordinary on that day that will tend to lessen racial prejudices and antagonisms. God has brought the peoples from the four corners of the earth to our very doors and presented us with an unparalleled opportunity of not only teaching

but of exemplifying the Gospel of Christ. And yet this is the very thing we have been most loath to do. We have overflowed with sympathetic regard for the heathen of all races in the far-away lands, but we have in a very large measure held tenaciously to our race prejudices and maintained a strict let-them-alone policy toward the colored race and the foreigners in America. This is not consistent nor is it Christian. It is hoped that this occasion may be the means of starting churches and church leaders to thinking more seriously of their duty in this regard and of planning ways of breaking down the barriers of misunderstanding and even bitterness of feeling that too widely exist and which work against the unity and strength both of American Christianity and the American Government.

EDITORIAL REVIEW

A prayer that is so selfish that it will not reach out will prove so leaden that it cannot rise.

"Peace on earth" is not expected until men are willing to relinquish their class hatreds, race prejudices, financial jealousies and selfish nationalism and allow the spirit of good will and brotherhood to have large place in their lives.

Dean J. Allen Miller of Ashland and Dr. M. A. Witter of Waynesboro, both members of the Foreign Board, were in attendance at the great International Missionary Conference recently held in Washington, D. C., and these brethren promise to share some of the good things received there with the Evangelist readers in the near future.

Dr. Charles A. Bame, pastor of the Ashland Brethren church, was sent by his congregation to the Ohio Pastors' Conference recently held at Columbus and came home greatly enthused over the evangelistic note that was there sounded so strongly. Possibly a number of other Ohio pastors were there also, but for the benefit of the many who could not attend Brother Bame has promised us a report of his impressions.

All the pastors of all the denominations of Ashland county, Ohio, were engaged in an evangelistic effort for three weeks in January, holding union services every night in one or more churches in every town and village in the county. As a result of this county-wide campaign the churches have been greatly stirred with the spirit of evangelism, many indifferent people have been awakened to their duty and the work and influence of the church have been brought greatly to the front in the public mind. This has become the signal for an intensive evangelistic effort by practically every church on its own account between now and Easter time.

Brother A. E. Thomas sends some "radiograms in evangelism" which are very interesting. He begins at Beaver City, Nebraska, where Brother A. E. Whitted is pastor and where he got a little first hand knowledge of a western blizzard, which worked considerably against the success of the meeting. With the opening of the new year we find him in Mt. Pleasant, Pennsylvania, where he succeeds, with the co-operation of the pastor, Brother W. A. Crofford and other special helpers and a loyal congregation of Christian people, in securing the forty-eight confessions of Christ. It was a great meeting and should mean much for the upbuilding of the Mt. Pleasant church.

Brother H. E. Eppley was recently called to assist the Loree, Indiana, congregation and its pastor, Brother C. A. Stewart, in an evangelistic campaign. Contrary to many reports, he says, "The weather was just right." It is refreshing to hear of one ready to accept good naturedly whatever kind of weather a season may bring forth. This does not infer, of course, that we may not be hindered by weather conditions from carrying out our plans as scheduled or that raging storms and zero temperature may not interfere with revival meetings. But it is something to be able to accept philosophically whatever kind of weather comes and to keep right on "sawing wood." The attendance at these meetings was good throughout which indicates that the congregation gave loyal support to the leaders in this campaign.

GENERAL ARTICLES

The Personality of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part II)

"HE WILL GUIDE YOU INTO ALL TRUTH."—JOHN 16:13.

IV. His Works Proclaim Personality. (1) He SPEAKS. "But the Spirit saith expressly that in the later times some shall fall away from the faith" (1 Tim. 4:1). A speaker is a person; no influence or principle can speak. (2) He testifies. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall bear WITNESS of me" (John 15:26). (3) He TEACHES and Quickens the mind. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, that I said unto you (John 14:26). (4) He Guides. "I have yet many things to say unto you" but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he shall GUIDE you into all truth" (John 16:12-13). (5) On one occasion he forbade Paul to speak the word in Asia (Acts 16:6). In the above passages the Holy Spirit is said to speak, to testify, to quicken, to teach, to guide and forbid. All of these things unite in showing the Holy Spirit to be a person, for nothing but a person could do them.

V. The Deity of the Trinity proclaims the Personality of the Holy Spirit. The late Dr. Griffith Thomas, in his, "The Holy Spirit of God" says: "It is, of course, perfectly true that the term, person, is used today in connection with human life quite different from its use in connection with the Godhead. But it is also true that no other term has yet been found adequate to express the essential distinctions in the Godhead. The word person has a fullness and totality of meaning of its own, and certainly nothing short of the inclusive completeness of personal being can be predicated, at any moment, of God—whether Father, Son or Holy Spirit." "The Trinity in the New Testament is primarily revealed in connection with the historic manifestation of Christ. It arises out of the Incarnation, and the Incarnation implies Deity by the Virgin Birth; if the Incarnation is real the Trinity is true. Redemption comes from the Father, through the Son, by the Holy Spirit. A clear conception of the PERSONALITY of the Holy Spirit is necessary if his living relation to the individual human spirit and to the spirit-bearing community is to be adequately realized. The Deity of the Spirit is a necessary consequence of his Personality, for that which is attributed to his Personality involves his Deity. This belief is based on the fact of Scripture, especially on the revelation of Christ. The allusions to the Holy Spirit are such as cannot possibly be predicated of anyone else than God himself.

VI. The Church's Program proves the Personality of the Holy Spirit. When Jesus Christ outlined this program, and gave to the church her marching orders in his Great Commission (Matt. 28:18, 19, 20), he said, "Wait for the promise of the Father" (Acts 1:4); "But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and UNTO THE UTMOST PART OF THE EARTH" (Acts 1:8). Thus the missionary work of the church is merely responding to the Personal call and equipment of the Holy Spirit. May it not be that the slowness of the church's response to this challenge, is traceable to her lack of comprehending the PERSONALITY of the call. His call was very personal to Barnabas and Saul. "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul, for the

work whereunto I have called them" (Acts 13:2). It may be said that to understand the Personality of the Holy Spirit, in his relation to the Christian is to understand two things ... the New Testament and the Christian church ... In them and in their mutual relations we have the only adequate witness of what the Holy Spirit means for the Christian; AND THIS IS THE GREATEST HUMAN CONCEPTION OF GOD: To the men who wrote the New Testament and to those for whom they wrote the Spirit was not a doctrine, but a PERSON, an EXPERIENCE, yea a LIFE.

In a sense this covered everything they included in Christianity. In the divine economy, the Second Person in the Godhead (Jesus Christ) is the source of all Revelation, while the Third Person, (The Holy Spirit) is the source of all Inspiration. In all ages and under all dispensations, the Eternal Word has been the Revealer, and the Eternal Spirit the Inspirer of all Scripture truth. These two great facts constitute the pillar upon which must rest the true theory respecting the divine origin and inspiration of the Holy Scriptures. For instance, Peter, in referring to the source of Inspiration, says: "Prophecy came not in old time by the will of men, but Holy men of God spake as they were MOVED BY THE HOLY GHOST" (2 Peter 1:21). I am not surprised that those who deny the verbal inspiration of the Bible also deny the Virgin birth of our Lord and the Personality of the Holy Spirit. The Bible claims universal dominion, saying to its followers, "Go and disciple all the nations," and "Go ye into all the world, and preach the Gospel to the whole creation"; but its aims to achieve its triumph without the least violence, relying wholly upon the persuasiveness of love, and the convincing, converting and regenerating energy of the Holy Spirit. The Holy Spirit, through the Word subjects the universe to the glory of God, giving HIM and not man, giving HIM and not nature, giving HIM and not law, the foremost place; and although this is denied by some shallow thinkers, as "the gospel of selfishness," it is so reasonable that Carlyle, although an unbeliever, deliberately said, "Man's chief end is to glorify God and enjoy him forever," adding, "no gospel of dirt, teaching that men are descended from frogs through monkeys, can ever set that aside." There is much being said today about Reason and Rationalism—Whatever these terms mean—but reason as it relates to Christian truth, is THAT SLOW PROCESS BY WHICH THE FINITE GROPE ITS WAY TOWARD THE INFINITE. Let it be said again that reason is important and essential, but it is one of several faculties, all affected by sin. The Holy Spirit does not take away our reason, but he cleanses and illumines it to do proper service. In its province of testing the credentials of revelation it is a vital part of our being, but it is equally vital, to its duty to bow to those credentials when it has tested them satisfactorily. While therefore we value every opportunity, for examination, inquiry, and consideration, we must never forget that: IN THE LAST RESORT THE ONLY RELIGIOUS AUTHORITY MUST BE SOME ACTION OF GOD'S CREATIVE SELF-REVELATION AND NOT SIMPLY AN OUTSIDE WITNESS TO IT. We must necessarily experience this Divine authority, we must also remember that it is not the EXPERIENCE but the AUTHORITY which is supreme. No real Christianity is possible which is not derived from the New Testament as the purest source of our knowledge of Christ, who is God's

authority for life inspired by the HOLY SPIRIT. The great thing, in the Christian religion is not a God whom we know but a God who knows us. In many of the so-called, modern movements of the last few years, there emerges one feature common to the many: the tendency to ignore the primitive revelation and to forget that the Source of that revelation is still its Safeguard and Illuminator. All error, intellectual and fanatical comes in this way. Contrariwise, the only guarantee of preserving Christianity in its purity and fulness will be insistence on the supremacy of Divine revelation in Scripture, and the necessity of the Holy Spirit as its PERSONAL guard and guide. Any movement which severs the WORD from the SPIRIT tends inevitably to deny both; whether it be Development in Roman Catholicism, Evolution in Modernism, Mysticism in Quakerism, or Intellectualism in Rationalism, Nothingism in Eddysism, or the Deception of Spiritism. Primitive, full, pure Christianity will only be assured as we rest everything upon the supreme authority of Divine revelation in Holy Scripture, illuminated, guarded, and developed by the Holy Spirit.

When these two are thus united and made our supreme standard, we know the truth and the truth makes us free; we love the truth, and the truth makes us safe; we follow the truth, and the truth makes us strong, sure, satisfied for then we become united to him who is the Truth; we are his disciples indeed, and are led by the "Spirit of Truth."

There must be something weak in the logic, or wrong in the heart of the man who bows before Christ as the Greatest of the great and says many things about his beautiful life, and then turns from him when he speaks of the Scriptures as the "word of God,"—"Blessed are they that hear the word of God, and keep it" (Mark 7:12).

Again: "The Scripture can not be broken" (John 10: 35). Blessed! yea, thrice blessed in this world and the world to come. Have you never seen a conscience racked by remorse suddenly escape from the grasp of the tormentor, and lifted up into the smiles of a reconciled God? Have you never seen a heart overwhelmed with sorrow soothed into a calmness when the "Peace be still" of Jesus fell upon the winds and the waves? Have you never seen a poor wanderer groping his way, like one lost in a wilderness, come forth into certainty, and move forward with a firm tread, crying out, "Thy Word is a lamp unto my feet, and a light unto my path?" Have you never seen a man who had been held fast in the fetters of some infernal vice break his manacles, and exult in the liberty of the sons of God? Have you never seen a dying Christian face eternity with

a smile, and whispering, "I desire to depart, and to be with Christ, which is far better, 'go hence as if born by angel hands to the mansions of the Father's house?'" I have read of a young man whose hatred of Christ was the burning passion of his life become a believer in Christ, and many years after, was honored with a martyr's death for Christ, shouting with joy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his Appearing" (2 Tim. 4:7, 8).

It is the Personal Energy of the Holy Spirit which furnishes this Supernatural, Abundant and Overcoming experience to every trustful, dutiful child of the King.

Then it may be said: "Their life is hid with Christ in God;" their work of faith is wrought out in the unseen abode of the Spirit; their labor of love is prompted by a loyal obedience to the Lord, who is absent in "a far country" to which both he and they belong; their sufferings are not their own but his, who, from out of the Glory could ask, "Why persecutest thou me?" Their worship is of the Father in Spirit and in Truth before the mercy seat, "in the light which no man can approach unto;" their peace is "the peace of God," which can never be disturbed by any fear or trouble which eternal ages might disclose; their joy is "joy in the Lord," its spring is in God and ever deepening in its perpetual flow; their hope is the coming of the Son of God from heaven and the vision of the King in his beauty amidst the unspeakable splendors of his Father's house, and through all the way both, "thorns and flowers" by which they are journeying to the heavenly country; it is the blessed Holy Spirit who is leading them.

THEN!

"Seize your staff! beyond this heith,
We shall find the infinite light!
Gird your thigh! though sword shall hew,
Paths that reach the untroubled blue!
Though dark mountains form the stair,
It is ours to climb and dare!
Law, Truth and Love—the peaks are three,
Sinai, Olivet and Calvary."

"WILL WE NOT GRACIOUSLY RECEIVE OUR
BEST AND NEAREST FRIEND?"

Johnstown, Pennsylvania.

(To be continued)

Giving God His Own

By Mrs. G. T. Ronk

(Read before the W. M. S. session of the Mid-West District Conference)

In the discussion of this subject the first thing we shall consider is, "What belongs to God?" The Bible says, "The earth is the Lord's and the fulness thereof." "The silver and the gold is mine, saith the Lord." "Every beast of the forest is mine, and the cattle upon a thousand hills." As we have agreed as Christians to take the Bible as our rule of faith and practice, the evidence seems conclusive that all is his. He has placed us here on earth and given us all things to use, asking only that we return a portion "as interest."

People of earliest times recognized this obligation. Cain and Abel offered sacrifices unto the Lord; Abraham gave a tenth; Jacob vowed that a tenth of all he possessed should be given to the Lord. That principle of giving tithes and offerings was incorporated in the Mosaic law and the children of Israel were obligated to give a tenth as God's rightful share before they could begin to give him offerings. It is a significant fact that as long as they gave God the tithe they prospered, when they failed to do so, they suffered. A solemn warning which we may well take to ourselves is

given by Jehovah at the very beginning of Israel's history as a nation: Beware that thou forget not the Lord thy God—when thou hast eaten and are full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up and thou forget the Lord thy God—and say in thine heart. My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God for it is he that giveth thee power to get wealth—and it shall be if thou do at all forget the Lord thy God—ye shall surely perish." And Malachi, the last of the prophets to the restored remnant after the Captivity brings this terrible accusation: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

In the New Testament we find that Christ's teachings are against the selfish accumulation of wealth. "Lay not up for YOURSELVES treasures on earth." "It is easier for a camel to enter in through the eye of a needle than for a

rich man to enter into the kingdom of God. Christ demands more than the tenth he demands that we be stewards administering honestly his possessions. Paul in working out the principles of giving as taught by Christ gives us a method which is both systematic and proportionate to our wealth. "As I have given order to the churches of Galatia," says he, in writing to the Corinthian church, "even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him." And he also says, "It is required in stewards that a man be found faithful." So we see that the New Testament increases rather than decreases our obligations to tithe.

Some one may ask, "Why does God demand his share in tithes and offerings?" First, for our own good. We become selfish and narrow if we hoard our all; we become extravagant and profligate if we spend all on ourselves. It is necessary for our soul's growth to think of others, to spend for others. John, the beloved disciple, says that the love of God does not abide in the one who hath this world's goods and refuses to help his brother in need.

Then, for the good of others. Millions are dying in anguish because they have never heard of the loving Savior. Millions are begging for teachers to teach them the "Way of Life." Let me give you the sad story of little Yamara as told by Dr. Gribble in a recent letter. "She is the daughter of Chief Baboua. When I passed she came to me telling me she would stay with me always. As the government does not permit our having native women in and around the rest houses, I was unable to take the child, but promised to take her at Yalouki. I had not yet reached Baboua on my return when I heard her sad fate. Some of my boys who were behind me on the path asked me if I saw Yamara. Since I replied in the negative they told me her story—carried off by an infidel native soldier to be his paramour! One of those was he who heard and openly scoffed at the Word, saying that when we die, we die like the dogs, and that all those tales of a life after death are false! "But how," I exclaimed, "did I miss seeing her?" "Oh, the soldier hid her in a hut while you were passing," one of the boys replied. Another said, "How she cried when we told her you had passed!" Evidently she had hoped, and the soldier had feared that I would rescue her! Yet God is able and we hope yet to rescue Yamara and have her with us for Christian training." Thousands of little girls like Yamara are suffering a similar or worse fate. It takes money to send missionaries, establish schools, provide homes for them. It takes God's rightful share of our substance to evangelize the world.

But I hear some woman say, "I do not have an independent income and my husband does not believe in giving tithes, so that absolves me." Not so, sister. Do you not handle much of the family income in administering the expenses of the home? And cannot you buy occasionally a cheaper cut of meat just as nourishing, just as appetizing as that expensive steak you like so well and give the difference in cost to the Lord? And when you go to buy that new hat or dress, cannot you get one just as attractive just as serviceable, but plainer, and give the difference in cost to the Lord? Ah yes, sister, let us take part of the blame for a poverty stricken church upon ourselves. Let us tithe the money under our control in case the entire income is not tithed. Remember it is not great sums of money the Lord requires, but proportionate giving.

Then the children should be taught to tithe—yes, they should be taught to tithe their spending money. "As the twig is bent so is the tree inclined." If the need is explained to the children, if they hear missionary talks, read missionary books, have their sympathies aroused, they will gladly deny themselves in order to give. And how much better and in accordance to God's word is it to give systematically and proportionately than spasmodically, how much easier to put away the tenth which is not their own but the Lord's!

"But these sums are so small and so much is needed to carry on the work," you say. Let me tell you what a dollar will do. It will buy fifty copies of the Gospel in any language; it will pay a servant's wage in Africa ten days or more; it will support an orphan for more than one week, it will support a native evangelist for one week, who may reach several villages and thousands of souls; it will pay a missionary's allowance in Africa for one day. But ye will not stop at dollars. Many working together will supply hundreds, yes thousands of dollars for the Lord's treasury.

If every woman in our Missionary Society or our church will adopt as her personal responsibility our new goal, A Tither's League in every society, and every woman in our society or our church is enrolled, then our real work as an organization will begin. We will have our share in establishing the one hundred new churches for the extension of our home base; we will have our share in evangelizing the unoccupied fields of the world. Then may we claim the blessing promised in Malachi, "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Fairfield, Iowa.

The Logic of Modernism

By Alva J. McClain

"The Journal of Religion" is the name of a periodical issued by the Divinity Faculty and Conference of Chicago University. In the November number there is published an address delivered by Prof. Shirley Jackson Case, teacher of early church history in the Divinity School of the University. Professor Case has become notorious for his antagonism to historic and evangelical Christianity, and in this address he runs true to form. It is not my purpose to review the address, which simply repeats the fundamental position of modernism, but there is one paragraph which will be of interest to those Brethren who believe in the abiding value of all the teachings and institutions of our Lord Jesus Christ. The paragraph reads as follows:

"The social reading of Christian history should also save one from wasting energy on untimely issues. When the theory of normativeness has been set aside one will not be greatly concerned to perpetuate features of the Christian heritage which no longer integrate themselves vitally in the world of modern times. Occasionally much energy has been expended in well-meaning efforts to

rebuild on the stream of a modern society the stranded bulk of some worn-out phase of belief or ritual. Perhaps it is the rite of foot-washing or a reiteration of premillennial teaching, that has seemed to call for a champion. Now each of these interests is historically well attested, even having Biblical authentication. At a particular period in the history of Christian customs and thinking each found its proper place, and one who is historically minded may appreciate the significance of each in its own original setting and at the same time refrain from advocating a continuance of either in a society where different footwear and lavatory customs have come to prevail, and where the principle of evolution has supplanted catastrophe as a philosophy of history." (The bold face type is mine).

The significant thing about the above quotation is not that it emanated from the theological school of Chicago University, for the same opinion might have come from a number of similar institutions. It is rather that we have here set forth the ultimate logic of the modernistic position. The fact that Prof. Case brackets together "foot-washing" and "premillennialism" may have been more or less accidental, but it is certainly full of meaning. For

anyone to suppose that he may appeal to modernism as a means of combatting "premillenarianism," and at the same time secure immunity for the ordinance of "foot-washing," is indeed a naive idea. Once men have appealed to Caesar, to Caesar they must go. Let us not forget that. Whenever we are ready to apply the "principle of evolution" to the work of reconstructing the Christian faith, as Prof. Case insists we must, let us at least do so with our eyes open as to the destination to which this path finally leads.

It has been said many times lately that the church, if she would make any further progress, must throw off the dead hand of the past. To this I heartily agree. I would even go farther and say, let us rid ourselves also of the dead hand of the present. And this includes the hand of such as Prof. Case. But I shall never consent to the opinion that the "Hand" which rules my faith is a dead hand. "I was dead," he says, "and behold, I am alive forevermore." The true "norm" of our faith is a living Christ who speaks to our hearts directly through an historic revelation.

The logic of Prof. Case is flawless if we grant his

initial assumption, i. e., a purely human Christ who lived and died as other men, though somewhat more sublimely. Certainly the hand of such a Christ could never reach us across the centuries; we could never submit ourselves to its control as the "norm" of our thought and living. We might indeed, as Case suggests, learn a few lessons from his life, but he could not speak to us with authority. It is different with the Christ whom the church worships as "God over all blessed forever." He is not merely a high point in the history of an evolutionary process. Though appearing at a point in history, he is at the same time the Source and Arbiter of all history. The prophets call him truly "the Father of the Ages." To such an One the Christian may yield a full allegiance, for personal freedom reaches its greatest height when every thought is brought into captivity to his will. To all those who know him, nothing that he said or instituted, either in Person while upon earth or through his chosen prophets and apostles, can ever become a "stranded hulk of some worn-out phase of belief or ritual."

Los Angeles, California.

A Personal Inquiry for the New Year

By Prof. J. Raymond Schutz

"What lack I yet?" Matt. 19:20. To use this passage of Scripture as a personal inquiry for the New Year seems to be taking it out of its setting. There is no evidence that this inquiry of the rich young ruler was made on New Year's day. But it is a question that may well be asked each day and never with greater appropriateness than the proverbial day of new resolutions. New Year is essentially a time of inventory, a time of stock taking. The merchant asks the same question ("what lack I yet?") in substance, with reference to his stock, and whatever the inventory reveals to be lacking must forthwith be supplied. If such an inquiry has merit with reference to business how much more so with reference to the problem of life?

Now, the inquirer of our text was a man who possessed excellent moral qualities. We have his own testimony as to the diligence with which he applied these qualities. We know that he was reverent, even affectionate, toward the Christ of whom he made this inquiry. It is the second in a series of questions. The first was, "Good Master, what good thing shall I do, that I may have eternal life?" Two things of interest that strike us. First, the concern for eternal life. Second, what is to be done to make it possible? To satisfy the claim he parades all of his moral goodness and is commended for it. But that is not sufficient and so the second question occurs, "what lack I yet?"

I would like then to put this personal inquiry to all of my readers. First, what lack I yet in the moral realm—the things for which the rich young ruler was commended. Conscience that morality alone, can never save a man for eternity, I am becoming likewise increasingly conscious that a man can not be saved for eternity without it. There is a lot of slushy thinking abroad today that teaches that if I do profess belief in certain things there will be no inquiry into what I shall do. All this is wretched. Any belief that does not carry with it a deep conviction as to moral conduct is futile. It is therefore quite appropriate to ask ourselves the question of "what lack I yet" with reference to moral conduct. What is my attitude towards my fellows? Am I honest in business? Honest and pure in my regard for personality? Do I regard others as means for personal ends or is each personality sacred to me? Do I have an honest desire for the welfare of others, or would I like to use selfishly the things of others for personal glory and self-aggrandizement? Do I delight in the innocence of a child and the purity of a woman, or am I depraved in my conception of honor and purity? Do I regard character

above place and position? Is my heart clear of pride, envy, anger, avarice and sensuality? These and many other questions present themselves naturally as test questions for the New Year, and anyone who fails to measure up to the standard of the rich young ruler on this test is going to have a real conflict in the New Year.

But our question goes a good bit deeper. There are good moral men who lose out in the battle of life, and so lose the reward of eternity. For a man without Christ, regardless of whatever else he may possess is in no wise a perfect man. The question is becoming increasingly pertinent whether a man without Christ can in the nature of the case be even a good man. Without religion a man is unstable and it is the moral lapses of good men that cause most heartaches in the world. Morality itself may become a refined form of selfishness and self righteousness. Such a life is never capable of the highest responses and thus loses out with reference to eternity itself.

"What lack I yet?" There may be many excellencies, and much that is lovable in men without true religion. It was so with the young ruler. He was free from the gross vices. He was honorable in his business relations. He was benevolent and possessed social virtues. He may even have been generous, hospitable, beneficent; a loyal son and a faithful husband and father. He seemed orthodox in creed. He had respect for all of the divine ordinances. Yet, according to his own question something was lacking, and that something was true religion.

In the absence of true religion there are various evils which keep men from fitness for eternity. First, there is self complacency. Such folks are satisfied with themselves because they compare themselves with those who are outright wicked or with inconsistent or backsliding church members. If only they compared themselves to the perfect life of the Christ then they would see how far they come short of the best life. Again, there are many of these moral folks who are not moral or the make of morality but for the sake of the fame and the favor of the world, and where that is sought as a reward there can certainly be none beyond, none in eternity.

Then the rich young ruler failed because of his attachment to riches. Now, I am not sure that he liked riches for their own sake, that is to hoard them, or whether he liked them for the position or power they would afford him.

(Continued on page 14)

THE BRETHREN PULPIT

Joy In Christ Jesus

By Alvin Byers

TEXT: Rejoice and be exceeding glad. Matthew 5:12.

We cannot get too well acquainted with Jesus Christ our Lord and Master. Men, these days, do not study the Bible enough; they lack in authentic knowledge concerning his life; and many of them are following after false teachers who deny the fundamental doctrine of the Bible and whose sole object is to break down the fabric of Christianity the only religion in which we can have peace and joy in the Holy Ghost.

It is therefore incumbent upon the ministers of all Protestant churches to brush aside the cobwebs that human spiders have woven over the picture of the beautiful life of Jesus; cause men to see him as he really is and enter into the joys of our Lord by becoming partakers of his divine nature.

When we become partakers of his divine nature we are made new creatures and we joy in Christ Jesus. It is his desire that his joy might remain in us and that our joy might be full. He says unto us "In this world ye shall have tribulations but be of good cheer for I have overcome the world." He was wounded, bruised, beaten with many stripes and suffered death to accomplish it. And he did it for the joy that was set before him. Paul in Hebrews 12:2 says concerning Jesus, "Who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

Knowing that we, his followers in the work of saving souls, are put forth like sheep among wolves, and knowing that men shall revile us, and persecute us, and shall say all manner of evil against us falsely, for his sake, in that greatest of all discourses—the Sermon on the Mount—the Constitution of the Kingdom,—he says unto us, "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The gospel gives us many revelations of joy in Christ Jesus.

Be of good cheer! is the dominating note of the New Testament. It comes up out of the heart of the blackest tragedy which our world has known. What a sad and depressing book the New Testament ought to be considering the dismal story it has to tell. It gives us the life of one who was a man of sorrows and acquainted with griefs. It portrays his sufferings through the cruel, disappointing years to his horrible death on the Cross. It narrates his awful predictions of coming woe and loss and ruin. Yet it does not depress us or leave a shadow on the heart. It is a jubilant, exhilarating book and the words that linger longest in our ears are, Be of good cheer. The Gospel is good news because at the center of it there lives and works a glad, radiant and jubilant Christ, offering to the world eternal life and eternal joy.

It is all right to impress people with the fact that the Christian religion is a blood bought religion, and that it rests upon the greatest sacrifice that was ever made. But let us not forget the fact that the Christ who endured the Cross and despised the shame to bring the joys of salvation to the children of men was the greatest optimist the world has ever known, was filled with joy unspeakable, and his life radiates peace, joy and gladness even unto this day. All Christian people and all the teachings of the Gospel will bear testimony that Jesus was a happy man and that Christianity is a life of righteousness, peace and joy in the Holy Ghost.

What do the enemies of Jesus say about him? Let us turn to some of their testimony in the Gospel and note the direction in which it points and see if it does not evidence the fact that he was a peaceable, likeable, loveable character.

There is nothing that so dumbfounds a lawyer as he questions a witness, as unbroken silence. If he only speaks falsehoods his speech is more illuminating than continuous silence, for falsehoods when arranged in a row have a curious fashion of pointing in the direction of the truth. When a man begins lying, if you can only keep him lying long enough, he will by and by put you on the track of discovering what the truth is. So it is with the enemies of Jesus.

The have said certain things which are invaluable to us in our search after authentic knowledge of the character of Jesus. Among other things, they said he was a glutton, a winebibber and also a godless man because he was a friend to publicans and sinners. At times the glutton, the winebibber and the godless man manifest an exceedingly joyful, social disposition and the enemies of Jesus not knowing the source of his great joy and gladness bring these false accusations against him. Although there chances were absolutely false they point directly to the fact that Jesus had an exceedingly joyful, sociable and genial disposition (and a Christian motive in his heart of which his enemies were unaware) or they never would have declared him a boon companion to such light-hearted men. These charges are the most precious bits of slander that ever slipped from slimy lips. They prove absolutely that whatever Jesus was or was not, he was not morose, sour or melancholy.

Take what Jesus said about himself as he was talking to some of the pious people of Palestine. "How can the children of the bridechamber fast when the bridegroom is with them?" Please note that Jesus says that he is a bridegroom. He seized upon a word here that is a symbol of human joy. If ever a man is happy in this world it is on his wedding day. Jesus wants us to know that he lives in the atmosphere of wedding joy and wants all his disciples to do likewise. And it seems that every time we listen to the instruction of the Gospel we catch his notes of happiness.

Take for instance, where he says, "Unless you become like a little child, you cannot enter the kingdom of God." The thing that attracted him was the child's sunny heart. Fathers, mothers, neighbors and friends, what would we do if it were not for the Christlike, sunny dispositions of the little child sitting in our midst in this old world, laughing away the cares and sighs. Little children are disposed to be happy wherever they are. Notice the golden haired little girl with beaming eyes and in a happy mood in the chamber of death where broken hearted men and women have gathered in tears and sorrows.

How happy and cheerful this little lamb is there in the center of that room? That is the picture of the Christian amid the shadows of this darkened world.

Jesus in his Sermon on the Mount tells us not to worry. He gave us human life and will sustain it if we serve the purpose of our creation. "Behold the fowls of the air," and "Consider the lilies." Be not overanxious, do not worry, trust in God with quiet faith. He will give us food and raiment, who feeds the ravens when they cry and adorns the gorgeous flowers that deck the hills of Galilee with beautiful colors more radiant than any work of human art or skill. Oh ye of little faith, learn the lesson of holy confidence in his fatherly care. Our great joy is found in trusting in him. He knoweth our needs; he bids us ask him for our daily bread and he listens to our prayers. Therefore let us trust him and imitate the birds of the air in their bright, happy contentment and in their freedom from distracting care.

Oh, that Christian people would all understand the real meaning of "Our Father."

Christians must not be like the people of the world. We have far higher privileges; and we must live a higher life. It is true we have our burdens, our difficulties and our temptations, but the joy we have in Christ Jesus more than pays for all the tribulations we pass through. Jesus calls upon us to express our joy amidst all the hardships of life. It is the tragedy of this world that there are so many people in it who find it impossible to rejoice. They have never known or have lost the high art of living in Christ Jesus. The soul of the world never was more hungry for the bread of life than it is today.

Remember you are saved to serve. Connect yourself up with the people of God, where you can take root and grow in Christian fellowship and impart help and hope to others. Christ's joy was the joy of service. You, too must be of service to some one if you would enter into the joy of the Lord.

Help to bear your share of all the burden of the people of God. Take an active part. Do not be silent when you should be heard. Be a shining, bright beam of God's sunshine, as beautiful as the coming of spring, as warm and life-giving as summer, and as full of fruit and benediction as the autumn. Rejoice and be glad in the Lord. Have some sunshine in your voice, some song in your soul. When there is a song in your soul, it will be heard in your voice; your religion should never make children and dogs run away from you. Do not live in the shade. "Forget not all his benefits." Count your blessings, think of all God has done for you and you will rejoice and be exceeding glad, as you render service for him.

Canton, Ohio.

OUR DEVOTIONAL

God's Kingdom Within Reach

By Harry E. Price

OUR SCRIPTURE

After this manner therefore pray ye, Our Father who art in heaven, hallowed be thy name, thy kingdom come (Matt. 6:9, 10). But seek ye first the kingdom of God and his righteousness; and all these things will be added unto you (Matt. 6:33). The time is fulfilled and the Kingdom of God is at hand: repent ye, and believe in the Gospel (Mark 1:14). And being asked by the Pharisees when the Kingdom of God cometh he answered them and said, The Kingdom of God cometh not with observation: neither shall they say Lo here, or there! for lo, the Kingdom of God is within you (Luke 17:20, 21). But Jesus called them unto him saying, Suffer the little children to come unto me and forbid them not: for to such belongeth the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a child, he shall in no wise enter therein (Luke 18:16, 17). Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father who is in heaven (Matt. 7:21).

OUR MEDITATION

Jesus held as his great mission in going up and down the hills of Judea and crossing of the rivers and seas of his beloved country, the teaching of the people that the Kingdom of God was at hand, and that it must begin in the hearts of men. His appeal to all mankind was then and is today for men to REPENT, REPENT, for first sin must leave the heart and then the Kingdom of God may be built up within. In Matthew 12:28 Jesus said, But if I cast out devils by the spirit of God, then the Kingdom of God is come unto you. If we are willing to cast sin from the throne of our hearts God is anxious to set up his Kingdom in its place, and is also willing to give us power to keep sin from our lives through the power of the Holy Spirit. The

Kingdom of God is ours if we are faithful stewards of the talents the Lord has given us. "Inasmuch as you have done it unto the least of these my brethren ye have done it unto me." "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

The theocracy of the old dispensation, also the prophecies of the Old Testament were in anticipation of the Kingdom which was declared to be, "at hand," when Christ entered upon his ministry. This Kingdom was the central and all pervading theme of Christ's teaching. The redemption wrought by Christ, the salvation freely offered through him, are the great distinguishing features of this Kingdom. It is a kingdom free to all, it is yours and mine for the asking, if we possess an obedient heart. The prayer "Thy Kingdom come" is not only for the increasing effect of the Gospel but for the complete realization of the power of Christ in the world. This Kingdom of God will end triumphantly with the final coming of Jesus and the final judgment.

Let us keep our lives in harmony with the divine will of God that the time of his coming will find him enthroned as King of our lives, and the Kingdom of God a real Kingdom within our hearts, and that through us God may send rivers of blessing to all mankind.

OUR PRAYER

Most holy and righteous Father, we are thankful that thou art ever mindful of thy children. We thank thee that in thy great plan of redemption thou hast made provision for the mistakes and errors of our lives. Kind Heavenly Father, may we forget our unkind judgment of the lives of others, but help us to magnify the virtues found therein. We ask thee, kind Father, to untie our efforts under Jesus and that thy Kingdom may be established within our hearts, and that through us thy Kingdom may come upon the earth as a mighty power, and thy will be done on earth as it is in heaven. Kind Father, use us in thy Kingdom for Jesus' sake we pray. Amen.

Nappanee, Indiana.

OUR WORSHIP PROGRAM

THE GRACE SUFFICIENT—2 Cor 12:5-10

Pray for that strength which alone can give you strength for every duty, comfort in every trouble and victory over every foe.

TUESDAY

CLOTHED WITH HUMILITY—1 Peter 5:1-7

Pray for the spirit of humility, not the assumed sort, but that genuine feeling of self-poverty without Christ and utter willingness to be and do anything that may be God's good pleasure.

WEDNESDAY

MID-WEEK SERVICE—Use "Our Devotional" for private and family devotions. If unable to attend the church prayer service, invite friends to join in a prayer meeting in your home. Encourage much prayer and Bible quotations.

THURSDAY

THE MARVELOUS MAGNET—John 12:23-33

Pray that your life may be constantly responsive to the drawing power of Christ's love and that the divine magnetism may be exercised through you over other lives.

FRIDAY

LIBERTY FOR CAPTIVES—Luke 4:16-21

Pray that Christ may not only forgive your sins but may set you free from the bondage of sinful habits and evil desires.

SATURDAY

ONE THING NEEDFUL—Luke 10:38-42

Pray for an increasing consciousness of the need of being with Christ and learning of him.

SUNDAY

KEEP THE SABBATH DAY HOLY—Spend more time than usual in your devotions and use the sermon text and discussion for your meditation. If you cannot attend church, invite friends to share worship in your home, having the sermon read, prayers offered and the young people to furnish special music.—G. S. B.

SEND
WHITE GIFT
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for February 15)

Lesson Theme—Jesus in Gethsemane.

Lesson Text—Mark 14:32-42.

Devotional Reading—Psalm 22:1-8.

Golden Text—"Not what I will, but what thou wilt." Mark 14:36.

Reference Passages—Matt. 26:36-46; Luke 22:39-46; John 18:1-2.

Historical background—The Master has now finished his last message to his followers and has finally come to the Garden of Gethsemane with them where no doubt the band was going to spend the night or else bide for a short while until the Temple gates were opened at midnight to admit the worshippers at the great Feast. At any rate it was in this dark and secluded spot where Jesus finally committed himself wholly into the Father's will and where he calmly awaited the end which he knew was so close at hand.

Central Theme of the Lesson—Gethsemane showed clearly the difference between One in whom God's will was the paramount consideration and others who seemed to fail absolutely to apprehend what that will was.

Outline of the Lesson—

1. Christ's consecration to the Father's will. vs. 32-36.
2. The Disciple's failure through weakness. vs. 37-41.
3. The shadow of treachery. vs. 42.

The Lesson

The curse of sin began in a garden and ended in one. The first Adam met the Tempter and succumbed bringing the curse of original sin upon himself and all men. The Second Adam—Christ Jesus—met the Evil One and conquered him and his machinations at every point. The garden of Gethsemane was the beginning of the end for Jesus' earthly career, but ere he stepped out of the Garden he had taken the Devil's most terrible weapon—Death—and had buried its shaft in his own heart, leaving behind, for men, nothing but the "shadow." As F. B. Meyer says in his book—The Shepherd Psalm—"A shadow is the exact counterpart of its substance. But it is not in itself harmful. The shadow of a dog cannot bite; of a giant, cannot kill; of death, cannot destroy." It is fitting and perhaps more than a coincidence that Jesus Christ met man's worst enemy and conquered it in the quiet seclusion of Gethsemane's shadows. "O Death, where is thy sting? O Grave, where is thy victory?"

Jesus' soul was "exceeding sorrowful unto death" as he entered the garden. In the Upper Room there was companionship, life, love, and the nearness and fullness of God's presence. In the shadowy garden the Christ seemed to sense in all its completeness the terrific qualities of the struggle before him. In the gloom of the garden the Master felt the cold, icy hand of Death in all its power and reality. He sensed too the aloneness of

the conflict. Life, love and the consolation of the Father's presence seemed to have departed from him and he was truly face to face with the Horror. Every mortal man has a "taste" of death in his human experience and though he may recoil from the dissolution of the spirit form the earthly body yet he realizes—as a man of faith—that he but meet in his experience the "Shadow of a conquered reality." Jesus however, had to meet the reality and in his case Death was an absolute unknown to him. He was Eternal God, Unfallen, Sinless Man,—and as such he could know no "taste" of Death. But he met this monster in all its reality and in the ensuing conflict he drew its poison fangs, robbed it of its sting and left it a harmless shadow. Jesus willed to die for Man. He submitted himself vicariously to Death and by so doing disarmed it. Even the "Shadow" is bad enough for us to meet, but who can gauge the full import of the Reality?

In Gethsemane Jesus seems to have craved human companionship for we find him taking Peter, James and John with him into the inner reaches of the Garden. His choice was significant for these men had beheld his glory on the Mount of Transfiguration and they had likewise experienced in a more perfect way his power as the Giver of Life for they had been present at the raising of Jairus' daughter. Now the Master in his present loneliness takes these men into the place where the Agony is to come upon him and he expects these men to prove faithful watchers through the darkness. The disciples failed however, for while Jesus lay on the ground in a very agony of prayer these men lay in profound sleep. Christ came to them and though he excuses their failure because of fleshly weakness, yet there is in his heart regret that it should be so.

Is it carrying the thought too far to say that Christ still needs his followers as faithful watchers with him in this present world? A faithful watcher will fully appreciate the travail of Jesus' soul and enter fully into the grief of soul that made him give all he had for a lost humanity. With such a content in the heart many of the littleness of our own lives would be dissipated and we would look at the world through the eyes of Christ. This is hard to do, I know, for I have seen somewhat of it, but as one ponders the Christ life do we find that Jesus took the easy road? Precisely here is the fault with modern discipleship. We are so filled with the ease of twentieth century living that we fail at the crucial point when Jesus needs us most. We too often do our service for Jesus by proxy. And all too often Jesus might come to us as we are sunken in the sleep of easy indifference and say, "What, could ye not watch one hour?" We can't foist this challenge off on the fellow next

below either, for we must remember that these words were addressed to the "Inner Circle" of the Apostolic Band. "Church Pillars" might well sit up and rub their eyes.

But Gethsemane need not spell for us merely the depths of woe and desolation. It may spell for us the triumph of Gods will in our life and we can truly come to say: "Nevertheless not what I will, but what thou wilt." There can be supreme consecration to God's will found by us in the terrific clash of wills and we can come through to God by praying the prayer that will change our human will to that of the Divine will. The cup did not pass from Jesus at that supreme moment. He drank it to the dregs. How often we moan and cry out against God when our feeble petitions go apparently unanswered. This thought causes us to pause and consider prayer.

The art and habit of prayer are two key tests to Christian power and experience. Do we pray? And how? Little time is given to actual prayer. We excuse ourselves by saying we always try to keep in the spirit of prayer. On this account we feel that we do not have to take time to draw aside and really commune with God. All too often when we get down on our knees we go to sleep, or else we pray such short prayers that if we actually timed ourselves at it we would think the clock had stopped. We think reproachfully of the Eleven failing Christ in the matter of watching and praying in Gethsemane, yet how many of us are just as deficient in the prayer spirit as they. We don't take time to pray—that's the truth for preachers and laity alike.

And what about the content of our prayers? Can you recall your prayers for the last week? The petitions are stereotyped and mainly personal now, aren't they? We Brethren like to laugh slyly at the Episcopalians for "reading" their prayers, but "read" prayers have this virtue, they at least become extensive and they are well worded and that is more than can be said for many of our prayers. I don't know that it is any worse to "read" prayers than it is to "say" them. Don't you remember the prayers you used to "say" just before you gave one mighty jump and lit into bed? Here was an old favorite of childhood days—because it was short and very personal:

"Now I lay me down to sleep

I pray the Lord my soul to keep.

And if I die before I wake,

I pray the Lord my soul to take."

A fine child's prayer truly. How many of us have ever outgrown our early years—or how many of us are back in our second childhood? Before we get through four short lines we're off to Dreamland. Don't let us blame the disciples then for they were really tired and worn out. The day had been hard and they didn't understand the significance of Gethsemane. They went to sleep. We go to sleep too. Don't decry the sin of men who lived 1900 years ago if we are guilty of the same

(Continued on page 15)

J. A. GARBER, President
Herman Koonitz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

The Christian Endeavors' Relation to the Church

By Hazel Crownover

The Christian Endeavor motto is "For Christ and the Church."

In this day and age young people are being trained for every walk in life. So as they are being trained to fill their particular place in life why should they not have training to fill their place in a church? Thus we have the Christian Endeavor Society, the training school of the church.

Many are self-conscious and shy when they first attend Endeavor. It gives them experience; they soon find friends and fellowship there, and then they find that they too can serve Christ. Hidden talents begin to show forth when the young people begin to take part in the meetings. Rev. Thos. H. Harper says: "Christian Endeavor is the workshop of the church. I myself have learned how to conduct a prayer meeting in the society, and not only that, but it has been to me of incalculable worth in developing all parts of my nature." It is a laboratory, where plans and ideas may be tested and experience gained.

Christian Endeavor is educational. In our meetings we read the Bible and study it topically, applying its principles to life.

The young people that attend Endeavor acquire the spirit of worship. They must all enter into the meeting with no other feeling than the spirit of devotion. Worship is an illumination. It lights the way, and the worshipper alone sees life's real values. The Quiet Hour is a way in which each person may develop his spirit of worship. We must all learn the real meaning of worship before we can set out to do the work before us.

In our training school we find our officers and committees upon which we depend for the carrying out of certain duties and responsibilities. If all of our working factors are found faithful and ambitious, we can accomplish big things for Christ and the church. The faithful Endeavorer sets out with the aim of pleasing God. If in the Endeavor society each learns to be a loyal worker he will later want to be a worker in the church and its organizations.

Through our endeavor training many leaders are found and trained. They might have possessed the natural ability to be a leader but did not have the self-confidence necessary, until through Endeavor work they gained that power.

The training received as officers may become helpful many times in later life and in church work.

We find that our little people become more thoughtful and helpful by doing little deeds of kindness and inviting others to come to Endeavor with them.

The missionary topics studied in the Endeavor prayer meetings bring facts to the minds of those present that would not otherwise be reached. In the mission study the minds of the young people become acquainted with the needs of the world and they are pre-

pared to take their share in the work. In this way the missionary society of the church may benefit from Endeavor work.

The Christian Endeavor society is always producing live earnest Christians of which the church and world has need.

The Christian Endeavor society may be used as an evangelizing agency of the church.

Each active member of the society is a Christian. Each Christian can be a missionary in some way to someone. John R. Mott says, "Men now living who know Christ must take him to men now living who know him not, if those men are to know him." How are we to bring them to know him? We should show interest in the person we are to help, and in his welfare. There are many ways of approach and we cannot use the same in all cases. We can show the Christlike spirit in the deeds we do and the way in which we speak. If there is sorrow or trouble we should help in so far as we can and point them to the Great Physician who can soothe the pain and heal the broken spirit.

If there is someone who needs our help but is not within reach we can use our pens to help or comfort. We can also use our pens for Christ by writing to friends, telling them

(Continued on page 15)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for February 15)

A Rainbow of God's Promises Gen. 9:13-15; Matt. 7:7, 8.

I wonder if we can draw a picture of a rainbow? What shape is it Mary? Semi-circle! Yes, that's right. Now I wonder just what more we will need? John, will you see if you can fill in the lines with the colors we shall tell you? Here is violet, yellow, green, orange, blue, indigo, and red. Doesn't that make a pretty picture—then it must mean something, contain some lesson of importance for you and me to know.

When the weather is warm and the mild rains come in a sudden shower and old King Sol shines brightly—you first of all look for the many-hued rainbow in the skies, do you not? Yes, because it is pretty and because God put it there as a symbol or promise. And a promise is something quite sacred—something not to be brushed aside with a laugh when it is made in earnest. Of course we know the beautiful story connected with the rainbow—how and why God put it there. That is one of our favorite bed-time stories.

But I wonder if we cannot make each one of the colors in that pretty rainbow mean some other definite promise God has made to his people—to you boys and girls.

First, let's take the color violet—that means a dark purple—and purple is the color kings love. So we shall call our first promise happiness. For all that is beautiful and sweet makes life happy, does it not? Don't you love to pick the pretty violets in the early springtime? Certainly, so do I. For after everything has been coated in browns and blacks for the winter, we rejoice when the first bright faces appear. God has made those flowers as a promise of happiness—and he painted them violet.

Next we have yellow. Let's call our second friend a promise for the tempted. We don't believe that yellow is a color made only for cowards do we? No, for sometimes we do make naughty mistakes and blunder badly—but we try again and again. And pretty soon we have overcome the faint streaks of yellow in our characters and have blended them all into a sombre color—like the daffodil.

How would a flower grow if it had nothing from which to spring? So God gave the flowers leaves and stems so that they might stand upright and smile all day long. We'll make green typify one of God's promises for support and help when we are sick and tired, cross and ill-tempered. Won't that be nice?

I am certain our rainbow of promises wouldn't be complete without a promise of love, would it? No, for God has made more promises of love than all others put together. So we'll leave red be our symbol of love. Make it a real dark red for the darker the color the stronger and deeper will be your love. That's the color Jesus wants your life to be—full of many virtues and womanly kindnesses.

And lastly of all—we have our prettiest color—blue—the color of your eyes—of the baby's eyes—of the pretty heavens wherein twinkle myriads of stars—and wherein millions of fleecy clouds paint a picture. Yes, I feel as though blue is a pretty color—for God means it to be a color for a promise that some day when we have done our best here on earth—we can go up into that beautiful expanse of blue and live with him forever.

Don't you think we have a pretty picture now? All the colors blend together do they not? And that is just the way God has made his promises—one beautiful long story—yes, even as pretty as the rainbow you see when the sun shines after a brief storm.

Day by day, as we grow older we will realize more fully just how wonderful are those promises—and come to realize that they create a rainbow within our own hearts.

Daily Readings

- M., Feb. 9. A promise of help. 2 Cor. 12:9.
T., Feb. 10. A promise of support. Heb. 13:5.
W., Feb. 11. A promise of love. John 14:23.
T., Feb. 12. A promise for the tempted. 1 Cor. 10:13.
F., Feb. 13. A promise of happiness. Matt. 5:1-11.
S., Feb. 14. A promise of heaven. 1 Peter 1:3, 4.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Wahabis and the Fall of Mecca

When, about the middle of October, the warriors of Ibn Saud, chief of central Arabia entered Mecca, the great shrine of Islam, the capital of the Hejaz, the world of Islam suffered a second shock which will be felt in every Moslem land and have far-reaching results. When the Angora Government of the new Turks abolished the Caliphate and expelled the Caliph, many declared that this was a deathblow to Pan-Islamism. What will they say now that Mecca has fallen into the hands of the reactionary Wahabi party and King Hussein has abdicated? The Wahabis are a fanatical sect of Moslems, and make war on their opponents whose religious views are different. The sect was founded early in the 18th century by Abdel Wahab who was essentially a Moslem Puritan seeking to turn back to what he considered its simple fundamentals. He was particularly disturbed by the tendency to worship Mohammed, who claimed to be only a mortal. He also was opposed to prayers to Moslem saints. After Wahab died his fanatical followers wrecked the elaborate tombs of Moslem teachers and even attempted to destroy the dome over the tomb of Mohammed at Medina.

Since the World War the Wahabis have increased in power and now dominate all of central Arabia. It is they, under the powerful sheikh, Ibn Saud, who have recently captured Mecca and have dictated terms to the King of the Hejaz. Wahabism today dictates that no tomb can have a cupola; no one must wear articles of silk or use silver and gold ornaments; valuable rugs and other luxurious fittings in mosques are prohibited and all tobacco is taboo. Smokers may be killed on the spot by fanatical Wahabis who consider such a deed meritorious.

During the early years of the war when Turkey cast in her lot with Germany and Austria, Dr. Snouck Hurgronje of Holland wrote his famous little book, "The Holy War Made in Germany." In this he showed that Moslems were suspicious of any alliance with Christians and that such a holy war was bound to end in a fiasco. In like manner the attempt made after the war to set up puppet kings in the Hejaz, Transjordan and Iraq has failed to create among the Arab tribes a new loyalty to the program of Western civilization and European politics. Moreover, the introduction of electricity and other modern improvements in the city of Mecca did not meet with favor among pious Moslems. They preferred the old regime. There was considerable complaint that, in spite of the telephone, telegrams, automobiles and other Western novelties, the pilgrims on their way to Mecca were no less subject to oppression and exploitation than in the days of Turkish domination.

Ibn Saud, the ruler of Central Arabia, is undoubtedly a man of strong character who understands the psychology of the Arab, and

his warriors are not to be despised. Ibn Saud's death was recently reported in the press, and an obituary appeared in a British periodical. The fact is that he was indeed a very sick man, but he sent for Dr. Louis P. Dame, a medical missionary of the Arabian Mission of the Reformed Church in America. Dr. Dame went to Riyadh and, by his prompt and skillful attention, restored the sheikh to health. No doubt the conqueror of the Hejaz, and the mighty man of Central Arabia is very grateful to the missionary and is made more friendly to these "infidels." He has already shown many marks of his favor to Dr. Paul W. Harrison of the Arabian Mission who dedicates his recent book, "The Arab at Home," to Ibn Saud, Ibn Jeloni and Abdur Rahman Ibn Suaim, "three of my best friends." One has sympathy with the Wahabis' earnest desire for a purer religion and for a more vigorous attitude towards the encroachments of the West, but it is doubtful if they can ever realize their dreams of a re-

turn to the golden days of the Caliphs. The whole episode is another proof of the disintegration of Islam and the struggle to maintain the old against the new.

A recent cablegram announces that Amir Elir Ali, the eldest son of the former King Hussein of the Hejaz, has been proclaimed king in place of his father who abdicated about October 1st after concluding a truce with the Wahabis. According to the terms of this truce, Ali promises to abandon all claims to the caliphate and agrees to pay an annual subsidy to Bin Ibn Saud. He will also sign the Anglo-Hejaz treaty as proposed by the British Government. Thus the caliphate, or the headship of Mohammedanism is entirely separated from political power and there is now no recognized head to unite the Moslem world. Indian Mohammedans have objected to the King of Hejaz as caliph and have welcomed the abdication of King Hussein. It is hoped that this change in government and the new treaty with Ibn Saud and with Great Britain will end political strife in Arabia.—Missionary Review of the World.

What Finger-Tips Tell

By Nazala Samarian

(NOTE: The writer is a blind orphan girl now in a Near East Relief orphanage at Ghazir, Syria. Her bright mind and sunny disposition have won for her the sobriquet, "The Helen Keller of Armenia." This article, which she calls her "story for America," was translated into English by the orphanage director. After reading this story we will surely admit that the work of the Near East Relief organization is a missionary work that is worth while and that their plan of teaching the children to help themselves is commendable for its wisdom.—Editor.

I was nine years old when I lost my sight in a great plague of eye disease which swept through the refugee camps of Turkey. Therefore, I can remember very well what it is like to see. I try very hard all the time to remember what color sand flowers and sky looked like, so that when a thing is described to me and I have felt it with my hands, I get a mental picture of it with its real colors.

Many of our blind children have been sightless so long that they have lost this faculty of "imagining" colors. They no longer even try to "see" with their mind's eye, and I think this is very unfortunate, because I get a great deal of pleasure out of the mental pictures of things as I used to know them.

To become blind is very trying, especially at first. But it is a stimulus to the development of your other faculties. As soon as I lost my eyesight, even before I left the hospital and had discarded my eye bandages, I began to use my hands in new ways, in order to replace the seeing-sense which had gone from me. It was an interesting study, trying to comprehend things from what my finger tips could tell me. It took me longest to

learn to read the Braille books, but now that I have thoroughly mastered finger-reading, I read much more than I ever would have done with my eyes.

People are very kind to blind folks. They do many things for us, which saves us time and gives us leisure for study and work. Here in the big orphan school of the Near East Relief, we have now nearly a hundred blind children. We have good teachers, some of whom are themselves blind, and who, therefore, know our difficulties. We live in two small buildings of stone, one for the boys and the other for the girls. Each building consists of just one big room, so that there is no difficulty in finding one's way about. Our pallets for sleeping are on one side of the big room, while our work benches and school mats are on the other side. In front of each building is a sunny yard, where we can sit, or play quietly and undisturbed, during recreation hours.

Each day we spend about three hours at school work and about three hours in learning useful things, such as basket making, rug weaving, and music. It is curious how much music means to blind people. Almost all of our blind children are learning to play some instrument, and we have two orchestras, one of boys and one of girls. Every day they give us a little concert, and we never tire of listening to them, although they do not have a great variety of musical numbers. We all think that they play very well, but of course visitors might think their efforts rather childish. Never mind, they will improve day by day, I am sure, and certainly that is the most important thing—to grow

better and better at whatever you are trying to do.

In our idle moments, we amuse ourselves mostly by talking. There are some wonderful imaginations among our blind children, as you would admit if you could hear us talking about what we think America is like. You would probably say that our descriptions are very quaint. Some day, I intend to write a letter to my friends of the Near East Relief describing how America seems in the minds of a lot of blind Armenian orphans who have never seen it. My letter will be very amusing to the Americans, I think.

One curious thing about the conversation of our little Armenian blind orphans is that

many of them speak in Biblical language, owing to the fact that most of our Braille books are Biblical and the children naturally talk according to what they read.

Some of our children feel that the future is rather hopeless. We hate to think that we are going to be dependent on others for many long years, even when the "others" are good and kind Americans. But I tell the children that even for blind people, there is a place in the world, if we will only try hard to learn useful things. The baskets which we make are very good ones, I am sure, for we take a great deal of pains with them. The matting rugs which we weave are bound to be useful, for we are careful to make every

fibre sound and strong. As we get more proficient, we shall weave more elaborate baskets, and rugs with beautiful patterns, which people will be glad to have in their houses.

Moreover, deprived of our sight, we shall learn to think better and more carefully than those who are bothered by seeing things all the time. We have no crowd of things rushing upon our attention from the images which our eyes bring us; therefore, we can concentrate better on our inner selves. I have found that one can be very happy even without the blessing of sight. I think, perhaps, it is even easier to be a good Christian without eyesight,—at least that is what I am trying to be.

NEWS FROM THE FIELD

REVIVAL AT LOREE, INDIANA

In response to a call from the Loree people and their pastor, Brother Stewart, it was my privilege to work with them in a revival meeting for three weeks. The meeting began on December 29, 1924, and closed on Sunday evening, January 18th, 1925.

It seems to be a habit to say something about the weather. The weather was just right. The ground was covered with snow all the time and part of the time it was pretty cold. But that is just the kind of weather to have in mid-winter and the kind to get folks out to church.

The attendance was first class from start to finish. Services were held every night and not once did we lack for a crowd. On Friday and Saturday nights of the third week there were some fears that the attendance would fall short on account of the county basketball tournament. These fears were not well grounded for the crowds came any way. On Sunday nights the house was crowded almost to the limit.

The Loree field is well worked. Brother Stewart has been on this field a long time and is well liked. When I arrived he told me the field was pretty well gleaned and that a great number of accessions could not be expected. Such a condition speaks in the highest terms of both pastor and people.

A word should be said about the entertainment. Brother Zumbaugh, who was in charge of the music, and myself were stationed in the home of the pastor. And what a time we had together. The plans were that we should take dinner at some member's home each day. This plan worked very well for three or four days and then it became more difficult. It seemed as though each cook was trying to outdo the previous one. It was literally a Christmas dinner every day for three weeks. For at least once the natural capacity of this preacher was taxed to the utmost. Thank you ladies of Loree for this fine entertainment.

The accomplishments of the meeting will be reported by the pastor. It was a great privilege and pleasure to work with the pastor and his people at Loree. Harmony and good will prevail among the people and the

pastor is held in the highest esteem by the entire community. May the blessing of the Most High ever abide upon pastor and people.

H. E. EPPLEY,
Huntington, Indiana.

RADIOGRAMS IN EVANGELISM

When last heard from we were in Beaver City, Nebraska in a blizzard. My, those Western winters! One will never forget them when once he sees one. The problems of trying to hold a meeting under such conditions was not very pleasant. Though it was cold outside yet not so inside the hearts of this good people and its pastor. The work here has suffered. Whatever else we can say, this one thing I know, that if they will rally to Brother and Sister Whitted's leadership they will see a brighter day. He is a worthy man of God, sweet spirited and zealous for the Lord's work. Together these two with the help of this people will in the future be heard from. In the meantime, much care and prayer are needed and in the end victory. I was sorry that because of weather conditions we were unable to reach the people, however recent word has come to us that the one convert which we were able to lead to our Savior has now resigned her position to prepare for definite work for the Lord. This we feel is worth while.

Christmas time was spent at home. Happy is right. It is certainly hard to pull away from home, but thank God for the privilege to preach the word of God to the masses. We preached one sermon at North Manchester in the absence of Pastor Schutz, and although it was extremely cold a good crowd greeted us. The first of the year found us again hitting the trail—this time for Pennsylvania where we still are engaged.

Mount Pleasant, Pennsylvania, was the first stop. Brother Crofford of Johnstown, is pastor here. Say, this small group is active and going strong. The pastor has the confidence of all the people, and I found him a real man. We have been friends for years, and I covet more than ever now his friendship. As for the people, well, Mt. Pleasant sure did win our hearts. The first week was not very encouraging. But the Lord sure did

come to our help. First, he sent us a man of God who is in business near there who offered his services as song director. I learned to love him. I have had many helpers, but none more devoted than he. Then we had wonderful music. Also we had a young lady, Miss May Long, a member of the church who faithfully did her part at the piano. She with many others have laid their lives on the altar for Jesus in service. Do you wonder then that the victory came? The meetings closed Sunday evening, January 24 at 11 o'clock P. M., after three weeks of great power. Net results, 48 confessions, and 11 Life Work Recruits. I have no doubt that more will confess the Lord next Sunday. Praise the Lord for victory. We are praying that God will mightily bless this people. May God richly of his grace bestow upon all his believing people everywhere. We are now at Listie, Pennsylvania, just starting. Pray for us.

A. E. THOMAS.

HOW CHRISTIANITY SPREADS

Writing of an extended tour in his district in Southern Nigeria, a missionary of the Church Missionary Society thus explains the wonderful growth of the Christian community that is to be found today: "Being a trading people, they visit other places and see something of Christianity. Or it may be that a Christian comes and stays in the town and introduces the gospel message. Generally young men are the first to become interested. They go about in egbes (companies), and what one does the others want to copy. These companies may number anything from ten to one hundred. The faith and knowledge of the inquirers are but small now; but if we get a teacher to occupy such a place (and in my district there are dozens of places like this) we will have a church, congregation, and a mission station going strong in a few years. The converts will be baptized and all will be willing to pay something towards the support of the teacher, and thus the place will become self-supporting."

Through the pure heart God blazes his glory into the soul.

REPORT OF THANKSGIVING OFFERINGS FOR NOVEMBER AND DECEMBER, 1924

By W. A. Gearhart, Home Mission Secretary.

(Continued from last week)

| General Fund | |
|--|----------|
| Br. Ch., Leon, Iowa, Misc., | \$ 35.96 |
| Wilma E. Garber, | 5.00 |
| C. Studebaker & Wife, | 10.00 |
| Total, | 55.96 |
| Br. Ch., Smithville & Sterling, O., .. | 61.15 |
| D. C. Steiner, | 25.00 |
| F. M. Metsker, | 5.00 |
| W. G. Fouch, | 5.00 |
| Elisabelle Kichwine, | 5.00 |
| Mr. & Mrs. F. B. Hartzler, | 5.00 |
| R. K. Steiner, | 5.00 |
| Mr. & Mrs. H. S. Rutt, | 5.00 |
| E. L. Steiner, | 5.00 |
| Clarence Royer, | 5.00 |
| Mrs. John Dintaman, & Dan, Mar- jorie, | 2.50 |
| Total, | 131.15 |
| Br. Ch., Lanark, Ill., Misc., | 25.50 |
| C. W. Mayes & Wife, | 19.00 |
| Total, | 100.00 |
| Br. Ch., Conemaugh, Pa., Misc., .. | 17.68 |
| Mrs. C. E. Albert, | 5.00 |
| Daughters of Zion Class, | 5.00 |
| Grover Snyder, | 5.00 |
| Mrs. Grover Snyder, | 5.00 |
| P. B. Stutzman, | 5.00 |
| G. H. Jones, | 5.00 |
| Anna M. Rorabaugh, | 5.00 |
| Total, | 52.68 |
| Br. Ch., Altoona, Pa., W. M. S., .. | 5.00 |
| Total, | 15.00 |
| Br. Ch., Portis, Kansas, | 30.61 |
| Br. Ch. (Mountain View, Hollins, W. Va., | 16.75 |
| Br. Ch. (Fairhaven), West Salem, O., | 30.65 |
| Br. Ch., Middle Branch, O., | 38.43 |
| Br. Ch. (Pleasant Grove, N. English, Iowa, | 6.00 |
| Br. Ch. (Corinth), Twelve Mile, Ind., | 9.20 |
| Br. Ch. (Ardmore), S. Bend, Ind., .. | 18.30 |
| Br. Ch. (Fairview), Washington C. H., Ohio, | 23.15 |
| Br. Ch., Meyersdale, Pa., Misc., .. | 58.19 |
| Misses Emma & Kate Olinger, M Total, | 10.00 |
| Br. Ch., Pleasant Hill, O., | 68.19 |
| Br. Ch. (Carlton) Garwin, Iowa, .. | 42.02 |
| Br. Ch., Turlock, Cal., Misc., | 49.67 |
| Special for Washington, D. C., .. | 9.50 |
| Mrs. H. A. Osborn, | 5.25 |
| Mr. & Mrs. Walter Heltman, | 5.00 |
| Richard Harding, | 10.00 |
| Total, | 5.00 |
| Br. Ch., Milledgeville, Ill., Misc., .. | 45.75 |
| Fannie Walker, | 47.75 |
| Mrs. C. D. Miller, | 5.00 |
| W. L. Miller, | 5.00 |
| Rev. & Mrs. D. A. C. Teeter, | 5.00 |
| Mr. & Mrs. J. E. Miller, | 6.00 |
| Total, | 85.00 |
| Br. Ch., Dallas Center, Iowa, Misc., | 37.61 |
| Mr. & Mrs. J. T. Row, | 10.00 |
| Mr. & Mrs. Conrad Grief, | 10.00 |
| Rev. & Mrs. Geo. E. Cone, | 5.00 |
| Mr. & Mrs. E. B. Robinson, | 5.00 |
| J. O. Sehnman & Family, | 5.00 |
| C. D. Royer & Family, | 5.00 |
| D. F. Hoover & Family, | 5.50 |
| Mr. & Mrs. C. A. Royer, | 5.00 |
| Total, | 88.11 |

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| Br. Ch., Washington, D. C., Misc., .. | 17.85 |
| W. M. S., | 15.00 |
| Bible School, | 82.97 |
| D. E. Brown, | 5.06 |
| H. B. Dooley, | 5.00 |
| H. L. Dooley, | 2.50 |
| B. F. Newcomer, | 5.00 |
| Total, | 151.02 |
| Br. Ch., Ashland, Ohio, Misc., | 36.60 |
| Sarah Keim, | 5.00 |
| Dr. & Mrs. Martin Shively, | 2.50 |
| Mrs. E. J. Worst, | 5.00 |
| Rev. & Mrs. G. S. Baer, | 10.00 |
| Dr. J. Allen Miller, | 5.00 |
| Mr. & Mrs. E. L. Kilhefner, | 25.00 |
| Rev. & Mrs. H. H. Wolford, | 5.00 |
| E. J. Worst, | 10.00 |
| Rev. & Mrs. A. L. DeLozier, | 10.00 |
| Harry R. DeLozier, | 5.00 |
| Mrs. Chas. A. Bame, | 5.00 |
| Dr. Chas. A. Bame, | 10.00 |
| Amy Worst, | 5.00 |
| Ethel Harley & Daughter, | 5.00 |
| Mr. & Mrs. I. M. Murray, | 5.00 |
| Florida M. Smith, | 5.00 |
| Mr. & Mrs. B. F. Zercher, | 5.00 |
| Rev. Q. M. Lyon, | 5.00 |
| Dorcas Bame, | 5.00 |
| Prof. & Mrs. C. L. Anspach, | 5.00 |
| Jr. Int., & Senior Depts. S. S., | 5.57 |
| Primary Dept. S. S., | 8.00 |
| Total, | 218.92 |
| Br. Ch., Roanoke, Ind., | 3.00 |
| Br. Ch. (West Homer), Homerville, O., | 14.50 |
| Emma Garber, Leon, Iowa, | 5.00 |
| Br. Ch., Waterloo, Iowa, | 155.07 |
| Br. Ch. (New Enterprise), Denver, Indiana, | 16.00 |
| R. R. Boon, Durham, Cal., | 15.00 |
| Br. Ch., Peru, Ind., | 25.00 |
| Br. Ch., Masontown, Pa., Misc., .. | 41.00 |
| Sam Riffe, | 5.00 |
| Mary E. Mosier & Ella Ginler, | 6.00 |
| Mrs. C. L. Langston, | 5.00 |
| C. Emmett Johnson, | 5.00 |
| Mrs. G. W. Honsaker, | 8.00 |
| Rev. & Mrs. J. L. Gingrich, | 5.00 |
| Total, | 75.00 |
| Br. Ch., Roann, Ind., Misc., | 61.20 |
| C. M. Yeom, | 5.00 |
| Rev. & Mrs. S. M. Whetstone, | 5.00 |
| Monroe Jones, | 5.00 |
| Mrs. Monroe Jones, | 5.00 |
| Maude Beam, | 5.00 |
| Total, | 86.20 |
| Br. Ch. (Bethel), Mulvane, Kans., .. | 58.23 |
| F. C. Scharper, | 5.00 |
| J. R. Adams, | 5.00 |
| Mrs. Walter Mason, | 5.00 |
| T. F. Howell, | 5.00 |
| Mrs. A. A. Ruble, | 5.00 |
| Br. Ch., Louisville, Ohio, Misc., .. | 33.00 |
| Mr. & Mrs. I. F. Bratten, | 5.00 |
| Mr. & Mrs. Louis Clapper, | 5.00 |
| Mr. & Mrs. W. H. Minler, | 5.00 |
| Mr. & Mrs. A. E. Schwab, | 5.00 |
| Total, | 63.50 |
| Br. Ch., New Lebanon, Ohio, Misc., .. | 8.90 |
| F. J. Weaver, New Leganon, O., .. | 5.00 |
| Mr. & Mrs. John Enck, New Leb- anon, Ohio, | 3.00 |
| Total, | 45.90 |
| Br. Ch., Uniontown, Pa., | 181.50 |
| 1st Br. Ch., Los Angeles, Cal., | 75.00 |
| Br. S. S., Burlington, Ind., | 28.00 |

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| Br. Ch., Warsaw, Ind., Misc., | 29.19 |
| Keystone Bible Class, | 5.00 |
| True Blue Class, | 5.00 |
| Mothers' Class, | 5.00 |
| Primary Dept., | 5.00 |
| W. M. S., | 25.00 |
| C. C. Grisso & Family, | 5.00 |
| Total, | 79.19 |
| Br. Ch. & S. S., Gratis, Ohio, Misc., | 15.20 |
| Charles Smith, | 5.00 |
| J. E. Ulrich, | 5.00 |
| N. G. Kimmel, | 5.00 |
| Total, | 35.20 |
| Dr. J. L. Gillin, Madison, Wis., .. | 5.00 |
| Br. Ch., Martinsburg, Pa., Misc., .. | 64.43 |
| Mr. M. Kyler, | 5.00 |
| Rose Circle Bible Class, | 9.00 |
| J. E. Dilling, | 5.00 |
| Rev. J. I. Hall, | 5.00 |
| D. M. Klepser, | 5.00 |
| W. M. S., | 5.00 |
| Total, | 98.43 |
| 3rd Br. Ch., Johnstown, Pa., Misc., .. | 11.00 |
| Rev. & Mrs. L. G. Wood, | 5.00 |
| Geo. Benshoff & Family, | 15.00 |
| Mr. & Mrs. L. S. Stutzman & Fam- ily, | 6.00 |
| Total, | 38.90 |
| Br. Ch., Beaver City, Neb., | 106.33 |
| A. E. Whitted, | 5.00 |
| Mrs. A. E. Whitted, | 5.00 |
| Dorothy Whitted, | 5.00 |
| A. T. Nickerson, | 5.00 |
| Mary Seibert, | 5.00 |
| Mrs. C. D. Stearns, | 5.00 |
| Mrs. C. C. Copeland, | 5.00 |
| Anna Manley, | 5.00 |
| Joseph Johnston, | 5.00 |
| Emma Atwood, | 5.00 |
| Helen Seibert, | 5.00 |
| C. O. Beeler, | 5.00 |
| Mrs. W. H. Kilpatrick, | 5.00 |
| Mr. & Mrs. Ulrey, Warsaw, Ind., .. | 5.00 |
| R. A. Lichty, Bellefontaine, O., .. | 5.00 |
| Br. Ch., Ankenytown, O., Misc., .. | 20.25 |
| Morris Grubb, | 5.00 |
| Ray Conrad & Mother, | 5.00 |
| Mr. & Mrs. A. H. Walker & Family, | 5.00 |
| Rev. & Mrs. R. D. Barnard, | 5.00 |
| Total, | 40.25 |
| Interest, | 1.71 |

Kentucky Fund

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| Mae Hess, Cerro Gordo, Ill., | 12.50 |
| Elizabeth Shaffer, Claypool, Ind., .. | 5.00 |
| Mr. & Mrs. Emanuel Grise, Damas- cus, Ohio, | 3.50 |
| Mrs. L. S. Strawn, Damascus, O., .. | 1.50 |
| Wm. H. Miller, Gap Mills, W. Va., .. | 2.00 |
| Mrs. E. G. Goode, Harrisonburg, Va., | 5.00 |
| Br. Ch., Gravelton, Ind., | 18.37 |
| Mr. & Mrs. R. D. Martin, Pioneer, O., | 5.00 |
| Clara J. Niebel, Miamisburg, O., .. | 5.00 |
| Lucy Metz, Sibley, Iowa, | 5.00 |
| Br. Ch., Dayton, O., | 7.90 |
| B. F. Detrick, | 4.00 |
| Miriam E. Klepinger, | 5.00 |
| G. W. Brumbaugh & Family, | 5.00 |
| Mr. & Mrs. Roy Macher, | 2.00 |
| D. W. Klepinger & Family, | 5.00 |
| Mrs. Edith R. Kem, | 5.00 |
| Friend, | 10.00 |
| Roy H. Kinsey & Family, | 12.50 |
| E. F. Klepinger & Family, | 15.00 |

A Personal Inquiry for the New Year

(Continued from page 7)

In either case they became the God that precluded the living God. You cannot serve God and mammon even if you are a good moral man. All of which led naturally to an unwillingness at self denial and self sacrifice, without which no man is truly good nor capable of salvation.

"Unless a man is willing to take up the cross of Christ he has not prepared to live in eternity."

I wish that at this time all of us might ask ourselves seriously this question of "what lack I yet?" and then proceed by the grace of God to get what we lack, not only to be able to live in eternity, but to live bigger and better lives in 1925.

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| Orion E., Della M. & Byron, B. Bowman, | 25.00 |
| Mr. & Mrs. Ira A. Beeghly, | 5.00 |
| Elizabeth Miller, | 5.00 |
| Flo B. Fogarty, | 2.50 |
| Sherman Gilbert, | 5.00 |
| Mr. & Mrs. C. W. Gerhart, Altoona, Pa., | 2.50 |
| Chas. J. Berkeley, Mifflin, Pa., | 10.00 |
| Arta, Fostoria, O., | 1.00 |
| Mrs. H. W. Robertson, Strasburg, Va., | 2.00 |
| Br. Ch., Bryan, O., Misc., | 85.65 |
| Mr. & Mrs. Joseph Kerr, | 5.00 |
| Mr. & Mrs. D. A. Erlsten, | 5.00 |
| Rev. & Mrs. E. M. Riddle, | 5.00 |
| C. F. Brown, | 5.00 |
| Mr. & Mrs. Roy Beaver, | 5.00 |
| C. E. Society, Allentown, Pa., | 5.00 |
| Church Misc. Offering, | 37.50 |
| G. W. Brumbaugh, Hill City, Kan., | 1.50 |
| Br. Ch., Campbell, Mich., | 27.30 |
| Br. Ch., Sergeantsville, N. J., Misc., | 3.00 |
| C. E. Soc. Sergeantsville, N. J., | 5.00 |
| Mr. & Mrs. John Bricker, Rossville, Ind., | 5.00 |
| Br. Ch., Oakville, Ind., Misc., | 37.50 |
| S. Lowman, | 5.00 |
| Lewis Skinner, | 2.50 |
| C. E. Society, Warsaw, Ind., | 25.00 |
| Rev. & Mrs. F. W. Kinzie Krypton, Ky., | 5.00 |
| Abigail Theakston, | 1.00 |
| Third Br. Ch., Phila., Pa., Misc., | 32.77 |
| Children's Division, | 67.05 |
| Mr. & Mrs. C. C. Roush, | 3.00 |
| Robert R. Goshorn, | .25 |
| Wm. Saylor, W. Alexandria, O., | 20.00 |
| Br. Ch., Mt. Pleasant, Pa., | 14.25 |
| W. M. S., Sunnyside, Wash., | 15.00 |
| Br. Ch., Lost Creek, Ky., | 36.05 |
| Wilma E. Garber, Leon, Iowa, | 5.00 |
| Mrs. John Dintaman & Dan, Marjorie, | 2.50 |
| Br. Ch., Lanark, Ill., Misc., | 29.50 |
| H. B. Puterbaugh, | 5.00 |
| Mrs. Rilla Lower, | 5.00 |
| S. Peterman, | 5.00 |
| R. M. Flickinger, | 5.00 |
| Alice Garber, | 5.00 |
| Boyd Zuck & Family, | 5.00 |
| C. W. Mays & Wife, | 5.00 |
| Br. Ch., Altoona, Pa., | |
| Mrs. Abraham Sollenberger, | 5.00 |
| Abraham Sollenberger, | 5.00 |
| Br. Ch. (Fairhaven), West Salem, O., | 3.00 |
| Br. Ch. (Pleasant Grove, N. English, Iowa, | 19.10 |
| Br. Ch. (Fairview), Washington C. H., Ohio, | 2.25 |
| Br. Ch., Turlock, Cal., Misc., | 1.00 |
| Mr. & Mrs. Walter Heltman, | 5.00 |
| Ruth Doty, | 5.00 |
| Br. Ch., Milledgeville, Ill., Misc., | 6.25 |
| Ethel Straka, | 5.00 |
| Bible School, Washington, D. C., | 15.20 |
| H. L. Dooley, Washington, D. C., | 2.50 |
| Br. Ch., Ashland, Ohio, Misc., | 3.75 |
| Dr. & Mrs. Martin Shively, | 2.50 |
| Hortense Wertz, Ashland, O., | 25.00 |
| C. S. McConnell, Long Beach, Cal., | 5.00 |
| R. E. Boon, Durham, Cal., | 10.00 |
| Br. Ch., Louisville, Ohio, Misc., | 10.50 |
| Br. Ch., New Lebanon, Ohio, Misc., | 7.50 |
| F. J. Weaver, New Lebanon, O., | 5.00 |
| Mr. & Mrs. John Enck, New Lebanon, Ohio, | 4.00 |
| C. E. Soc., Geo. W. Kinzie, | 7.50 |
| Primary Dept. S. S., | 5.00 |
| 3rd Br. Ch., Johnstown, Pa., Misc., | 1.90 |
| Elmora Pike, Terra Alta, W. Va., | 15.00 |
| Missionary Educational Fund | |
| Willing Church Workers, Dayton, Ohio, | \$ 5.00 |
| Grand Total receipts during November and December for Ky. work, | \$1,125.64 |
| Grand Total receipts during November and December for Gen. Fund, | \$5,076.66 |
| Missionary Educational fund for December, | \$ 5.00 |
| Special for Washington, D. C. for | |

| | |
|--------------------|------------|
| December | 5.25 |
| Grand Total, | \$6,212.55 |

NOTE—Many churches have failed to send us a list of contributors who gave \$5.00 or more. Unless the donors object, we shall be glad to receive such lists, with the correct addresses and exact amounts contributed. If we do not receive this, we can not give recognition for HOME GUARD membership, also the RAINBOW CERTIFICATE can not be furnished to those who contributed \$25.00 or more. We are indeed grateful for the response to the Thanksgiving offering appeal, and trust the churches that have not sent us their offerings, will do so as soon as possible.

Notes on the Sunday School Lesson

(Continued from page 10)

sin 1900 years this side the Cross with all its meaning and witness. If Jesus was hurt at delinquency in that day, what must he feel about us today?

Finally in Gethsemane we see brought to full fruit the work of a traitor's heart. Jesus had no sooner ended his struggle than there were multitudes of bobbing lights in the road leading to the Garden. Treason had at last found its shining mark, and the traitor's kiss sends the poisoned arrow right to Jesus' heart. "Hail Master," is the traitor's cry as he imprints his kiss of shame on Jesus' cheek.

Judas' treachery consisted in bodily betrayal of Jesus, and a total lack of spiritual perception by which he could appreciate Jesus' mission. Had Judas possessed the latter he would never have been the channel for a traitor's career. It is precisely here that treachery runs its course today. Failure to accord Jesus the place he claims for himself; to recognize his Divine personality or Deity; and to follow the program he has mapped out for his followers—these are the derelictions that make the modern Judases. Such men are not found in dark gardens at midnight either, but they occupy places of affluence and power. The modern pulpit hears their mellow, persuasive tones. Receiving the "pieces of silver" for wages they too, can turn and cry in mocking accents, "Hail Master," and kiss themselves into damnation. Fine clothes or a large amount of modern science, history or theology does not differentiate such men from Judas. The Judas life fails to accord Jesus his full place. The matter of lights, staves, and soldiers are mere bits of local color. Jesus reads the heart.

Gethsemane therefore spells victory, failure through weakness, and failure through a wilful desire to fail. As such Gethsemane is a cross section of real life. May we learn to spell Gethsemane—V I C T O R Y.

Terra Alta, West Virginia.

The Christian Endeavors' Relation to the Church

(Continued from page 11)

of the joy we have through giving our hearts to Christ and urging them to do this also.

Sometimes our young friends may hesitate to become Christians because they think it will be necessary to sacrifice certain amusements or recreations. We must prove to them

that we can enjoy good healthful sports and social affairs that are uplifting. Our play should "build up one another."

It is often hard, but it is necessary to win our friends for Christ. Soul winning is like an endless chain. Each tries to win the one next to him until the whole world is saved. We dare not be links that drop out of the chain. To win our friends we must have a firm belief in our message and in the power of Christ to save. He must be real to us before he will be real to others. We must study methods, and the ways of God and of man. Along with these we must continue to pray for our friends until our prayers are answered.

The young people out of Christ first become associate members of the society, and are such until they have become Christians. When they have accepted Christ they become active members, endeavoring to follow him.

Each year there is a week set apart as Christian Endeavor week. A program is made out with something special for each day. The program ends with Decision Day on Sunday. At this time each person may make whatever decision that he feels prompted to make, such as, accepting Christ, joining the church, or becoming a Life Work Recruit. In these ways the Endeavor society helps to bring new life into the church.

There is another way in which the young people may help the church and that is by promoting our Denominational beliefs.

The Brethren church believes in Triune Immersion, Feet-Washing, etc. If the young people become Christians through our Endeavor meetings, they will be most apt to join the church where they attend Endeavor. In so doing they adopt our Denominational beliefs and customs.

Our denomination believes in World Peace. The Endeavorers have an opportunity of promoting this belief by studying the conditions and possibilities of world peace in the Sunday evening meetings. In this way Christian Endeavor can keep its members posted on important topics of the times and promote the beliefs that our church stands for.

Our church must always stand for education of the mind, illumination of the soul, service, justice, and for the eternal Christ. We can readily see how Christian Endeavor trains its young people in all of these essentials and thus prepares them for a life of larger usefulness in the church or any other religious work.

Hudson, Iowa.

The Church's Obligation to the Veteran Ministry

Henry H. Sweets, D.D. in Reformed Church Messenger

Justice Demands It. It is not a charity. When the church ordains a man to the work of the ministry, she says, "Separate yourself from the sources of worldly gain. Minister to us in spiritual things and we will minister to you in material things."

Judge Beaver well says: "When a minister has been solemnly ordained and thereby adopted by the church, and has, by his ordination vows, voluntarily closed the avenues

by which men ordinarily acquire a competency, and afterward becomes physically or mentally disqualified for the proper discharge of the duties of his high office, or after a half century of devoted service is laid aside by the infirmities of age, he has a right morally—aye, and just as much right legally in the truest sense—to claim from the church such provision at least as at the time of his ordination was made for those in like circumstances."

Honor Enforces It. The church cannot afford to break this solemn pledge. A successful business man wrote: "I think we all appreciate to some extent this privilege and duty that God has laid on us, of taking care of his aged and infirm servants and their dependent ones, but I am afraid we fail to appreciate our individual responsibility in this matter. Our names are all on the bond and our Master is our endorser. Do we propose to let his note go to protest?" Dr. Piereson says: "It is an insult to call this charity. It is in the very highest sense a debt, and should be so honored as an imperative obligation owed to those who used their days of strength in the service of our Lord; and no blessing can be expected on a church which allows the veteran soldier of Christ to go down to his grave a dependent on charity, looking for a miserable pittance bestowed as on a beggar, for the bare subsistence of life."

Gratitude Compels it. The ministers who are on our rolls have turned their backs upon inviting fields. They have made themselves poor for the sake of Christ and his church. The lonely widows and orphans have shared these privations with those who have fallen in the strife. They have sown the seed in hard and oftentimes unpromising fields and we today are reaping the spendid harvest. They laid the foundation deep and strong upon which we are erecting the temple of God.

Self-Respect Requires It. The farmer cares for the faithful old horse which has served him well. The house dog is fed from his master's table, even after he is too old to watch. "Soulless corporations" are setting aside vast sums of money from which they are pensioning those who have assisted them in gaining their wealth. And shall not his church, which professes to have his spirit, minister to the needs of God's aged saints who have denied themselves in the days of their strength in order that they might care for the poor, seek the lost, relieve the sorrowing, and lead to a blessed hope in God?

Expediency Suggests It. It is not expedient for the church to let her wornout servants come to pinching need and humiliating poverty. The Presbyterian General Assembly declared: "This is the day of opportunity. If the church does not act promptly, not only will the cause of Ministerial Relief suffer, but the supply of candidates for the ministry will be seriously affected. If the father lies wounded on the field of battle uncared for, can we expect the son to fill his place in the depleted ranks?" And where could you find a missionary, either at home or abroad, laboring on an insufficient salary, who, should he know that if he fall by the way, the loving arms of the church would be placed be-

neath him; or if he be called to his reward, his wife and his little ones would be cared for by the church, would not have more heart and zeal to put into his exacting labor?

Sympathy Directs It. The loneliness of these brave old warriors, shut up oftentimes within the four walls of their rooms, and the dependence of the widows and orphans who have shared the privations of those whose tired bodies rest in "the bivouac of the dead," is a pathetic, mute appeal. They are not laggards. Gladly would they be again in the forefront of the battle. But God has shut them in. Added to their weakness and pain of body is the thought, which sometimes must come, that they are forgotten—orphaned by the church.

Religion Urges It. It is of the very essence of Christianity. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." To plead for these veterans is not begging. It is counsel to do right that the people need—counsel for the lack of which the church is daily forfeiting the blessings of duty done. Therefore, to the ministry, we would say: Shake off your false modesty. Help the church to do right. Your aged brethren are suffering through a neglect for which the people are not responsible, since they do not know the facts. It is in your power to make the facts known, and so to help them. "Whoso seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love if God in him?"

Obedience Enjoins It. The support of the ministers of the Gospel is not a matter left to the whims of men. It is according to the Divine order. God means that no minister shall be "entangled in affairs of this life," and to prevent this he made abundant provision for those set apart to the service of the sanctuary. Having no inheritance among the children of Israel, the Levites were assured from want from the cradle to the grave, and their widows and orphans after them. The abundant tithes and offerings, the

levitical cities and their suburbs, and the sacredness of their calling assured to all those who stood before the Lord to minister to him, the most ample, continuous, and unfailing supply for all their wants. God declares through the Apostle Paul: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Time and again God said, "Take heed that thou forsake not the Levite so long as thou livest in the land."

The Love of Christ Constrains Us. We cannot now see him with our eyes, or minister to his bodily needs, but he has identified himself with his disciples. Then shall the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Example of Jesus Guides Us. Our Savior taught by his life as well as by the words of grace that flowed from his lips. He left a striking example in his care for his own mother. See him on the cross enduring suffering, pain, death, dying for the sons of men. As he looks out over the vast crowd, his eye falls upon his mother. He sees the days of loneliness and want that must come to her. Hear his tender words, "Woman, behold thy son. John, behold thy mother." If the Savior, in anguish and pain and death, recognized his mother's need and made provision for it, should not the grateful church of Christ in these days of wonderful material prosperity care, even with lavish hands, for those who, in a special sense, are the mothers and brothers and sisters of our Lord Jesus Christ?

Louisville, Kentucky.

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The Care of the Aged Ministers and Their Widows

The minister of God in each generation has been the light bearer. He dedicates his life to making people better, and that, in the words of Henry van Dyke, is "the hardest and finest work in the world." Omit the word of the Christian minister and our civilization would quickly become pagan, or even barbaric. The man who holds us up to our best is worthy of our honor and affection. When the shadows lengthen and the golden light opens in the West, he should have no anxiety but only peace of soul. That is the meaning of this beautiful service to our aged ministers and their widows. It is the glorifying of our leaders.

—Dr. William Mann Irvine

THIS IS A DUTY THE CHURCH CANNOT ESCAPE

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Ministerial Relief and Old Folks Home

No reader of The Evangelist should be in ignorance of the objectives and goals of Benevolence Day. If the repetition of previous issues has escaped the notice of any, surely no one can give even a cursory glance at this issue without getting some understanding of the appeal that is being made in behalf of the aged ministers and the Brethren Home. On the last Sunday in February (the 22nd, this year) the General Conference authorized two general boards to go before the brotherhood for offerings to carry on the work delegated to them. They are the Benevolence Board in charge of the Superannuated Minister's Fund and the Brethren Home Board in charge of the Brethren Home at Flora, Indiana. Each is asking for an offering equal to at least forty cents per member. This is not a large sum, and it is difficult to understand why any church should fail to contribute that amount to so worthy and Christian a work as caring for the aged ministers and providing a home for the needy poor of our fraternity. And notwithstanding the disappointing records of some of our churches in the past we are almost persuaded that there will be a very generous and widespread response to these appeals this year.

At Flora, Indiana, a most commendable work has been accomplished in a remarkably short time. It is only recently that we have had any vision of our duty for the care of our aged Brethren. But when the vision was conceived and had gripped the hearts of a few of our consecrated men and women, it spread rapidly among our people and quickly brought about a very generous co-operation. We have seen the completion of the Home and its launching out upon its mission. It is now an actuality, a going concern, an institution that is giving the modest comforts of home to a number of the aged and homeless members of the Brethren church. It is being wisely managed and the brotherhood is rallying in a splendid way to its support considering the short time that the Home has been operating. But its needs are large and its unrealized possibilities are great. It has merely gotten started in the service that it purposes to render to the denomination. It now opens its doors freely to aged ministers and returned missionaries who need its ministrations during their last days. And as it grows and its resources increase it purposes to put its service within the easy reach of the most needy of our aged and infirm laity. And this is its duty and the duty of the church. The maintenance of such an institution where the aged and needy poor, and also the homeless children, may find a haven of rest and protection is a duty which every denomination owes to such of its own household of faith. It is therefore no unimportant appeal which the Brethren Home Board makes to us. Every church should gladly

give its apportionment to this worthy cause, and those Brethren whom God has blessed with wealth and wish to bestow an endowment fund upon an institution that is set for the doing of a really great and Christian service will find here an opportunity.

But while the Brethren Home Board has had cause for encouragement by reason of the increasing co-operation given it, the Board of Benevolences, which has charge of the Superannuated Ministers' Fund, has experienced some disappointments which seem difficult to explain, except for one possible explanation which we make bold to set forth. It is certainly a discouraging and disappointing situation in which the officers of this Board find themselves—charged with the responsibility of distributing to the aged ministers the allowances which General Conference voted they should receive and having an empty treasury on their hands. It is discouraging because they must feel very keenly their inability to do the impossible—pay money out of an empty treasury, and it is disappointing because many of the very churches that voted through their representatives in favor of this small allowance to the aged ministers have not given a red cent to this Fund. When this situation was brought freshly to our attention a few weeks ago, we in turn brought it to the attention of the Evangelist family in a brief editorial, for it seemed to us a very deplorable situation. It apparently set heavy upon our readers, for it brought forth a number of replies, explanations and expressions of surprise. One good brother, who called himself "one of the sixty-five" ministers who failed to take an offering from his church, said, "This thing has gotten under my skin," and then he explained in a very good spirit how it happened that his church made no offering. But there is not another church of which we have any knowledge in the brotherhood for which his explanation would stand as in any way plausible.

What is the reason for the situation? Why is it that sixty-five churches and their pastors failed to make even a little offering? Our first answer under the irritation of the moment was, They are not loyal to this interest; they are not grateful for the service of our church fathers. But our more sober judgment forbade us believing such a thing about so large a number of our ministers and churches. It might possibly be true of a few, though we would not know who they might be. Such an explanation is not fair and just either to our pastors or our churches. We have faith in our pastors; they are a loyal group. And the churches share their spirit. Therefore from the expressions we received and from other observations, we are inclined to believe that the true explanation is to be found in a growing feeling that the superannuated ministers who need help will be

care for in the Brethren Home, and so the need for a special fund for superannuated ministers will become increasingly less. This, we believe, is not the thought of the Brethren Home Board or of the Board of Benevolences. It doubtless will be true that more and more of our aged ministers will be wanting to enjoy the comforts of our beautiful Home, but all who go in there will do so because they choose to go and not because of any pressure. No one who has thought himself through this problem will consent that we shall have, or even should have, any less need as the years go by for funds with which to support our aged and deserving ministers and their widows in their homes, when they prefer to stay there, than we have today.

We must face up to the fact that we will always have ministers who will need the help of the church in the declining years, because they were not given during their active years a salary on which they could lay by any funds in store. We have young, vigorous men in the ministry right now getting such scant salaries that they must make one dollar do the service of three in order to make ends meet. It will be impossible for them to prepare for old age. They are giving the church their very best, their all, having no side issues, no diverting interests. Their only thought is the advancement of the Kingdom of our Lord and Savior, Jesus Christ. But before we are aware, these young men will be old, the churches they now serve so faithfully will be asking for younger men and they will be "shelved." Those non-earning days will come and find them unable to live without work, many of them. But what can they do? Preaching is all they have ever known, or attempted to do. Besides they will be too old, or perhaps not physically able to do manual labor, if we should be so ungrateful as to drive them to it. As they sit with folded hands, waiting the inevitable summons, who shall provide for them in a manner that is fitting to a servant of God? Ah, who but the church that has profited by their years of hard and sacrificial service?

It is unpleasant to think that indifference and unconcern enters largely into the situation that faces us today, where churches and active pastors fail to take any notice of the needs of the men who have worn themselves out for the Gospel. Yet some suggest that this spirit does actually explain the attitude of some, that there is a failure to appreciate the services rendered and the sacrifices endured, that ingratitude is at the bottom of the disturbing situation. Whether it be true or not the thoughtful world will be led to believe it, for it is becoming very considerate of its own servants in this respect. Hon. Emory L. Coblentz points out that "One of the striking developments of the age in which we live is the growing tendency among all classes of people to charge every department of human endeavor with the responsibility for the support of those who give their lives to its development. All well regulated industries and almost every important business have their systems of retirement, with proper provision for those unable longer to perform service. The Federal Statutes and those of our respective states are constantly being amended and supplemented in recognition of this principle." Shall the church not endeavor to care for those who give their lives to its service? By the very nature of the case, the church cannot command the funds to do for its servants what the cold, exacting business world is able to do for those who spend their lives in developing its various industries, but it can, if it will persistently lay the matter heavily upon the hearts of its members, see that God's workmen have sufficient for their needs in their last days, and thus demonstrate a wholesome, Christian attitude.

The thought is objectionable, as some one suggests, that local church leaders and pastors may let the Benevolence Day offering pass unnoticed because they fear it may interfere with some local plans or the meeting of their own church expenses. We refuse to give the suggestion much credence, and yet we recall an incident that illustrates how truly possible such an attitude is: A year ago last fall a committee of citizens called upon Secretary Hoover to enlist his practical interest in the starving babies of Central Europe. We are told that "He declined to intervene, dismissing the matter with a shrug of the shoulders and the enigmatical remark, 'The situation is complex.'" Then the reporter remarked, "But what could there be complex about the starving of babies? It is a distinct, pathetic and deplorable fact, making its direct and potent appeal to our American hearts. To balance anaemic and dying children with questions of diplomacy and political strategy has, much as I dislike to say it, the appearance of heartlessness." If such a spirit could dominate to any

appreciable extent the motives of church people, it would be a pitiable comment on the type of religion they possessed. Our common humanity, to say nothing of Christian compassion, requires us to help the helpless, whether they be babes or adults, Christian or pagan, minister or layman. No other appeal pulls more strongly upon our sympathies than this.

EDITORIAL REVIEW

Send offering for Superannuated Ministers to Herman Roscoe, Goshen, Indiana and for the Brethren Home to Henry Rinehart, Flora, Indiana.

Brother Quinter M. Lyon's bi-weekly message is to be found in this issue. He speaks in behalf of the Sunday school teacher—that he should be properly provisioned with Brethren supplies, important among which is the "Educator," if he is to do efficient work.

The work of the Lord at Hagerstown, Maryland is going forward in a splendid manner, according to a report from Brother G. C. Carpenter, the pastor. Two were recently added to the church roll. Two new deacons were selected in old fashioned Dunker style and ordained to take the place of two who passed away.

A telegram received when we were going to press and signed by Orville D. Jobson Jr. reads as follows: "Orville David Jobson born February ninth, eight pounds. Mother well."

We wish to extend in behalf of the Evangelist family heartiest congratulations and best wishes to Brother and Sister Jobson on this happy occasion.

The International Conference of Vacation Bible and Church school workers is held this year at Chicago Beach Hotel, all day, Monday, February 16th, beginning promptly at ten o'clock. This will bring together for the first time in one conference national, state and city vacation school leaders of all denominations and Councils and Church Federations.

Brother W. A. Crofford reports a very successful evangelistic campaign at Mount Pleasant, Pennsylvania, where he has been pastor for more than twelve years. Brother A. E. Thomas was the evangelist. As a result of these meetings forty-seven souls were led to Christ, most of whom united with the Brethren church. Brother Crofford declares that his church is fully alive and growing.

Brother G. C. Carpenter, president of the Maryland-Virginia district mission board calls the attention of the churches of that district to the fact that it is time to pay mission apportionments. And while remarking this, we might just add: It is time for Ohio District mission payments, too, for second quarter. Please be prompt, for we are paying as we go. Ohio churches have done splendidly thus far. Keep going. R. Alger Hazen of Ashland receives the funds.

The Long Beach news letter contains a number of interesting items, chief among them being the mention of two talented missionaries going out from their midst—one Mrs. Grace P. Slack, who is now, and has been, teaching Bible at Riverside Institute, Kentucky, and Miss Johanna Nielsen, who has recently arrived in Buenos Aires in company with Dr. Yoder and family to do missionary work. A very unusual thing about Miss Nielsen's going is the fact that she is paying her own way. The lavish expressions of affection and goodwill show how highly she was esteemed by her church. Dr. Bauman, the pastor, is engaged in evangelistic meetings in the east.

President Jacobs reports a total enrollment at Ashland College, exclusive of special departments, of 322 students. It is occasion for rejoicing on the part of every alumnus and friend of our college that it is growing so rapidly and with it all there is maintained such a high type of student body. The faculty is steadily increasing in numbers and efficiency of training. Prof. J. A. Garber is soon to take his doctorate, others are working on the same degree and younger professors are about to complete their Master's degree. All this puts the challenge more strongly to bring up the only point lacking to qualify in the Ohio Association of Colleges—endowment,

GENERAL ARTICLES

Brethren Benevolences

By Orion E. Bowman, Secretary Brethren Home Board

For the past several years, through an agreement entered into at the National Conference, February has been designated as the month in which to take up the offerings for Benevolences in the various congregations of our beloved church.

Two Fold

This offering is designated to serve two distinct organizations, The Board of Benevolences and The Brethren's Home and both are fully worthy.

The Board of Benevolences

This Board is a distinct corporation and has as its chief duty the collection and distribution of a fund for the retired and superannuated ministers of the church, to help maintain such ministers and veterans of the Cross in their declining days. No more worthy call comes to Brethrenism than this and every church should strive this year to make an adequate gift for this division of the offering. Remittances should be made to Mr. Herman Roscoe, Treasurer, Goshen, Indiana.

The Brethren's Home

Every member of the Brethren church should be happy that within the past four years the Brethren's Home Board has purchased a farm of 42 acres adjacent to the city of Flora, Indiana, and in the garden spot of Hoosierdom, and have erected thereon a splendid administration building capable of taking care of 35 adults and 20 or more children. This building is modern in every respect and well built. All who see the building and surroundings are much pleased with the arrangements and appointments. It is in easy access to Flora and just a short distance from the First Brethren church of Flora where Dr. Burnworth is the aggressive pastor.

Its Worth

The building, equipment and land are conservatively estimated at \$60,000. If the buildings were to be built today they would cost much more.

How Was It Done?

This worthy accomplishment has only been attained by the generous gifts of such good brethren as Henry Rinehart, Jesse Garver, Ira Fudge and wife and hundreds of other loyal brethren and organizations throughout the brotherhood.

Admissions

The home is open to any member of the Brethren church who is in good standing with his or her local congregation. All ministers or returned missionaries are admitted free. Lay members are admitted on the payment of a small week-

(Continued on page 5 first column)

The Superannuated Fund

By J. L. Kimmel, Treasurer

I do not mean to pose as a statesman or a prophet in this article but I wish once more to be very frank with my brethren in the ministry in the discussion of the subject before me. I have now been on this board for more than twelve years; ever since it has been a creature of the Conference. When my term has expired I shall retire and let some one else have my place on the board.

I appreciate the difficult work the pioneer has to do in any line of work. It is always a hard task to perform. But if it is a worthy cause it will win in the end.

The Superannuated Fund is a worthy cause and must win. The church cannot prosper and live and let her old ministers die in poverty. That is inconsistent with all the great doctrines and principles of the Christian religion. The

laborer is worthy of his hire

said Jesus. Paul said, "They that preach the gospel shall live of the gospel." When shall they live of the gospel?

Just as long as they are not incapacitated for service?

And when that day comes, will the church forsake them and throw them entirely upon their own resources?

That would be a very strange interpretation of the words of the Master or the teaching of the great Apostle Paul. Here is a great fundamental truth that must be recognized by the Brethren church or else the church must suffer as a consequence. The immutable laws of God must and do prevail and there is but one thing for us to do and that is to comply with the instructions given by him who made the laws "for the Scripture cannot be broken."

There are at this time ten persons on the Superannuated list. Others have applied but because of a lack of funds have not been placed where they really should be. Brother Isaac Ross of Los Angeles, California has lately passed away. The sad part about his death from this standpoint

was that we owed him for nearly four months' pay when his spirit took its flight. We owe the same and more now to all the rest on the list. We must also remember that nearly all of these persons are over eighty years of age and are in very precarious circumstances, depending almost entirely upon the Superannuated fund for a living. Yet in all these cold winter months their pay failed to come; while the multiplied thousands were living in comfort and ease with apparently no remorse of conscience for their neglect of duty.

Just how the Brethren church can succeed in closing her eyes to such a condition and refuse to pay her apportionments of 40 cents per member is something the writer cannot understand. If the contribution of 40 cents per

(Continued on page 5 second column)

Caring for Our Aged Ministers

Sample of an Appeal Made by Another Church Organ in Behalf of Its Aged Ministers.

Ministerial Relief is not a charity but an obligation. The Church owes it to its ministry that they shall not want in their old age. Secular institutions provide for their disabled; why should not the church? The work of the minister does not lie in the sphere of money-making. "Men who enter the ministry are usually supposed to be actuated by motives which a shower of gold fails to satisfy." The sainted Dr. Harbaugh used to say he had no time for making money. Then again ministers' salaries are usually small in comparison with those men of like ability earn in other spheres of life.

Hence it is that our ministers are unable to lay up in store for themselves for the future, as men in other callings can; and hence it is that they should be cared for when disabled. The First Reformed Church of Lancaster, Pa., met the problem by making one of its aged ministers pastor emeritus on partial salary when he became disabled. This act carried with it many blessings both to the congregation and the pastor.

There is no worthier object before the church today than that of Ministerial Relief; and I congratulate the MESSENGER which under its present efficient management is wide awake to all the interests of the church, upon its calling attention to this worthy cause.—John W. Appel, Esq., Vice-President of the General Synod, in The Reformed Church Messenger.

Brethren Benevolences

(Continued from page 4 first column)

ly sum to meet expenses or on the payment of a lump sum fixed by the board.

Some criticism has been occasioned because not all can be admitted free, but it has been the purpose of the board from the first to conduct the affairs of the home in such a way that the home or its maintenance would never be a burden on the denomination.

The Management

The home is well managed under the supervision of Jacob Meyers as Superintendent and his good wife as Matron. Fine crops, vegetables, etc., were produced last year on the farm.

The Needs of the Home

On authority of General Conference, the Home is asking for an offering of 40c per member as part of the Benevolent Day Offering. This fund will meet the current expenses of running the home this year and, if sufficient, will help to wipe out the remaining small indebtedness of the Home. It is the purpose of the Board to present this Home to the General Conference next September free of any debt.

The home also needs an endowment fund the income from which will be used for the benefit of the home. As this fund is increased the requirements for admission of lay members can be greatly lessened. Annuity Bonds on which a good rate of interest is paid is also an attractive way to help this worthy cause.

All benevolence day offerings should be mailed directly to Henry Rinehart, Treasurer, Flora, Indiana, who will promptly receipt therefor.

"Thou shalt bring forth all the tithe of thine increase * * * and the stranger, and the fatherless and the widow * * * shall come and shall eat and be satisfied; that the Lord, thy God, may bless thee in all the work of thy hand" Deuteronomy 14:28-29.

Dayton, Ohio.

The Superannuated Fund

(Continued from page 4 second column)

member once a year would work a hardship on the churches it would be different. But when we remember that 40 cents a year is less than a penny a week for this noble cause, it seems ridiculous that it is not paid, and so it must certainly be. That is the mildest term I can possibly use—and be true to my feelings and to the interest of this worthy cause.

But I am satisfied that the churches have not averaged over 10 cents per member and some have sent in their checks for a penny a member. Now here in Indiana little children bring nickles to Sunday school, others give dimes and some quarters, but when we give to support these old veterans of the cross who have given their lives for the promotion of the Kingdom of righteousness, then we give 10 cents a year and feel that it is almost an imposition to ask us to do that. Sixty-five churches said, we are not going to give one cent to support these old ministers in their last days; and they actually did just what they said they would do, or rather would not do. Here is a situation that is certainly to be deplored.

I think I hear some one say, "Yes, that is true; and I certainly sympathize with these old people who are so shamefully neglected by the churches." Well, the writer sympathizes with these old people, too, but he is at a loss to know who to pity the most—the persons who actually suffer or the persons who cause them to suffer. A Sunday school teacher asked her class who they would rather be, The Rich Man or Lazarus? A little boy replied, "I would rather be the Rich Man in this world and Lazarus in the next world. This little fellow must have had a good many associates, it seems to me, who thought just like he did with regard to this situation. But you cannot live in selfish luxury in this world and enjoy the state of the impoverished in the next.

To the pastors of the Brethren churches, I have this to



**The Pioneer Ministers Who Were Present at the Famous Dayton Convention in 1883
Only a Few Linger to Bless Us with Their Presence**

say: You simply must not ignore this cause any longer. If the Episcopal church of the United States could and did raise eight and one-half million dollars and the Methodist church twenty million dollars and the Baptist church many millions for this fund in their churches, then the Brethren church cannot afford to ignore it any longer. If we do, then we will deplete our ministry and close the doors of the churches, for the Lord cannot bless and prosper us.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3:17).

What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them and those things which are needful to the body, what does it profit? Even so faith, if it hath not works, is dead being alone. Yea a man may say, Thou hast faith and I have works; shew me thy faith without thy works and I will shew thee my faith by my works (James 2:14:15, 16, 17, 18).

Muncie, Indiana.

An Open Letter

In Behalf of the Superannuated Ministers

Dear Co-Worker:

Do you read any Cross-Word Puzzles? Whether you do or not you may be able to save some "cross words" and bad thoughts by giving an answer to this letter in action, such an answer as you would give if the Lord were here in person.

First, will you decide where the trouble is: with the retired ministers, with the people, or with the pastors?

You are aware that February is the month for the Offering for the Superannuated Ministers' Fund, and which fund in many instances is their only source of income and we have not gotten enough this year to pay the small amount the National Conference voted them. I am sure you will agree with me there is no way for your Committee to get this to the people but through the pastors. It has been written up in the Evangelist and many do not read it and others do not take it seriously.

You will no doubt remember that the Conference authorized your Committee to ask for a minimum of 40c per

member from each church. You know this means some individuals and churches will have to give more than 40c a member to make up for the non-interested.

You will also agree with me that it is a disgrace for a church that claims to be a "whole gospel church" to treat its pioneers the way we have treated ours.

Whether or not the past condition will continue or a better condition be ushered in, will depend entirely on the answer you and your people give to this question. Some of our large, well-to-do churches have given an average of less than 10c per member, while one of our mission churches has averaged over 50c per member. Which class will your church be in?

Let us co-operate with the Lord in answering our prayers by giving as we pray. If we do this I am quite sure some prayers and some giving will be changed.

Yours Sincerely,

H. F. E. O'NEILL, President
National Board of Benevolences.

What do We Owe to the Aged Ministers?

By E. F. Miller

When our Editor asks for an article concerning our duties to the aged ministers of our church, and also states in an editorial that sixty-five churches have not responded to their needs, it is surely evident that we have utterly failed to do our duty and we need to be stirred up about it.

But what! sixty-five churches absolutely forgot or purposely neglected to remember our aged ministers with the prime necessities of life? What is the matter? Brethren, these things ought not to be.

In thinking of the aged minister we are confronted at once with the fact that many who gave active response to the highest calling that comes to man, have ceased their activity and their places are now being filled by younger men. They served the church well in their day. Perhaps fifty, of the seventy-five or more years they have lived were spent in preaching the gospel. They gave their lives to the church without stint. They sacrificed time and what money they might have possessed that they might rightly divide the word of truth, as becomes a good minister of the gospel. By their sacrifices and hard work they practically gave the church its early life. What does the church not owe to such men?

We can hardly realize what sacrifices and inconveniences they bore, things have so changed in every way. Their salaries were as different from that of the average minister of today as were their means of transportation. No wonder old age found them without houses and lands or sufficient means to sustain them during their declining years! Their remuneration was only the occasional meagre collection when it should have been a generous offering.

But why have we gotten so careless about our obligation to these worthy brethren? I am inclined to the belief

that the average church member will never think of this matter unless it is called to his attention by his pastor or some one appointed to look after such things. Many of them will never know about such an offering as the Benevolence Board is asking for unless the pastor mentions it from the pulpit. It is primarily his responsibility. And why is it that he in so many cases fails to present the matter to his congregation? Surely the salary of the average pastor is not so profitable that he has no occasion to think of the need of benevolences on the part of the older of his own calling.

In Matthew 23:8 we read, "One is your Master, and all ye are brethren." If we are **real Brethren**, then surely we should show as much concern and respect for the men who have served us in a spiritual way and made Brethrenism possible as the big corporations do for their employees. The Bell Telephone Company, a billion dollar corporation, owned by approximately two hundred and fifty thousand persons, after selling stock that pays a big dividend to their employees, furnish them life insurance possibilities, and after their years of usefulness have been spent at a good salary, they give them a pension for their declining years. The same is true of the Standard Oil, the railroads, and many other corporations of the country. Ought the church not to be as much concerned about its servants?

The contrast between the condition of many of our aged ministers and the luxury of many who grow old in other walks of life, and many of whom make little or no contribution to the world should make us think. Consider the champion prize fighters, who add nothing to our ideals and who are never readers or thinkers, but only fighters, how the world contributes to their coffers so that they can revel

in luxury. Or the great baseball players, or athletes of various kinds, consider the luxury that is made possible to them. These aged ministers of God are not wanting luxury, but they ought to have the necessities of life. While the world brings its offerings to its champion athletes, we of the Household of Faith sit idly by until the champions of Brethrenism are compelled to beg for just a little of our means so as to keep soul and body together!

And yet I have faith enough in the Brethren church to believe that our people will not continue such indifference, nor will they sanction it, but will come forward promptly and willingly to meet the needs of these aged brethren when once they are rightly informed. If the matter is presented to them by the pastors of the churches they will respond. Matthew 25:45.

Bellefontaine, Ohio.

Our Bounden Duty

By A Layman

Having been requested by our Editor to write on the above subject, I want to call your attention to a few things. They may be old, but if so, they may be worth repeating.

First let us get our subject clear and upon our hearts. "Our Bounden DUTY" is a duty which we ought to do, an assigned service or task which we ought to render.

"Our BOUNDEN Duty" is one which we are under strong obligation or bound by some favor received to perform.

"Our Bounden Duty" is one that we as Brethren are under high obligation to perform.

What is "Our Bounden Duty"?

At this particular time our bounden duty is the raising of sufficient funds to guarantee the caring for our pioneer ministers, those noble men who gave their lives and labored so earnestly for the church in the years gone by, for little or no wage, and who now are in poverty and want. The caring for these men is our bounden duty; we cannot escape it.

Why "Our Bounden Duty"?

They gave of their life and time that the Brethren cause might advance. They labored that new churches might be established. They went anywhere they were needed. They preached in barns and schoolhouses and contended earnestly for the Brethren Faith.

Where would the Brethren church be today if it hadn't been for some of the pioneer ministers? Would we have churches scattered from coast to coast?

They gave of their life and time with little or no wage. The cause of Brethrenism was the main issue, the important thing. They gave little thought about providing the financial means of caring for themselves. No doubt they thought "the laborer is worthy of his hire" and "they that preach the Gospel shall live by the Gospel."

Are we interested in the welfare of those who gave so

much? Are we providing them with any of the comforts of life in their last days?

What is the matter with us that 65 churches gave not a cent to the Superrannuated Ministers' fund last year?

Don't we appreciate the sacrifices they made? Are we too much interested in our own selves and our future to care about these needy ones?

We had made a splendid start but now we seem to be slipping back. We have what we call "The Superannuated Ministers' Fund" and it sounds good, but unless the churches give and give more freely than they have it will be a fund in name only.

Then we have made provision for those of our number (both ministers and laity) who have grown old and have no home, by building and maintaining the "Brethren Home" at Flora, Indiana, where they may spend their last days in comfort under Brethren influences. This is good, but it takes money to keep it going. However, it is well worth while. It seems that our ministers and churches are neglecting one of the most important parts of our work. Let us awake and give due consideration and funds that these old leaders may spend their remaining years in comfort, and that our "Home" may be maintained and enlarged so as to meet all our needs.

When Do "Our Bounden Duty"?

Any time that you feel moved to do so will be accepted, but an especially good time is on Benevolence Day. That should be a day when "everybody is doing it now."

If all the churches gave all they ought to give on that one day, they would need be no more appeals.

Let us make this Benevolence Day Offering "the largest yet." Let us "Go over the top" for both causes. Let us remember those who gave so much and then give accordingly.

The Personality of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part III)

"HE WILL GUIDE YOU INTO ALL TRUTH."—JOHN 16:13.

"By His Power He Hath Garnished the Heavens."—Job 26:13-14.

"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" (Job. 26:13-14).

As we take up this phase of our subject "The Power of the HOLY SPIRIT", we do not discontinue our study of his Personality but add this phase to our former study. As we set forth the passages that teach, primarily, his Power, each one, you will note, reveals, at least by implication, his Person, therefore it is His PERSONAL POWER we study, study it as an abstract, impersonal power or influence.

Our study of his Power will mean so much more to us as we study it from the standpoint of his Person, than if we

The doctrine of the Personality of the Holy Spirit is of highest importance from the practical standpoint. If we think of the Holy Spirit only as an impersonal power or influence, then our thought will constantly be, how can I get hold of and use the Holy Spirit: but if we think of him in the Biblical way as a divine Person, infinitely wise, infinitely holy, infinitely tender, then our thought will constantly be, "How can the Holy Spirit get hold of and use me?" Is there no difference between the thought of the worm using God to thresh the mountain, or God using the worm to thresh the mountain? The former conception is low and heathenish, not differing essentially from the thought of the African fetich worshipper who uses his god to do his will. The later conception is lofty and Christian.

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THE BRETHREN PULPIT

Erecting a Scaffold on Which to Hang Civilization

By B. T. Burnworth

TEXT: Where there is no vision the people perish.—Proverbs 29:18.

Civilization has gone forward exactly in proportion as the people have had vision. Every one conversant with history knows that every nation has had or will have their opportunity in the economy of God, and will be blessed as they avail themselves of it. In cycles of 300 years nations have their rise and fall.

The Jews had their opportunity. Surrounded by larger and more powerful nations they prided themselves in that they were right and all others were wrong, and became zealots of a sectarianism that had no spirit and these formalists of all the ages, although entrusted with the divine deposit of monotheism sought to confine it within their own national boundaries. The result of course is well known; they are a people without a nation, a home or a capitol.

The Greeks likewise blundered in a bit different way. Theirs was a God of culture. They sought to perfect a race physically and mentally and thus rule the world. Their sons were like unto Apollo and the daughters of Penelope were as beautiful as angels. But when the mightiest of their citizens rebuked them openly in the market place for their self aggrandizement, they gave unto him the hemlock cup. It was a decision not unlike that of the Jews' choice of Barrabas instead of Jesus. In both of the above cases the result was national suicide.

Rome worshipped the God of power. But the rule of the iron fist failed. Nero did not only fiddle while Rome burned but Rome burned herself out with corruption which proved to be a greater conflagration.

Suffice it to say this is the handwriting on the wall of time in letters that burn with fire, "that no nation without God and making mock of religion shall long endure," as France and Germany can witness. We are directly concerned with the question of whether the United States is helping to erect the scaffold on which to hang the civilization of the 20th century.

Jerusalem perished when she killed her prophets. Athens fell when she became frivolous. Rome fell when her manhood decayed. France fell when her homes were corrupted. Thus we have come to the one great and inescapable law, that the other walls never crumble and fall until there is corruption within those walls. Let us now see what are the timbers that may be used in the erection of the proposed scaffold.

1. Ignore God's Immutable Laws.

Blessed is the nation whose God is the Lord. But he must be more than a name. He must be so vividly real that we shall hear his tread through the land, and follow his footsteps and hear his voice and obey his commands. We

must live close enough to hear his heart throb of love and detect the pathos in his voice as he weeps over our modern Jerusalem and warns us that our worship must be more than ceremonial. When we ignore the fact that the "soul that sinneth it shall die" we are playing fast and loose with God's laws and are erecting the first timber of the scaffolding on which we will hang ourselves. Tragic deaths on every hand attest that "he that is oft reproved shall suddenly be destroyed and that without remedy." Yet danger signals go unheeded.

2. Discard God's Word.

This may well be used as the second upright timber for

the scaffold. In God's word we find his law. But it is also written in the heavens above, the earth beneath, in every petal of a flower, every blade of grass and every leafy tree. Delving down in the strata of different rocks we find the evidence that Archbishop Usher, though conscientious perhaps, was wrong on how long God's world has stood, as our friends, both past and present, are wrong who have foretold when it shall end from the Thurmanites, Millerites, Adventists, Russellites, down to the group who set the date in this very month. They least were nearer than the others but the next one that guesses will be closer than were these. Any one who sets a date for such an event has discarded God's Word, for that is a secret locked in the Father's heart. We need to beware here, for God's Word is being discarded not only by those who disregard it, but by those who read into it what is not there. You can read a dogma into the Bible but you can't read it out. "Cling to the Bible for all else shall fail." And remember that condemnation is equal for those who "ADD TO" and those

OUR WORSHIP PROGRAM

MONDAY

JESUS IN THE TEMPLE—Luke 2:41-52.

Pray that you may occasionally have the blessed experience of being lost in (not to) God's house.

TUESDAY

JOY OF CHURCH-GOING—Psalm 122.

Pray that you may rejoice more and more in the fellowship of the saints.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use "Our Devotional" for private or family meditations. If impossible to attend the church prayer meeting, have a neighborhood prayer service in your home. Assign the Scripture and "Meditation" to be read, call for prayers and sing familiar hymns.

THURSDAY

THE MIND OF CHRIST—Phil. 2:1-11.

Pray that that mind may be in you which was also in Christ Jesus.

FRIDAY

REWARD OF DISCIPLESHIP—Matt. 19:23-30.

Pray that you may make such denial of self and prove so worthy in your discipleship that you may share in the rewards promised to the faithful.

SATURDAY

POWER OVER DEATH—Luke 7:11-17.

Pray that those who are dead in sin may be raised to life and that your own heart may be continually inspired by the assurance of that life which is eternal.

SUNDAY

THE DAY OF WORSHIP—Spend more than your usual amount of time in devotions. Use Sermon text for your meditations. If isolated, invite friends to join you in having worship in your home, having the sermon read by a good reader and others to pray and sing.—G. S. Buer.

who "TAKE FROM."

3. Scrap the Ten Commandments.

We can use this for the cross bar for our scaffold. If you want a divine comedy, we do not need longer to turn to Dante. Witness those who go to the Old Testament for a proof text and then back to the New with equal agility and then when you mention the tithe, they free themselves from it because "we are not under the law." Be it known that the negatives of Moses are the positives of Christ; they are not done away. This Dr. Jekyll and Mr. Hyde process with God's Word that automatically relieves one from law and places him under grace as the occasion may demand is inconsistent and unchristian and is developing smoke screen artists for excusing modern sins. They call the thief a kleptomaniac, the drunkard a dipsomaniac, the murderer is suffering from Psychosis and the adulterer is an affinity. By this

same process the moral man is saying God is too merciful to command more than common decency. They think so much of their own goodness that they don't seem to realize that they are so good they are good for nothing. There is the difference of salvation by morality and regeneration. Shall we then all be moral? God forbid, for then we would all be immoral.

"In vain we call old notions fudge
And bend our conscience to our dealings;
The Ten Commandments will not budge
And stealing will continue stealing."

4. Junk the Lord's Day.

Naturally to make our scaffold strong it will need to be well braced on either side, so we will use this for the first brace. Desecration of the Lord's Day is a sin that lays at the door of both saint and sinner so called. It is more than a day of rest. It is a day of worship as well. Rest is not to lounge around all day, unshaved, unbehaved and unbathed, like a pagan. Real rest is change. The man who quietly attends God's House, finds time to read a good book to get acquainted with his family, visit a sick neighbor, and write a letter to the home folks, goes back to shop or desk the next morning a bigger, better, saner, soberer man than

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OUR DEVOTIONAL

Blessings of the Sanctuary

By Alice Livengood

OUR SCRIPTURE

How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house: they will be still praising thee. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness (Ps. 84: 1, 2, 4, 10). One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple (Ps. 27:4). They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure (Ps. 37:8).

OUR MEDITATION

Our country is dotted with churches for which we are glad but one is often caused to wonder if their purpose and value are fully grasped by the people, attendants as well as non-attendants. Of course the latter do not, else they would be there.

Do we go from force of habit or because we love the services of the house of the Lord? If from habit, it is a good one and the love in time will follow. The Psalmist knew what he gained, for he said, "Blessed are they that dwell in thy house." It was there he could "behold the beauty of the Lord" and enquire of him. It was there he was "abundantly satisfied." To him the sanctuary was a "beloved" place. The worship of God was his delight.

"But," someone may say, "I don't have to go to church to worship God. I can read sermons at home or when driving across the country in my car I can see his wonderful works in field and forest and singing brook and worship and praise his holy name as well as in church and besides, have his pure fresh air." Others say they get better sermons over the radio. My dear friend, are you sure you do worship when driving at a lively rate to get to your destination? Rather are not you and your passengers watching the road ahead and seeing the things of material interest along the way? Are you worshipping then? That the radio

is a boon to the shut in is granted, but whoever knew of a person who was too indifferent to go to church to become greatly benefited by a radio message? His neglect of duty merely takes him farther from God, weakens his resistance and prepares him for further yielding to the Tempter's voice. To both the automobile and radio fans, we wish to quote the following: "I have never known a man, who habitually and on principle absented himself from the public worship of God, who did not sooner or later bring sorrow upon himself or his family."

Some are absent because they do not like the preacher. Would that all were like an acquaintance who goes regardless of preacher and always "hears some good thing in the sermon." That is the right spirit. It is God's house and not the preacher's.

Hebrews 10:25 tells us to not forsake the assembling of ourselves together as the manner of some is. In that early day some already were negligent in church attendance, and the habit has become wide-spread today. Many are denying themselves of rich blessings in this way. God never asks us to do a thing that is not for our benefit nor has he instituted a service that will not bless us and develop our spiritual life. The reading of the Word, singing hymns, the prayers that are offered, if entered into in a worshipful frame of mind, are food for the soul. There is inspiration in numbers and so when a congregation is united in worship one cannot but feel that it was good to have been there. Who has not heard people say when leaving a service in which God's presence was felt, "it was like heaven." Oh, yes! there are "blessings of the sanctuary." Would that the Psalmist's sentiment were general when he said, "I was glad when they said unto me, let us go into the house of the Lord."

However to receive the highest degree of blessings reverence must be shown for God's house. This can be done in many ways, some of which I shall mention.

1. **By Quietness.** Have you ever been in a church where the visiting was so voluble and loud that it could be heard outside? Sociability and the brotherly spirit are commendable, but don't forget that it is God's house and do not become too hilarious. Maintain the quiet, reverent spirit as much as possible. Even the singing of quiet sacred music and the offering of prayer in a reverent voice aid in promoting the worshipful mood.

2. While the Scripture lesson is being read have the ushers reverently wait in their seating of the people who come late.

3. Listen closely and reverently to the reading of the Scripture lesson. It is God speaking to us. It is something to satisfy our soul's need.

4. Cast away all burdens and business cares or frivolous thoughts while in the church service. We should not "calculate on profits" or "cherish thoughts of pride and of vanity" while the minister is conducting the services and discoursing on the Word. The message is meant to strengthen us in our contact with the world.

Show reverence for the things of God and you will be greatly blessed. Someone says, "Reverence is the very first element of religion; it cannot but be felt by every one who has right views of the divine greatness and holiness, and of his own character in the sight of God."

Then do not neglect church attendance and lose the attendant blessings. "O taste and see that the Lord is good; blessed is the man that trusteth in him" "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

OUR PRAYER

Kind and Gracious Father, may we ever have a desire to go to thy sanctuary and receive thy blessing. May the services of thy house be entered into with such a spirit that they will ever be helpful to us. And then may our lives testify to the fact that we have been with thee. In Jesus' name we pray. Amen.

Milledgeville, Illinois.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for February 22)

Lesson Theme—Good Citizenship.

Lesson Text—Romans 13:1-14.

Golden Text—"Thou shalt love thy neighbor as thyself."

Devotional Reading and Reference Passages—Ps. 72:1-8; 94:1-10; Ps. 101:1-8; 1 Peter 2:13-17.

Historical Background—The Book of Romans is one of the masterpieces of St. Paul's devoted life. It was written in the nature of an introduction to a church that Paul had, as yet, not visited and on that account the Apostle is setting forth a clear portrayal of the "faith" as it is in Christ Jesus. The thought of the book centers in the fact that all men are responsible to God for their attitude toward him—whether they are Jews under the Law or Gentiles outside of the Law. God's laws are written in hearts, and allegiance to him is a matter of faith and life,—not of works alone. The Book is a clean cut treatise on the theme of salvation together with explicit statement of our moral and social responsibilities. Chapter 13 is very definite in its teaching in regard to obedience to established government and one's conduct toward his fellows. The Roman epistle was written from Corinth around the year 57 A. D.

The Central Theme of the Lesson—The pathway to America's continuity as a Christian Democracy will be found through the faithful, obedient and aggressive observance of all the established laws of the United States.

Lesson Outline—

1. Exhortation to obey the civil authorities. 13:1-7.
2. Love and its practice fulfills the law. vs. 8-14.

The Lesson

God is the source of authority for he is Authority. Hence he has the right and ability to "delegate authority" to his servants on the earth. Our God is a God of Law. Look in his world and note the orderly processes in the universe. Every single atom has its place and there is no sidestepping the fact that the Almighty has written the word L-A-W all over the universe. No chance, nor license, finds the right to play havoc in the material world God has created.

Our privileges and blessings attendant on life in this present world are dependent on our observance of Eternal Law. If we violate the law of Gravitation by stepping off a cliff, foolishly expecting to walk on thin air, we square our accounts with a defied law at the foot of the cliff. We do not wilfully make our body the medium of transfer for thousands of volts of electricity. If we do we never know it. We are not designed to be rheostats, but designed as responsible humans. Disease germs and bacteria of all sorts that lurk around us are kept from damaging us

just so long as we keep fit and obey the laws of health that have been established from the beginning. Every misdemeanor against the laws of the universe demand its punishment and we pay by broken bodies, disordered minds or distorted sensibilities.

This God of Law has seen fit to delegate his authority to human agents, who have been selected from among men to rule for the good of all. On this account anyone in a position of civil trust and authority is to be respected and obeyed because in so far as he discharges his God-given trust he is a representative of the Higher Power. There is no argument here for the glorification of human monsters who have been called kings, princes, or czars; nor

even for the minor officials who have abused their trust. The Louis Fourteenth, Machiavelli, Charles the Fifth, Napoleons and all their ilk were bad actors whose sordid ambitions made them akin to the Devil who, in vaunting pride, could cry out against Eternal Authority with the shout, I will! I will! I will! (Isa. 14:12-14). The Eternal God is beneficent, just and equable and his true servants in every state will manifest the same qualities.

If it is true that God works through all the walks of world life by law—and is no less concerned with moral and spiritual law than he is with natural law—then our duty to the particular government ruling us is clear. Especially is this truth important for Americans to grasp today. This government of ours is not a despotism, but a democracy and the State is nothing more nor less than the individual written large. The United

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A Square Deal for the Sunday School Teacher

By Quinter M. Lyon, Editor Sunday School Publications

We are justified when we expect great things from Sunday school teachers. Their opportunity is great. They are in close contact with individuals from week to week in a relationship which offers great possibilities. Hence we look for changes in the lives of the pupils, for growing interest in the other activities of the church, and for increasing attendance on the classes.

When the teacher fails to show the desired results, to whom shall we look for the cause? The teacher is not alone to blame, in many cases. What provision has been made for the teachers training in your school? What is the extent of Sunday school supplies which you give to him?

The importance of teacher training cannot be emphasized too highly. But it is the purpose of these paragraphs to point out the lack along other lines.

Some Sunday schools order supplies for their teachers from commercial publishing houses, because such houses are able to put out supplies at lower cost than the denominational house. Just as few supplies are given to the teacher as can be gotten along with and at as low a cost as possible. Is this the way to carry on the most important work in the world?

Allow us to point out the fact that your publishing house at Ashland is supplying a teacher's magazine of high quality, and at a sacrificing cost, in order to serve the highest good of the Brethren Sunday schools.

Nor is it presumptuous on the editor's part to speak of this magazine as of high grade. For its high grade has been made possible through the co-operation which has been secured in its publication.

Its first point of excellence lies in the fact that the Sunday School Association, whose official editor is Prof. J. A. Garber of Ashland

College, is filling the fore part of it with live articles on current Sunday school problems and programs. There is always a section devoted to the work of the superintendent and his monthly workers' conference. Any Sunday school worker can find inspiration and information that will help him, no matter what his specialty may be.

The second point is that there are helps on the teaching of the Group-Uniform Series of the International Lessons, for teachers of all departments. There are the helps for the teachers of adult classes, and classes of high school pupils. There are helps for teachers of Intermediates and Seniors on the Uniform lessons. There are helps for teachers of Junior, on the Group lessons. And there are helps on Primary (and Beginner's) lessons of the new series, the Group Graded. Some workers are still ignorant of the fact that these helps are supplied in our official teacher's magazine, the "Educator," and are going elsewhere to find them. But we are supplying them, and they are excellent, for they are prepared by specialists in their fields. Spread the information, and help your denomination.

Special insights into the broader questions raised by the lessons are discussed with each Uniform lesson in the Educator. Also Dr. J. Allen Miller of Ashland Seminary gives special helps along the line of teaching principles, which should be of great help to teachers from week to week.

The "Educator" is prepared for teachers in Brethren Sunday schools, and keeps the problems and needs of Brethren workers always in the foreground. If you are expecting great things of your teachers and workers why not give them what they should have in the way of helps and inspiration?

Sample copies are cheerfully sent on request.

Ashland, Ohio.

J. A. GABER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Sociability in Christian Endeavor

By Edith M. Richards

Sociability means the quality of being sociable; but in a more definite sense it means conversable, communicative, friendly, ready to mix in friendly converse.

Individuals should have social pleasures, social benefits, social happiness, social duties and social recreations, but always in a Christian spirit.

We have but partially expressed the nature of man when we have spoken of him as delighting in independent self-expression, as being self-centered and self-seeking. Man is inherently social in his nature, and desires nothing more than the approval of his fellow workers. That which society approves we do with enthusiasm. We change our forms of amusements, our manner of life, and our daily occupations according to the whims of society. This change in our ambitions is not because it is inherently more fun. The change

has come about simply because of the change of social prestige secured from the different work.

The value of experience in Christian work depends a great deal on what has been called the "personal attitude," sustained during the experience. Three forms have been distinguished and are designated as follows: (a) The Submissive or Suggestive Attitude. (b) The Self-Attentive Attitude. (c) The Objective or the Problem Attitude. (a) One is likely to be thrown into the submissive attitude when a new situation arises (Duties of a new officer, for example), if one knows that he is in the presence of others who could solve the problems with ease or accuracy. In such a situation the individual is hampered in his thinking by the presence of those who are more expert than he. His thinking is there-

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JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for February 22)

A Flying Trip to Alaska Acts 1:8; Matt. 28:19

But a few weeks ago we visited the ancient but interesting lands of the Indians, did we not? And we found out many beautiful truths concerning their lives, their habits, their dress and social customs. Today, however, we shall visit another far away land of strange peoples. In this land we find conditions vary greatly from any we have ever lived in or studied about. So if you are all ready we shall make a flying trip to Alaska. I wonder if we wouldn't rather go on an ocean liner than in an aeroplane, this time. Do you want to know why?

Let's start at San Francisco, California, taking a steamer there, and sail the heavy, beautiful blue of the Pacific Ocean. Traveling is much fun, for we can look over the deck railing and dream we were pirates, or imagine funny animals and sea fish hiding in the depths of that blue-green expanse. After a few days' travel we come to the beautiful snow-clad shores of Alaska. Yes, even in the heart of our summer the great mountain peaks and ranges are clothed in a shimmering cloak of white. And in between these hills we find beautiful valleys, crossed by small brooks and rivers; abundant in spots with herbage and trees. But our impression of Alaska, as a whole will be rather more imperfect than beautiful.

Can you tell me why the people of Alaska wear such heavy fur clothing—fur coats, caps,

mitten and boots? And why they eat the blubber? Where does blubber come from? Yes, Alaska is a limitless expanse of vast plains and large forests. We find but few large towns or cities. For the population of Alaska is sparse and scattered. It takes a hearty Nordic race to endure the extremely cold temperature and snows. And then they eat blubber, which they obtain from the walrus, because it is their fattening food. As we eat meat here, boiled, broiled or fried—they eat it there raw—frozen hard—for in this way they obtain the most nutritive value from it. They find the walrus abound in their many bays and ocean inlets.

What is that yonder, in the distance, you ask? It looks like a bees' nest, doesn't it? Let's approach and see if we can find out just what it is—and for what it is used. The outside looks as though it were huge chunks of ice, cut, and fitted together. And it is rounding. Or maybe it is snow packed and caked hard. Yes this is the igloo home of our northern brothers and sisters—the Esquimaux. Let's walk around it—here is a small hole out—it must be the door for there aren't any other openings. These homes have no windows and only one door—isn't that strange? And whenever our little friends wish to enter their homes, they must crawl in on their hands and knees.

Maybe they will permit us to enter and see how tastefully their home is furnished and decorated. I wonder if they have solid mahogany furniture; a piano; a radio, if their house is divided up into separate rooms—one for each member of the family? We'll see. Ah! we find that we must sit on the floor about a small insignificant blaze of fire (for they can't have much warmth in their homes—because they are made of ice, remember. Their only light is a small tallow candle. Per-

haps we find a few skins placed upon the bare earth, whereon we may sit. No, we cannot listen to our friends away back in the states over a radio—nor are we entertained by our kind of music.

Yes, indeed, the home of an Esquimaux family is bare and undecorated, but they enjoy it for they are used to living thus with nature.

But I must not paint the picture too darkly for you. For in the few cities of Alaska, some conditions are the same as in our own homes. For many Americans have gone to help build up a civilization among our backward friends. Nome is a beautiful city. It has several large buildings—government buildings, for the United States owns Alaska, and so our government and laws are effective even in far away Alaska. Some day, we hope that Alaska with all its beautiful country, its natural resources—as gold—with its fertile valleys, and its huge forests will become the home of many happy and contented folk.

Many beautiful stories of heroes come from our northern friends. Great stalwart men face death by ice or snow to obtain the food for their families; long travels by dog sleds are made over thousands of miles to procure necessary supplies from trading posts and government supply houses. And just now, we have the valiant endeavor of many men to save that Alaskan population from extermination by one of our own plagues—diphtheria. Two or three American people are doctoring and working night and day, in an effort to stem the tide of the disease. Is not this a noble task? Always, from every land, come stories of self denial, of self sacrifice and love for the weak and the innocent. And then we have our missionaries who are striving so hard to win these people to a knowledge of Christ—so that they may be happier, and wealthier in material and spiritual blessings. Perhaps your mother can read you some beautiful stories from the life of Alaska. I am certain she would devote an hour some day for you.

And now that we have heard so much about a people, situated in what would be for us, very discouraging and limited surroundings, must we not feel as though our lives have been somewhat changed? We must pity them, help them, comfort them, and give of our means to aid them. It is only thus that we can change their lives.

Daily Reading

- M., Feb. 16. A rich land. Deut. 8:7-9.
T., Feb. 17. Awaiting the law. Heb. 8:10, 11.
W., Feb. 18. A need of preachers. Matt. 9:36-38.
T., Feb. 19. A land of hardships. 2 Cor. 11:26, 27.
F., Feb. 20. Heroes of Alaska. 2 Cor. 4:5, 6.
S., Feb. 21. Changed lives. 1 Thess. 1:9.
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

America and Cathay

By Eva Clark Waid

A poet of an earlier generation presented his ultimate contrast of civilizations in the oft-quoted line, "Better fifty years of Europe than a cycle of Cathay." But we today in our round of mission study for this current year, link both of these civilizations under one general thought: "Finding the Way of Christ in Race Relations." And, what is more, the longer we study Europe, America or Cathay, the more we realize the likenesses rather than the differences in the essential human traits found in their inhabitants. Therefore we feel more sure that the Way of Christ in Race Relations is not so deeply concerned with color, caste and climate as it is with character conditions and circumstances, not so troubled about the varieties of citizenship on earth as about the universal citizenship in heaven.

Dr. Speer's book, "Of One Blood," and Miss Giles' book, "Adventures in Brotherhood, enunciate for Christians in America exactly those basic principles which must underlie the study of the books on China, "Ming Kwong, China's Real Revolution, and China's Challenge to Christianity."

1. Human solidarity is greater than racial diversity. Such a principle should not need long argument and proof to a Christian conversant with the growth of the Scriptures and the growth of God's plan for his Kingdom. But in this day of destructive literature, of wholesale preaching of conflict and division and distrust between races, it seems very fitting that all of the authors of our missionary study books have laid particular stress on the great underlying traits of life that link all men. The tales of Chinese stability of character, their respect for traditions and their confidence in national destiny—how familiar they sound to an American fresh from Thanksgiving sermon or Fourth of July oration!

The love of home, the building of the child into the family fabric, the grief of separation from old associations, the shrine for future meetings of spirits—all of these, depicted in Chinese life, are matched up in the varied races which make up our polyglot America.

The stirring restlessness of China's student generations, the high resolves, the unguided or misguided demonstration of exaggerated ideas, the impatience with old trammels or traditions—are they not repeated in every college of America? Is there not a human solidarity of anxiety about the youth of today in the hearts of parents of all races?

China's cities begin to hum with the machinery of modern industry and, reproduced in Oriental guise, every peril and injustice of America's industrial system appears to ravage the strength of the workers and diminish the usefulness of China's next generations.

Do not public minded citizens find ample cause for dismay and need for constant vigilance both in China and in America?

Shelter and sustenance, joy and sorrow, hope and fear, aspiration and failure—are they not elemental in all races, whether in America or Cathay? Is not this a basic principle for all of us as Christians to believe and act upon—"and hath made of one blood all nations of men"?

2. Diversity of race, with this underlying solidarity, provides a greater instrument for giving a larger, fuller interpretation of the Gospel of Christ. America is blest in having a great interracial heritage in religion, enriched from great sources and given great freedom of expansion in a new free country. The study of our religious obligations to devoted groups of Christians from far-scattered countries of the world brings instinctively to

The Worth While Friend

It's good to have one friend who cares
 When trouble comes our way,
 And all the summer sky of blue
 Has changed to murky gray;
 One friend who'll stay beside us then
 To whisper words of cheer,
 And soothe and comfort us because
 We know that he is near.
 A thousand friends may ready wait
 To share our happiness;
 To grasp our hand and laud our name
 When we have won success;
 But when a fickle fortune fails
 To favor with her smile,
 The friend who'll stay beside us then—
 Ah! he's the friend worth while!
 —Cora M. V. Preble, in
 The Christian Herald.

one's lips the old acknowledgment uttered by Paul, "Brethren, we are debtors."

But great as is our religious heritage and precious as is the manifestation of the Gospel here in America, China itself is one of the greatest proofs of the possibility of the Gospel's enlargement. The growth of leadership, the assumption of responsibility, the formation of home mission enterprises within the Chinese domain, the pronouncements of the Shanghai Conference—all of these point to a new development in God's kingdom, a different racial expression of the great universal gospel truths.

Perhaps we have been slow in learning this lesson, undoubtedly suggested in the wondrous Day of Pentecost. As one has said, "God did not seem to be afraid to entrust this new gospel to varied races and tongues for their individual interpretation." How great those individual interpretations are is evidenced from the matching of great Christian experiences all 'round the globe. Are we great

enough Christians to believe in a gospel larger than our own interpretation of it?

3. Our attitude toward race questions is one of the great tests of our real faith and our full acceptance of the Gospel of Christ. Do we believe that the Chinese has the same inalienable right to the fullness of the Gospel? Do we believe that color is not regarded in the clear white light of God's truth? Do we believe that the "lowest may reach toward the highest"? Do we believe in a "whosoever gospel," in practice as well as in theory? Do we believe that "we that are strong ought to bear the infirmities of the weak"? Do we believe that the glory and honor of all the nations shall be there? Most of all, do we believe Christ when he said, "I am come that they might have life and might have it more abundantly"?

If so, the test of our Christianity, here in America as well as in China, is our ability to reduce our beliefs to such practical everyday Christian terms that there can be no misunderstanding of our attitude toward race questions. Justice, trusteeship, unity, service, love—all these are the clear ideals of the Gospel.

If this year's study can bring to the mind of the church a clearer realization of what these ideals involve, in practical acts and public opinions, we shall come a long distance on.

The Way of Christ in Race Relations.—
 Missionary Review of the World.

Is It Nothing To You?

That one-third of the world is still illiterate, ignorant of truth health, and beyond the reach of medical skill?

That the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race? That the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

That doors hitherto locked and barred are now "off the hinges," with the literati of China ready to bear the gospel message, and in the mass movements of India, scores of thousands turned away from the church because of no teachers to instruct them?

That America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at \$23,000,000,000?

That one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

That Jesus Christ, the great Captain, waits, with the banner of the Cross in his hands, for his people, whom he has so richly blessed, to follow his lead?—The Missionary Intelligence.

NEWS FROM THE FIELD

LONG BEACH, CALIFORNIA

We received into the church during last year by baptism 68, by letter 5, by relation 4, total received 77. Lost by death 6, by letter 21, by continual absence and indifference and cause 11, total lost 38. Net gain, 39.

Thanksgiving Offering

Our offering was \$1192.31, which included the following causes: \$300.00 was our share for a Bible teacher at Lost Creek, Kentucky, (the teacher, our sister, Mrs. Grace P. Srack, left November 14 for that mission.



Mrs. Grace P. Srack, Missionary to Kentucky

Mrs. Srack was one of our first members and has always been faithful in the work God called her to do in the church. She was President of the World-Wide Missionary Society, Sunday school teacher and deaconess at the time of her leaving; \$100.00 for the Russian Bible Union; and \$50.00 for Deacon's fund; the balance for improvements and general expenses.

White Gifts Offering

Our Christmas exercises consisted of a special song by the Primaries after which the "Story of the Nativity" in song was given by members of the choir. Special costuming with colored lighting was very effective. The offering was \$975.57. Of this amount \$180.00 was for missions; \$147.00 for church affairs; the balance, \$648.57, for purchasing lots at Virginia City, a suburb of Long Beach. Two years ago there were only a few houses in this territory. Now there are ten thousand people, mostly of the working class. We intend to start a Brethren Mission in this vicinity.

Our annual business meeting was held January 5. All departments of the church gave very satisfactory reports. Officers were elected for the year 1925. Brother H. V. Wall commences his fifth year as Sunday school Superintendent. His report showed an average attendance for the past year of more

than five hundred. The Sunday school enrollment January 1, 1925, including Cradle Roll and Home Department was nine hundred and ten. The average attendance for January, 1925, was five hundred fifty-four. Our school is well organized and prepared to do the best work in its history. They say the mid-week prayer meeting is the thermometer of the church. The average attendance was about 125.

Our pastor, Dr. L. S. Bauman, left January 6 for the east to hold several revivals. Miss Johanna Nielsen left on the same day for South America. They were together on the Golden State Limited as far as Kansas City.

Miss Johanna Nielsen was honored with various social affairs before her departure to South America on the sixth day of January. The Official Board met at Dr. Bauman's home one evening and presented her with a handsome Spanish Bible. On her birthday, she was the recipient of a birthday shower; another evening the young people gave a banquet in her honor. The final farewell took place on January 2, when a large number of the members and friends of the church gathered to express their love and esteem for Miss Nielsen. The primary room was beautifully decorated with floor lamps, which cast a homelike glow over the place.

The evening opened with a song, "The King's Business" by Ed Wilson. Dr. Wall had charge of the devotionals, after which Miss Evelyn Coons sang a solo, her own composition, especially for Miss Nielsen. Dr. Bauman then presented her with a Portable Remington Typewriter, the gift of the church; from which the whole brotherhood as well as Long Beach will benefit as Miss Nielsen labors in South America.

In making the presentation Dr. Bauman referred to Miss Nielsen's part in the church of Long Beach from its birth; her faithfulness as pianist, Deaconess, Sunday school teacher, and Christian Endeavor Advisor; summing it all up by saying: "She hath done what she could. With those few words the Master paid his highest tribute to a mortal being when on this earth. Brother N. C. Nielsen has made many gifts to the Lord's work, but no greater gift can he make than to give his only daughter to the South American field."

Elder A. V. Kimmell of Whittier, and Alva J. McClain, members of the Foreign Mission Board came in unexpectedly, but added a word of appreciation of Miss Nielsen as a great asset for the work in that great field of service for him. Miss Iva Bauman then sang a solo about "The Need of Our Sister Continent." The remainder of the evening was spent in solving a "Cross Word Puzzle" composed by Dr. Bauman. The preparation of this puzzle required much time, as it gave the life history of Miss Nielsen. Refreshments and a social time followed. An evening long to be remembered came to a close by singing "Blest Be the Tie That Binds." The occasion closed with sadness as Miss Nielsen will be greatly missed; yet rejoicing

because we would give gladly our choicest for his service.

An eight day Bible Conference was held at our church by Dr. W. Leon Tucker, Bible teacher, and Rev. Harry Rimmer, Research Scientist and Evangelist.

There were four lectures daily, two in the afternoon and two in the evening with splendid attendance at every service.

Dr. Tucker's addresses were on "Seven Days in the Divine Library," using several multi-colored displays in illustration. The lectures, necessarily, were synthetic in nature, but his hearers received a view of the Bible in its entirety in a different manner than before.

Rev. Harry Rimmer in his two addresses daily spoke on "The Harmony of Science and the Scripture," proving very ably and conclusively the fallacy of the evolutionary theory, according to true science and how truly the Bible and science agree. He also gave in his inimitable way four lectures on "The Corner Stones of the Church," namely, "The Virgin Birth," "Christ's Death on the Cross," "Christ's Resurrection," and "His Sure Coming Again," from a scientist's standpoint.

In all things, God was given the glory, Jesus Christ was upheld, and the Holy Spirit honored.

We used to have two Lovefeasts or Com-



Miss Johanna Nielsen, Missionary to South America

munion services a year. At our last business meeting we decided to have a communion service each quarter. So we held a very enjoyable and spiritual service January 30. Our assistant pastor, Brother Alan S. Pearce, had charge. Brother Alva J. McClain will do the preaching till April 5, when we expect to start a revival.

Let us now all pray that Brother Bauman may have wonderful success in his revival services in the East, and in our own revival at Long Beach. N. C. NIELSEN.

NEWS OF THE COLLEGE

Death has again invaded our number in the passing of Miss Bernice Bechtel, daughter of our Brother and Sister Harvey Bechtel of Canton, Ohio. This was the second year here for Bernice and she had endeared herself to all who knew her by her fine Christian character, her earnestness, and her faithfulness to her work. She had planned on the foreign field, so that now some other must volunteer to fill her place. Funeral at Canton by Rev. Vanator, assisted by Rev. Eikenberry and the writer. Memorial services were held here at the Chapel the morning following the exercises at Canton. Miss Alice Wogaman spoke in behalf of the Y. W. C. A. and Miss Doris Stout in behalf of the Gospel Team, both of which organizations she was a member.

Dean Miller was absent for a few days attending the great Missionary convention at Washington, D. C. He has brought us a general report of that meeting, stressing the keynotes.

Professor J. A. Garber has been granted a semester's leave in order to return to Hartford where he expects to complete the residence requirements for his Ph. D. degree at the Hartford School of Religious Pedagogy.

Professor Milton Puterbaugh has returned from Northwestern University and has charge of the Chemistry here again. He expects to absolve his residence requirements this summer for the Master's degree.

Miss Alice Wogaman has assumed her place on the Faculty as assistant in elementary education and will assume the deanship of women next year while studying on her Master's.

The new semester opened favorably with an increase of students. The total enrollment as it will appear in the new catalog, including Saturday students, is 322; not counting the Special Departments.

The Summer School announcements have gone to press. Summer School opens Monday, June 15. EDWIN E. JACOBS.

WILL SUPPORT SUPERANNUATED MINISTERS

The following letter was received by H. F. E. O'Neill, President of the National Board for the Superannuated Ministers' Fund in response to the "Open Letter" on page 6, which was mailed out to the pastors.

My dear Brother O'Neill:

I have your letter and want to say that our church will come across with the dough as they always do for the Superannuated Ministers' Fund.

I am sorry that so many of the pastors of the Brethren church put your Committee to so much trouble. Perhaps they will some day get old and will want to be put on the pension list themselves and if there is not enough money coming in and if the amount is not as large as they think it ought to be, they will talk about it then when it is too late. If they would talk more about it now, it would do a lot more good.

I believe if the pastors would put this matter before their people properly there would be no trouble whatever of paying the retired ministers all that is promised by the National Conference.

I will do all in my power to get my church to give liberally. It is a very serious matter for a minister to get old in our church and have so little or nothing to look forward to from the pension fund when he is no longer wanted as the pastor of a church.

We are aware that the majority of the churches want young preachers, but there is not much encouragement for young men to enter the ministry with an outlook at the end of their days caused by lack of interest on the part of so many of our churches and pastors.

I am hopeful for better times for the retired ministers if the present pastors will do more than draw their breath and their salaries and if they show the interest in this cause as they should, sufficient money will be raised.

With best wishes for the success of this fund, and with lots of love to you personally, I am,

Yours sincerely,

MR. BLANK.

MOUNT PLEASANT, PENNSYLVANIA
Revival

The pastor was sent to National Conference with authority to secure an evangelist to come over and help us get on the map, services to continue from January 4 to 18.

We have had some very able help, from such preachers as McInturff, Grisso and Aboud, who represented the field as the hardest in the brotherhood, while our good Brother Beachler, reported through the columns of this paper that, Mount Pleasant is a dead church and William Crofford is the pastor. Well, however we may have appeared, we are not going to admit that we are dead or dying for we are building up. Then our good Brother Kimmell emphasized to us at General Conference, "The way to get up is to get down." If it is true that the Mount Pleasant church has been down, she has been following that principle and is now getting up. The germ of life has sprung up and is destined to bring forth a harvest to the honor and glory of God.

Some sowing has been going on here, for had not some one sown another could not have reaped the harvest. Our good Brother Thomas came to us with some doubts, but when he saw the co-operation of the people and the men and women who were within reach, without Christ and hope in the world, he illuminated the cross, held up the Christ, threw out the "Life Line", and with the united work of these faithful, forty-five precious souls made the public confession. On the afternoon of the last day of the meeting, twenty-four united with the church by baptism. The Sunday following, five more were added to the church in the same manner. As the pastor stood in the water giving the invitation, after baptism, a husband and wife, having witnessed their son and daughter lead the way, came forward, also, to be received into the church by baptism the next Sunday. This makes a total of forty-seven confessions as a result of the meeting. Of those not baptized, one came from the Church of the Brethren, while the other seventeen anticipate uniting with the various other denominations of their choice, while down deep in their hearts they would like to worship with us.

Well, Brother Thomas, we are glad you came. You served faithfully our Master's cause at this place. The church is encouraged, and in your presence has given a unanimous call for your return after General Conference next fall.

Evangelist Thomas is not a big man, physically, but he has a big message equal to the needs of the biggest church of the brotherhood.

WILLIAM A. CROFFORD, Pastor.

1014 Ash Street, Johnstown, Pennsylvania.

HAGERSTOWN, MARYLAND

"The Gateway to the South"

The happiest season of the whole year has just passed but the Gift that graced the first and every Christmas is with us still. Why not have Christmas joy all the year? Why not rise to that high plane where living is giving?

Our Home Mission and White Gift offering totaled larger than last year. The Christmas program sponsored by Mrs. V. Bentz and Mrs. W. H. Beachley and their helpers was a success.

One of the most helpful services held recently was the Watch Night meeting. About one hundred attended, one-third remaining to welcome in the New Year. The program from 8 to 12 with one recess was unusual and varied and most interesting. We predict that 200 will attend the next one.

Two deacons of this church, John C. Bentz, and Jacob V. Emmert, have gone home to glory. At the first quarterly meeting of the new year two men were chosen to fill their places, Harry C. Bentz, son of the late John C. Bentz, and Wm. H. Beachley. Each was chosen by one secret ballot. Much prayer had been made to God that he would choose through his church the right men. A very impressive ordination service was held two weeks later when Rev. J. P. Horlacher, the faithful pastor of our church at Waynesboro, Pennsylvania, preached the sermon. The pastor was assisted also by Rev. Lester King, the loyal pastor of our church at St. James. Dr. J. M. Tombaugh and Rev. Roy S. Long. May the men ordained be found faithful ever and receive the promised reward.

On the last Sunday in January two new members were added to the church, a splendid young man and his wife.

Brother Orville D. Jobson, Jr., visited us recently and brought a very helpful message, one of the best we have heard on African missions. The church that fails to hear him will miss a real blessing.

On the second Sunday in February, Colonel Joseph H. Cudlipp, a Maryland State Sunday School official, will spend the day with us, preaching and holding conferences with our Official Board and Sunday school workers, and closing with a mass Young People's Rally in the evening.

Who said snow! Are we down south? Sixteen inches of snow, twenty-six inches in the month of January, with temperature reaching twelve below zero and thirty-six below on the nearby mountains! We guess this is the "Gateway to the South" all right, but we must be on the North side of the gate.

G. C. CARPENTER.

Sociability in Christian Endeavor

(Continued from page 11)

fore futile for the present difficulty and is devoid of educative value.

(b) The self-attentive attitude is similar to the submissive, but is not to be confused with it. If when confronted with a difficult problem my attack upon it is weakened by the expectation of assistance from others, I am in the submissive attitude. If, however, my attitude is weakened by my realization that I am on trial,—that what I do with the problem will be observed by others,—then I become self-conscious and am thrown into the self-attentive attitude. If I am conscious that I am being watched, it is quite difficult for me to perform the duties of my office, give a reading or take part in a Christian Endeavor service. So long as I am self-attentive my efficiency is reduced; I hit on no improved methods of thought or action and my experience therefore has no permanent value.

(c) So soon as I can forget others and myself and can take the objective or problem attitude, the chances of efficient action are greatly increased. I find it relatively easy to assume this attitude when I feel that I stand on my own responsibility; that the problem cannot possibly be referred to any higher authority, but that the solution depends on me alone. My chances of solving the problem would be much reduced, if it were proposed to me at a time when I felt dominated by a superior or when I felt that he knew much more about it and could settle it much more easily and surely than I. If the problem demanded previous experience and the possession of knowledge which I did not possess, it would be likely to make me self-conscious and hence incapable of utilizing even the experience and the knowledge I do possess. Every worker should be placed in that position where he has the best possible chance to make the most of himself. This desire for social approval and the spirited comments of the older and more experienced members have a marked influence on the efficiency of many of the younger and inexperienced members.

I have not spoken of ways of interesting outsiders but they will become interested if your society carries out a live socialie program not only on Sundays but show their interest every day. Old organized societies have recognized the hindering effects of some distractions and have made halting attempts to abolish them.

Green Mountain, Iowa.

Sunday School Notes

(Continued from page 10)

States is not merely the name of forty-eight States and territories bound together for mutual benefit and protection, but fundamentally the United States is the cross section of the life of 115 millions of people. Louis Fourteenth of France could say with truth, "I am the State" for he was absolute monarch in his day. We citizens of the United States have an equal right to say, "We are the State." The corollary is also true that, "A nation is only as strong as its weakest link."

The "links" of this nation are not the golf links with their "nineteenth holes" either, but the various parts of our national life in which citizens play the supreme part. Some of them are—religious faith, obedience to civil authority, commerce, manufacturing and agriculture. Of all these departments of life it is right to lay the emphasis on the first two as of supreme importance for in these two we find the guarantee for all the others. Religion deals with convictions of truth and ideals, emphasizing the spiritual element in our life. Obedience to law manifests the depth to which religious life has rooted itself in our experience. If we do not believe, it is hard for us to obey either the laws of God or of man. Therefore our obedience to Eternal Law and its delegated representative on the earth—civil authority and law, should be a foregone conclusion.

This brings us to a consideration of the second part of the lesson—i. e., love for our brethren will fulfill the law as far as we are concerned. This love will determine in the largest way our reaction to the laws governing us. If we let love have its perfect work, rulers will be no terror to us for we will not be evil doers. If we love ourselves first, last and all the time, we will laugh at any law that infringes our selfish desires and lusts. The Christian considers others on the same par as he considers himself and hence he is pretty careful about the infringement of his neighbors rights.

Right at this point America is on trial today. We are the first big nation that has endeavored by the force of public sentiment and public balloting to institute laws looking toward the destruction of a great moral and physical curse from among us. By overwhelming majorities the Prohibition Amendment was passed and became a law. But today we see, to our shame, that law flouted by a closely organized and lawless majority operating from within and without. We hear on every hand the light headed, liquor thirsty law breakers yelling "Personal Liberty!" The question that should come to every lover of right and law is this—Is there such a thing?

Every liberty I have today was given to me by the sacrifice of others. This very day—February 22—is redolent with memories on this very score. George Washington lived his life in a time when "personal liberty" was not considered from the mere standpoint of liquor drinking. Bigger things filled men's souls in those days. They wanted freedom from what they considered grievous wrongs and to this end they ventured their lives and fortunes in eight years of conflict that all Americans might have the "inalienable rights to life, liberty and the pursuit of happiness." This heritage the Revolutionary heroes passed on to us in the shape of a Constitution which has behind it the guarantee of a blood bought freedom for men died to make it certain. That Constitution today is the symbol to me of a great love and a great sacrifice. My life, property rights, personal wealth, and civil well being all center in that document bought for me by others whom I have never seen, but nevertheless love and revere as worthwhile souls. Since I owe all this to others does it not seem a bit trifling and small for

me to barter away the liberties guaranteed under the Constitution just because I have an inordinate thirst for "light wine and beer"?

You say, "Barter away the Constitution, what do you mean?" Just that; for as soon as I can laugh away, lightly, obedience to one part of the document I have begun the undermining of the whole structure, and my honest concern for every law is weakened. As soon as I have to work outside of the Civil Law on one count I become in that much a bad citizen. I'm not honest in my demand for "personal liberty" even, for as soon as that "personal liberty" is given its right interpretation it makes honest men of all sorts of thugs, thieves and blacklegs. In other words the Constitution and courts are good enough for me so long as they protect me from robbery, murder and the more terrible wrongs, but that Constitution ceases to function for me as soon as it sets a limit or an end to my consumption of booze. That's a nice consideration for the "liberties" of my brother isn't it? Is it any wonder the nations are watching us at this time? If good citizens win in this battle for law and order the whole world will have been given a further boost toward moral righteousness, but if we lose it is hard to predict the result.

The case against Boozie has always been strong and it is no less so at this present moment. In fact the Liquor Lovers have proven to us beyond a doubt that all the terrible invectives that have ever been leveled at Boozie are more than justified because of the horrible and lawless character of its assault against all the guaranteed liberties of the nation. Bootlegging is producing not only the breaking of the 18th Amendment, but murder is committed in the traffic—officers of the law and rum runners paying the toll, as well as innocent people outside the realm of the lawless business; piracy on the high seas is committed and condoned; A fleet of boats flying the flags of other nations can anchor outside our ports (whether 3 or 12 miles, or inside the "limit" the principle is the same) and they defy us as a people to touch them when we know they are there for the express purpose of breaking our laws. These crimes and many others which only the initiated know are the result of this curse.

This is the time when Good, One Hundred Per cent Americans are needed. The campaign against a great wrong must be waged unrelentingly. We must take God at his word and have his approval. Believing this we must practice our beliefs in daily life and see to it and believe that all civil law and authority have his approval. Believing this we must practice our beliefs in daily life and see to it that the liberties vouchsafed to us are passed on to future generations not one whit less fully than they have been given to us.

ANNOUNCEMENTS

NOTICE TO MARYLAND-VIRGINIA DISTRICT CHURCHES

The conference year is over half gone and all mission apportionments should be paid. Will the pastors of the district please attend

to this matter at once? It is up to the pastors. The churches will respond if the pastors will make the appeal. Several places are being assisted. Brother G. W. Chambers is preaching this year at Buena Vista. The work at Winchester is promising. A number of the members there are workers. Brother R. S. Long has been preaching for them twice each month. Two weeks ago the attendance

was 50. This is good when we remember that the services are held on Sunday afternoon and in a private home. A building is the pressing need that they may have a Sunday school. The lot which is fully paid for is in an unchurched section of the city and it is a growing section. Money is being raised for the building. Personal gifts will be gladly received. Let all the churches in

the district pay their mission apportionments at once. Make your record on the mission chart at conference one hundred per cent perfect. Harry Haun of Woodstock, Virginia, is the secretary, and Samuel Hounshell of New Market, Virginia, is the Treasurer. Send in your apportionment before you hear from them.

G. C. CARPENTER, President.

The Personality of the Holy Spirit

(Continued from page 7)

If we think of the Holy Spirit merely as a power or influence, our thought will be, "How can I get more of the Holy Spirit?" but if we think of him as a divine person, our thought will be, "How can the Holy Spirit get more of me?" The former conception leads to self-exaltation; the later conception to self-humiliation, self-emptying, and self-renunciation. If we think of the Holy Spirit merely as a Divine power or influence and then imagine that we have received that power, there will be the temptation to feel as if we belonged to a superior order of Christians. A woman once came to me to ask a question and began by saying, "Before I ask the question I want you to understand that I am a Holy Ghost woman." The words and the manner of uttering them made me feel that there was a weakness somewhere in belief or conduct. Her question was this: "Why is it that so many church members do not believe in Holy Ghost religion?" My answer was, "If many church members do not believe in the Holy Ghost, it may be that many church members are not Christians, for Christians do believe in the Holy Ghost." But I said to the woman "I also want to ask you a question, 'Why is it that so many people who say they are Holy Ghost Christians deliberately ignore the precious commands of our Lord Jesus Christ, as recorded in John 13?'" At this she acknowledged that she believed in feet washing, but her church did not practice it, and the conversation closed.

When we think of the Holy Spirit in the Biblical way as a Divine Being of infinite majesty and power, condescending to dwell in our hearts and take possession of our lives, it will put us in the dust of humility, make obedience to Christ's commands a delight and cause us to walk very softly before God.

I. The Power of the Holy Spirit has for its basis his Eternity. He was never born nor created, but co-existent with the Father and Son. According to the credal statement of the church general: "believe in the Holy Spirit" thus recognizing him as the Third Person in the adorable Trinity, and very God.

II. The Power of the Holy Spirit, is also established, by the works ascribed to him: He is associated with creation, as introduced in the second verse of the Bible, "And the Spirit of God moved on the face of the waters." The word "moved" carries the sense of "Hovered" or "brooded". The previous condition of the world was "waste and void" or a "formless waste." In some way the Spirit of God fashioned this formless waste into the multiplicity of contrasts that followed. He bound together those elements which were formless and so prepared the way for the dividing the light from the darkness that followed. The mode of the operation we do not know, neither would it add to our comprehension of his power to know it, but the FACT of the operation is clearly revealed. (Text) "By his Spirit the heavens were GARNISHED," "made fair" or "Beautiful." That is, he set the constellations in their order. "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth" (Ps. 104:30). His identity and equality with the Father and Son is shown in the great commission which contain the baptismal formula and also in the apostolic benediction: "Go ye therefore and

make disciples of all the nations, baptizing them into the NAME of the FATHER and of the SON and of the HOLY SPIRIT" (Matt. 28:19). "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all (11 Cor. 13:14).

As to the dispensational office work of the Persons of the Holy Trinity, I will reserve for my next message, under the head of "The Purpose of the Holy Spirit."

Again he is identified as maker: "The Spirit of God hath MADE me, and the breath of the Almighty hath given me life" (Job 33:4).

III. The relation of the Spirit to created man: "My Spirit shall not strive with man forever, for that he also is flesh: yet shall his days be a hundred and twenty years" (Gen. 6:3). Here the work of the Spirit passes from the form of omnipotence to one of pleading or striving. The Spirit no more impresses his will upon the material universe, but expresses (rolls it out) as a rational creature. By the preaching of the faithful Noah the Spirit pled with the antediluvians to do right and escape the destruction that was coming upon a corrupt and wicked world. From this time onward the Spirit comes on men in various ways, qualifying them with supernatural power for the performance of special duties.

Johnstown, Pennsylvania.

(To be continued).

Erecting a Scaffold on which to Hang Civilization

(Continued from page 9)

any other. Every time we forsake God's House we testify our contempt for this high and holy day.

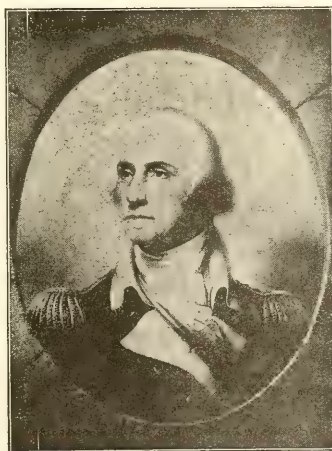
5. Sectarianism.

Let this be the other brace and our scaffold will be complete. This brace is the smug complacency and self-righteousness that says, "We are right and all others are wrong." There is not a single thing that so violates all of the virtues that become us as Christian people as the habit of constantly judging others. Destroy the churches and our civilization will collapse but it does not follow that the multiplicity of denominations, cults and isms, will keep it alive for that is churchianity and not Christianity and a dissipation of our own strength. Whether you take it literally or spiritually the prayer of the Master was that "we might be one." One as much as the Father and Son were one. No mythical union here. Sectarianism is threatening to disrupt the mission work abroad and paralyze the church at home. A learned Christian Chinaman said, "If the sectarian missionary would now let them alone they would have one Christian church in China." Do you think they should have two hundred kinds of them as we have? Let us in no way be party to the transaction that will disrupt such possibility of union and unity. Rather let us be party to that better spirit that will bring about that for which the Master so fervently prayed, "That they might be one." Beware lest we sin away our day of grace and opportunity and hang our civilization of the twentieth century on the scaffold we have erected, because we had eyes but could not see. Where there is no vision the people perish.

Flora, Indiana.

THE BRETHREN EVANGELIST

Sayings of George Washington



"OF ALL the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports."

"The perpetuity of this nation depends upon the religious training of the young."

"Speak not evil of the absent, it is unjust."

"It is better to be alone than in bad company."

"Let your hand give in proportion to your purse."

"It is our duty to make the best of our misfortunes."

"True religion affords government its surest support."

"A good moral character is the finest essential in a man."

"I hate deception even where imagination only is concerned."

"It is impossible to reason without arriving at a Supreme Being."

"I hope, some day, we shall become a storehouse and granary for the world."

"The company in which you will improve most will be least expensive to you."

"It is a maxim with me not to ask what, under similar circumstances, I would not grant."

"Labor to keep alive in your breast that little spark of celestial fire called Conscience."

"Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns."

"I hold the maxim no less applicable to public than to private affairs, that 'honesty is the best policy.' "

"Avoid gaming. This is a vice which is productive of every possible evil. It has been the ruin of many a worthy family, the loss of many a man's honor, and the cause of suicide. Few gain by this abominable practice, while thousands are injured."

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Church Popular in Spite of Criticism

There is no more popular institution, and yet none more severely criticised than the church. It has doubtless been widely criticised in every age, but in recent years a veritable flood of criticism has issued forth from every imaginable source. If some would-be writer wished to make a name for himself, he considered that the quickest way to get himself much talked about was to set forth an exaggerated picture of the real or imaginary weaknesses of the church. If a platform speaker wanted to create a demand for his oratory, he set himself to discover or to build up a case against the church wherein it had been inexcusably remiss in some duty, and then to make a sensational exposure. Even preachers of the Gospel, and especially professional evangelists, have been known to seek to build up for themselves reputations for courage and conviction by spending more time lampooning the church and exhorting the church member than in proclaiming the gospel of saving grace to the lost and growth in grace to the Christian, with the result that many outside the church have been led to believe that there was little in this blessed institution to command their respect and that they were losing nothing by remaining aloof.

Criticising the church has become such a popular pastime—and with some a business—that it is indulged in on almost every occasion and in practically every quarter, by men in high and low station, and by those who are members of it as well as by those who are not. If we were to take seriously all the derogatory things that have been said about the church of Christ, no man with two mites of self-respect would want to acknowledge having any connection with it, and none but those of the most foolhardy type of courage would undertake to defend it. But of course we must take with more than the proverbial "grain of salt" all this loose talk about its weaknesses and failures. And, thanks to the common sense of the average man, it is not taken as seriously as we have been wont to believe.

In spite of all the criticism that has been heaped upon it, the church, because it is of God, stands strong and powerful, having no need of defenders (though many have come to its defense) save for the quiet and marvelously pervading influence which it is daily wielding and the wonderful transformations of life and enrichment of character it is constantly effecting amongst all classes, races and colors of people. All the attacks that have been launched against it have had little deterring effect upon its progress, have failed to

divert it from its high purpose and plan, and have not resulted in marshalling sentiment against it to the degree that some seem to fear. Rather the public attitude toward the church has been one of growing appreciation, notwithstanding the rain of criticism. In the midst of, and possibly by reason of, this opposition—it has grown steadily stronger, and its attackers seem only to have centered attention more unitedly upon it and to have caused even its bitterest enemies to contemplate the secrets of its power and influence.

Indeed the very greatness of the criticism being thrown upon the church is working to its benefit. This is building up respect for it and causing people to realize that it is no ordinary institution not a weak and dying force. The more powerful and respectable the critics, the greater has been the credit to the church by reason of the futility of their utmost endeavors to tarnish its reputation, and to point out a weakness that can lessen its influence. For however much men may stress its weaknesses, common sense teaches people that a dead or dying issue would not bring forth so vehement an article as the one by Rupert Hughes, published recently in the "Cosmopolitan," on "Why I Do Not Go to Church." Nor would a popular magazine like "Collier's" have made church membership the topic for discussion to which the readers of the periodical were asked to contribute, if it did not feel sure that the public was greatly interested in the church and would respond to the subject. And it did respond. In answer to the article by W. O. Saunders, "Why I Am Not a Church Member," the magazine received 1,514 replies from all sorts and conditions of readers. Of these replies 1,113 were for the church and 401 were against it.

"All the letters were read by Webb Waldron," says the Literary Digest, "and he writes that he is 'amazed by the proof these letters give of what vital forces the church and religion are in America today. The very denunciations of the church show how large it bulks in the life in which the writer lives.'"

The prize-winning reply to Mr. Saunders' article was written by the Rev. Frank Arthur Butler, of Bellingham, Washington. It closed with these words:

"I, too, have been dragged through irreligious revival meetings as a boy. I, too, once left the church. I, too, reread the words of Jesus. I, too, see the church's weakness. I am a man, however, and a part of the world as it is, a recipient of its benefits as well as its problems. It is because of this I say 'Give me a job—in the best

institution for good in the world—the church. Give me a job,’ I say, ‘Let me help lift.’

‘That’s why I am a member of the church.’

No, we need not fear for the church’s future, its steady progress, its final and successful outcome. It is bound to go forward and ultimately to succeed in accomplishing the will of God in the world, however much would-be reformers of it and outspoken critics of it throw impediments in its way. It does have its weaknesses because, in its composition it is a human organization, and there are many ways in which its members can make it more efficient in the work to which it has been set. All this every conscientious churchman recognizes. But we know this, too, that the rantings of its shallow and oftentimes insincere friends can not effectively improve it, nor can the bitter denunciations of its enemies endanger it. We are often annoyed by the constant repetition of such criticisms and sometimes disturbed by the ruthlessness of the attacks, yet we know that the critics are more valuable than effective, and that they are not taken so seriously by other folks as by themselves. For all the while the church is growing more popular, as it is steadily becoming more powerful and far-reaching in its divine influence.

Meddling with God’s Affairs

Throughout the centuries since the days of Jesus, Christendom has been repeatedly menaced by prophets who presume to tell their fellows when the world is coming to an end. One would think, with the growth of civilization and religious enlightenment, that such false reasoning and foolish faith would practically cease to afflict our aspiring humanity, but we have with us still those who persist in meddling in affairs which an almighty and allwise God has reserved unto himself alone. On February 6th it was predicted that the world would come to an end and little groups of a sect of the Seventh Day Adventists gathered in waiting for the expected end only to be disappointed, and in many cases impoverished. And there have been reported at least four deaths directly due to disappointment caused by this deception. Besides it brings into disrepute a very important and highly spiritual doctrine of the Bible—the doctrine of Christ’s return and of the end of the world. Many scientists agree with the Bible that this world is destined to come to an end, that it is not expected to last through all eternity. But certainly no scientist, nor yet a true interpreter of the Bible will attempt to point out the time of the end. And moreover it is something we need not worry about. For, though some think we have a long time yet in which to accomplish the program of Christ for this world and others think the time is short, the big and only business of the Christian is to do the will of God and complete the work of Christ, and leave “times and seasons” in the hands of the Father. We can trust him to keep things going in an orderly manner until his plans and purposes are fulfilled and then to take proper care of his children of earth.

EDITORIAL REVIEW

One of the severest tests of a Christian is to be able to refuse to be a party to some thrilling piece of scandal.

Prayer is not the only thing a Christian is required to do, but he can do nothing else until he has learned to pray.

He who contents himself in following Christ afar off will soon find himself walking arm in arm with the Devil.

Brother H. F. E. O’Neill makes an important suggestion in the news department about endowment for the Superannuated Ministers’ Fund.

Juvenile delinquency is on the decline throughout the country, despite crime waves recurrent in large cities, reports the National Probation Association.

“Give and it shall be given unto you.” But he who keeps his eye ever open for the returning measure will get no credit in heaven. He is doing a cash business.

The White Gift Offerings will soon reach the goal, if they keep coming in. But surely it would be a convenience all around if every school would report promptly. See Dr. Shively’s report in this issue.

Dr. L. S. Bauman writes of his Bible conference at Berne, Indiana, where he found a most wide-awake and aggressive country church with Brother John Parr as pastor. Three confessed Christ as their Savior at the meetings.

It is no reflection upon the church that there is an occasional hypocrite in its number even as it was not upon Christ that there was a Judas among his Twelve; it simply means that a man can be what he wants to be, what he sets his heart upon, in spite of the crowd in which he mingles and all diverse influences with which he may be surrounded.

So long as we are so human as to be unable to read the thoughts of men’s hearts or to fully grasp those they try to express we may avoid many groundless suspicions, unjust criticisms, needless sufferings and avoid many groundless suspicions, unjust criticisms needless sufferings and sinful divisions by giving large place to forbearance, tolerance and love.

Brother Homer Anderson, pastor of the Roanoke, Indiana, church led his people recently in a successful evangelistic campaign which resulted in fourteen confessions. The Sunday school has experienced a remarkable growth under the superintendency of Brother Charles Young. These people are talking full time and in the face of the enthusiasm generated it is difficult to see how they can fail.

President E. E. Jacobs in announcing the Alumni Quarterly makes mention of tentative plans for celebrating the Golden Anniversary of the founding of Ashland College. It is a splendid idea and ought to be received with enthusiasm throughout the brotherhood. Every congregation ought to be given an opportunity of carrying out an appropriate service, the preparation for which would lend enthusiasm for an even greater success at Ashland.

Brother John Perry Horlacher pastor of the church at Waynesboro, Pennsylvania, reports concerning the organizations and activities at his place. It seems that the Sunday school has about reached its limit until a new building has been erected. The campaign for the raising of funds for this purpose is making progress. Christian Endeavor Week was observed in a splendid manner, one special feature being the address by Brother A. L. Lynn of Pittsburgh.

Brother Fred V. Kinzie, who with his wife has charge of the mission at Krypton, Kentucky, writes an interesting letter setting forth the conditions as he has found them to exist. The task is difficult but he has confidence in the outcome. We imagine he has the situation sized up right when he says the growth must come through the training of the children, and that of course takes time, but it is the way of most permanency. He suggests to the brotherhood ways of helping along with the work there. Doubtless there are many who will want to have a part in providing these improvements.

We are glad to present a likeness of Brother Freeman Ankrum, and the beautiful parsonage which was recently built for his comfort at Oak Hill, West Virginia. As Brother Ankrum says, the picture does not do justice to the parsonage, but from the description we can imagine what a beautiful and cozy place it is. They are planning to build a new church in the near future that will match the parsonage. The Oak Hill pastorate has made remarkable progress in the last two years and with a continuation of this same fine spirit of co-operation and activity we may expect great things of the future.

The Business Manager is in his “Corner” this week and he has some good things to report. Two new churches on the Honor Roll and eleven renew their membership to that honored place. Brother Teeter is absolutely right when he emphasizes the importance of the Evangelist circulation to every other interest of the church. Congregations will not appreciate what they are missing by being without the Evangelist in every home until they have once had it in the homes. Publication Day offering is beginning to come in fine. One church stands out above all others as deserving of special mention and that is Ashland, which made an offering of \$200.00 to this purpose.

GENERAL ARTICLES

The Ohio Pastor's Convention

By Charles A. Bame, D. D.

It was our privilege, under the favor of the church here, to attend the Sixth Pastor's Council of the Ohio Council of Churches. It met at the state Capital in the great Memorial Hall, more than six hundred in number. That alone was an inspiring sight and a rare assemblage. Six hundred men whose lives have been surrendered to human betterment and whose whole aim is to elevate the moral and spiritual side of their fellows, is no mean thing to witness. To know that they came from every angle of Denominationalism and dwelt together in unity and harmony for two days, revealing methods of success in the kingdom, and ways to win, is more than one finds, sometimes, on the outskirts of the field. At home, too often, even preachers that ought never think of it, do small things to gain an advantage, and it is so apparent and so selfish on the face of it, that it is a great relief to know that sometimes, they get away from that small circle and make the Kingdom the BIG thing. That was the general spirit of this Pastor's Council. Here men of wide experience and of National reputation gave the best they had and sometimes, it meant that by improved methods, they were giving secrets to some who would go out and use them to get people into other denominations who otherwise would be for their own. But that does not always make the most for the enlargement of the borders of our Zion.

Evangelism

One entire session of a half day was given over to Evangelism. It was a live and interesting session. Perhaps the most interesting and helpful—but how can one tell? One could not have lived where I have for the last month and not get the impression made by this meeting,—that we are on the eve of another great wave of evangelism. I have called it in my report to the church, "The New Evangelism." For several years, now, we who try to keep pace with this work of the church, have been reading and hearing about The New Evangelism. In the sense that evangelism takes on new methods or raises up again, the old ones, it is new. Just now, A. D. 1925, there is doubtless a reversion from the kind of evangelism that is represented by the great organization of big parties and tabernacles. Indeed, Bishop Henderson of the M. E. Bishopric, with a wide gesture of his hand and an oratorical orotund said, "With that sort of evangelism, I am done." It was a shock to me; and I believe that the learned bishop may yet live to repent of the statement or to amplify. The other outstanding and commanding address on this topic was by Guy Black of Indiana, who is the specialist in the new method of a no-preaching revival. It was he, who, for some years, now, has been conducting revivals without sermons. He says that the best part of the evening is inevitably spent by the people who ought to be working, visiting and making heart to heart appeals, in listening to sermons. So, he organizes a church into visiting companies of two and sends them to

homes and offices, to get signatures to a card accepting membership in the church. But in his address and explanations, he revealed (to me) the weakness of the plan. He said, "All who work at this task of the Kingdom know that there is no longer the conviction of sin there once was." Agreed; but he then went on to say that therefore, the appeal is made to service and family, etc. But there is the fallacy and weakness of this system. It gets church members without conviction of sin and what have you in that case, but a sinner in the church? With the joy and delight evidenced by both these workers for the enlargement of the church, masterful fellows both, many preachers were enthused; and that there will be a great deal more of personal evangelism as a result, there can be no doubt. That this side of evangelism has been too much neglected, is just as true; but when any evangelist forgets the sermon and that it is the Gospel that is the power of God unto salvation and that it is by the foolishness of preaching that we are to save some,—when they forget the model evangelistic service was at Pentecost with a powerful DOCTRINAL SERMON, they are sure to have time to repent or relent, or explain or amplify. It was a great session, but I could not report without preaching, a bit, as you now know. The one other thing I wish to tell the Brethren preachers and workers is that we are bound to see, in the immediate future, more of this personal appeal and if we do not align ourselves and prepare ourselves with this method as well as the preaching, we will find many of our prospects going to other churches. In every denomination of which I know, around me here, there is a remarkable increase of activity in personal evangelism.

Vacation Bible Schools

One session was given over to the discussion of this new activity. Men of experience told of the value of this agency for the education of our youth in matters of religion. Sure as we live, our youth are not getting the religious foundation they need and there is little hope for them unless we become alive in the work offered in this fine, new movement. Many methods are being tried; some in the school and some in the church, but whatever the method, we need to be with the first of them in this work of carrying religious instruction to our youth, in the next vacation time.

The Banquet

The Banquet was one of the largest I ever saw. It was a splendid meal. Ministers were seated according to counties, which put them with folks they knew. The big feature of this meeting was that we had with us, President Thompson of the Ohio State University, Governor Donahey, Lieutenant Governor Lewis, Attorney General Crabbe, Speaker of the House Silver, and most of the State Senators and Representatives. It seemed a travesty, that these represen-

The Soul Winners Prayer Hymn

Lord speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

O strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me Lord, that I may teach
The precious things thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me Lord use even me,
Just as thou wilt, and when and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Selected.

tatives of the people should have been the guests of their ministers who had put themselves squarely for the Child Labor Amendment and that the next day, these representatives should vote by a large majority against it. But the representatives surely knew what the voters at home thought, and it is votes that make office-holders.

Every one of these Officers above-mentioned spoke. I considered the message of Donahey significant: He said, "If you preachers are in a town where law is violated, go to the Mayor three times, presenting him with your desires in writing and keep a copy; ask him each time to observe the law and enforce it; if he does not on the third admonition and you report to me, I promise you that within twenty-four hours, he will be looking across the desk at your Governor." There seemed no sign of a "scofflaw," in that crowd, or any part of it. All were for the law and its enforcement.

In the closing session, various pastors gave what seemed to be a tale of their successes and the how of their methods. In this, was engendered the only spirit of disharmony; here I could not refrain from saying to our pastor Oberholtzer of Columbus, we saw the fire begin to fly; because one preacher in that city had been successful in getting a lot of people from other denominations in a sort of

people's church. It seemed to set hard on some partisans of these older groups that some one had been able to get their members to go into the very sort of thing they seemed to be working for, among us all. In other words, as long as they could put themselves on a par with us whose gospel is so much fuller and therefore so much the more limiting us and keeping us small, it was fine; but when one took some members out of theirs and gave such a still wider berth, they had a whole hour to try to find out who they are now, and where they gave their missionary money, and who ordained their preachers, and where they got their pastors and what not? It was all very funny to one who had looked in on the whole performance as we had. In this service, our own Dr Bell was one of the scheduled speakers and needless to say took good care of himself and fearlessly told them that a church could be one of the largest in his city and still stick to the old-time religion and the whole gospel.

But it was a great meeting, and I covet for the Brethren pastors another year, that they shall all be there for the inspiration, enlargement of vision and opportunity to study methods and harmonize themselves with big things in the measure of gospel privilege.

Ashland, Ohio.

Womanhood's Challenge to the Manhood of the Church

By Mrs. U. J. Shively

Organized womanhood in the Brethren church is represented by the Woman's Missionary Society and the Sisterhood of Mary and Martha. There are no such organizations for men and boys. True, there are organized Sunday school classes, but no united organization like our W. M. S. and S. M. M.

The National W. M. S. for many years have put their stamp of approval on the education of our youth by wholly supporting the Theological Chair at Ashland College. They are positive of one fact: the Brethren church must educate her own preachers, missionaries, leaders, teachers, and laymen. No other denomination will do it. We are glad to know the National Sunday School Association is assisting the Chair of religious education.

The W. M. S. have always been interested in the extension of Christ's kingdom and many mission churches have been helped until they have become self-supporting. Other churches have been started by the local W. M. S.

A dozen or 15 years ago the Mission Study Class was urged by our far seeing national officers and our women are getting that world-wide vision which comes only from the knowledge of conditions. Of course not all our members have availed themselves of the privilege, but those who have carefully followed the course of study are generally informed of both home and foreign affairs and what is being done to meet the need. Our Home and Foreign Mission offerings are increasing. Why? I believe the increased missionary offerings is partly the result of mission study.

The W. M. S. and S. M. M. do not want a monopoly on missionary information, but where is the organization for men and boys? In a few churches the mission school is carried on for all ages but the majority of our men and boys and many of our women too, are missing the very information which challenges them to life service for the Master. We have always had a feeling of regret for the manhood of the church who have not the advantage of an organization like our beloved W. M. S. and S. M. M. and for the women who have not availed themselves of the opportunity of service through this channel.

The African Hospital Fund is a direct result of the study of such books as "Minister of Mercy" and "An African Trail."

In union there is strength, so when 1,000 or 2,000 women

pledge themselves to pray daily at certain hours for the advancement of God's kingdom: for the men and women in our various fields of labor, for the consecration of motherhood, etc., something is bound to happen. PRAYER RELEASES POWER. The lives of these women will become stronger and God can use them as channels through which his power can be and will be released. Make us channels of blessing, we pray.

Where can the manhood of our church get this united impetus?

The W. M. S. has just launched a new enterprise—A Tithers' League. And what will this mean? Just this, that every man, woman and child who joins this league has given God his rightful place in their lives. GOD FIRST. In our dealings with man, we may have possessions and say, This is yours and that is mine. But with God, all is his and we are borrowers, renters, stewards, and a tither recognizes this fact. No doubt in every church there are tithers, in some churches many, but the majority of Christians are not. The result of the campaign of reading of tithing literature as was launched by our W. M. S. during January will be wide spread and felt in all departments of the church. There will be more consecrated womanhood and manhood, the spiritual life of individuals will be quickened and deepened and this will be felt in the church and community. When we bring not a part but "the whole tithe into the storehouse, then we can expect God to open the windows of heaven and pour out blessings and there shall not be room enough to receive it.

But why do we speak of the different branches of the W. M. S.? Surely not to boast of what has been accomplished, but to show what can be done by united effort. God has used consecrated, organized womanhood in his service at home and over seas, and as long as we follow his leadings he will use us.

What about the manhood and boyhood of the church? the clergy have their ministerial association, but what about the layman? Would they had the opportunity for united effort and the desire for service such as has come through the organization of the womanhood of the church, the Woman's Missionary Society and the Sisterhood of Mary and Martha.

Nappanee, Indiana.

The Personality of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part IV)

"HE WILL GUIDE YOU INTO ALL TRUTH."—JOHN 16:13.

IV. The relation of the Spirit to individual men: The idea of Holiness is not so usually associated with the Spirit in the Old Testament. The term "Holy Spirit" occurs but three times in it. David prays (Ps. 51:11): "Take not thy Holy Spirit from me." It is mainly in reference to Messianic days that we find this ethical aspect found in the Old Testament, which is in perfect harmony with God's law of progressive development in the world. We find his first working upon a chaotic material universe; second, upon society; and third, upon the individual character. His work upon the material universe makes it a fit dwelling-place for man. His work upon society makes man fit to dwell in the universe, and his work upon the individual character makes man fit for a righteous and holy fellowship with similar characters. Thus it must be understood that the power of the Holy Spirit pervades the entire universe, from the dawn of creation until he is realized in the fullness of his Deity, in the eternal day. We are reminded of a striking poem entitled "Darkness."

"I had a dream which was not all a dream;
The bright sun was extinguished,
And the stars did wander dark'ning
Through the eternal space, rayless and pathless;
And the icy earth swung blind and black'ning,
Morn came and went and came again,
Through the moonless air.
And brought no day.
All was darkness and desolation."

Over such a terrible scene of darkness and confusion did the Holy Spirit MOVE in that first great week of beginnings. But, over a scene of yet more terrible darkness does he move in this second week of creation, when he condescends to the lowest depths of the valley of sin, and the dark abyss of corruption and deceit, to "create in me a clean heart, and renew a right spirit within me."

The Bible's analysis of man's natural state after depraved by sin is a dark picture indeed: "The heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 17:9). "Thy feet sunk in the mire" (Jer. 38:22). "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Jas. 3:8).

Paul certainly describes the worst condition, in the following terms: "Who changed the truth of God into a lie, . . . worshipped the creature more than the Creator, . . . Being filled with all unrighteousness, fornication, wickedness, . . . full of envy, murder, debate, deceit, . . . haters of God, despiteful, proud, boasters, inventors of evil things." (Rom. 1:24-32). From the blackness of this darkness may we appreciate the purpose of the Holy Spirit in making man a new creature. "You hath he quickened who were dead in trespasses and sins" (Eph. 2:1). "Knowing this, that our old man is crucified with him that the body of sin might be destroyed" (Rom. 6:6). These and many like passages of Scripture convince us that the Holy Spirit alone can bring in THE NEW MAN, WHICH AFTER GOD IS CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS (Eph. 4:24).

And in this, he does a far greater piece of creative work, than when he brought order out of the original chaos, in the creation of the material world.

According to his power, Jesus Christ is declared to be the Son of God: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with POWER, according to the Spirit of Holiness, by the resurrectoin from the dead

(Rom. 1:4). When we step into the audience room of the King, the Holy Spirit gives us a glimpse of the glory of the King from the standpoint of Matthew, Mark, Luke and John and as we enter the Acts of the Apostles we behold the Holy Spirit, as never before, engaged in his Office work in the formation of the infant church. The Acts of the Apostles, is, in a very special sense, the book of the POWER of the Holy Spirit. For the Apostles could act only as they were endued with the Power of the Holy Spirit. In fact, Christ commanded them to wait for this power.

From the day of Pentecost until the present, first one great problem then another has been thrust upon the church for solution. At times she has grappled with some of her problems for many years, before final settlement was made; but even this has been a source of the church's strength; for she has sought and found the guidance of the Holy Spirit. And the greatest churchmen of the present are in wisdom saying: "The greatest need of the church today is a renewal of her dependence upon the Leadership of the Holy Spirit."

It is both interesting and significant, that the first great question to disturb the peace of the church, this side of the Apostles, was the denial of the Deity of Christ, thus separating the Persons of the Trinity. And there are some today who are trying to revive that old problem, even outside of the Unitarian faith. But as the Holy Spirit ministered to Christ in his wilderness experience, so also did he lead the church out of its "dark day" and so also will he lead the church out of her modern wilderness of human speculation and unbelief. A church may put on great programs, and have strings of people going to her services, and yet be in the throws of spiritual death. "For it is not by might nor by power, but by my Spirit saith the Lord of Hosts" (Zech. 4:6). The function of the Holy Spirit is unique, he will not do Christ's work; he makes no offering for sin, but he energizes the offering that Christ has already made. He uses the Word of God as his instrument: "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. 6:17). He is the author of all that is supernatural in the Bible as well as in Christian experience. By his energy the Gospel of Christ is made "the power of God unto salvation to every one that believeth" (Rom. 1:16).

Your humble servant once thought that a few men and women, because of their very loud and radical profession, had a monopoly on the Holy Spirit, but now I think that the Holy Spirit has a monopoly on a few men and women, and that many that make such loud professions are profligates. He must be possessed of the messenger as well as revealed in the message, in order to occupy his rightful place in human life.

He accomplishes his work through the revelation of Christ; he reveals Christ, NOT himself, "for he shall not speak of himself . . . He shall glorify me: for his shall receive of mine, and shall shew it unto you" (John 16:13-14). He is the representative personality of the Trinity for this Gospel age-dispensation. And his presence should be taken for granted, independent of the miraculous, upon the words of Christ by those who read the Bible with intelligent faith. "Lo I am with you always, even unto the end of the age" (Matt. 28:20). How much of his work are we conscious of? "Lo these are parts of his way; but how little a portion is heard of him? but the thunder of his power who can understand?" (Text). A fact is one thing and a man being conscious of that fact, is quite another thing. We so often rob him of his personality by referring to him as "providence of God," "good luck," etc. While in reality he is the unseen Emperor of the invisible, eternal Kingdom of Christ in

this Gospel age. He is the mighty undercurrent, adjusting the circumstances, in the affairs of men and nations. There are, for the Christian, three great auxiliaries for the directing, keeping power of the Holy Spirit. The first is **prayer**: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). The second is **meditation**: "Search the Scriptures; for in them ye think ye have eternal life" (John 5:39). The third is **trial**: "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). It is in this way, indeed, that "All things work together for good to them that love God" (Rom. 8:28). Since Pentecost life has grown complex and the contacts of Church people have multiplied many fold. Christians have become familiar with the forms of worldly power, and accustomed to the use of them, therefore it is not easy to recognize spiritual resources and efficiency of strictly spiritual means. But no other attempt to give the church its true place in the hearts of the people, or

extend its message of salvation can succeed without this quickened spiritual consciousness.

In no other way can agencies, programs, campaigns and movements come to their own. Just now, amid the shaking of world powers, and the unrestfulness of man, politically, commercially, socially and religiously; **IT IS IMPERATIVE THAT THE CHURCH COMES TO KNOW HER OWN HEAVENLY, AND UNWASTED TREASURES; AND TO PROVE TO THE WORLD THAT SHE HAS BEEN EMPOWERED BY THE SPIRIT OF GOD AND WITH A WISDOM AND MIGHT WHICH NOTHING CAN RESIST.** The membership of the church must come to know that spirituality is not an uncanny distortion, or an abatement of manliness, and that the Holy Spirit does not make men angels, nor take them out of the world at once, but that HE gives them a larger life in a completer universe by imparting a heavenly citizenship.

Johnstown, Pennsylvania.

(To be continued.)

Our Golden Jubilee

By President Edwin E. Jacobs

Ashland College was founded in the year 1878, hence our Golden Jubilee will fall in the year 1928,—less than three years away. Half a century of achievement, of hopes fulfilled, of hopes still deferred!

I need not review the history of the College for this period of time. My readers are already well acquainted with its past but I want to speak of the present and future.

Viewed from every angle, Ashland College right now is the most promising college in the state of Ohio, outside of the Association of Ohio Colleges, and I am constrained to believe, better than some which are now members of that association. After twenty years of close association with Ashland, I may be permitted to make this rather extravagant claim. That's what I think of Ashland College now.

I want this paragraph to stand alone so as to emphasize this fact that there is not today in all the state, a college that has more excellent points than Ashland, considering its limited financial resources.

If any rich and consecrated man would want to assist a college and is looking for one that is well on the way, I dare say that there is not one in the country that would offer better opportunity than Ashland. It would not be a losing venture. And what would be true for him, would be true for the church which OWNS AND CONTROLS IT.

This present semester, which opened last week gives promise of being the best in every way which Ashland College has ever had. The enrollment, not counting the Saturday courses, right now is 263; Saturday courses, 61; special departments, 65; grand total, 389.

But Ashland is more than mere numbers. The besetting sins of so many larger colleges are absent here. We refused admittance this present semester to several men, some of whom could not furnish proper testimonial as to character. We are not perfect, but our standards are high. One reason why we have the best athletic teams in the state of Ohio, considering the number of men we have to draw from, is the type of manhood which we insist upon.

Right now at the Chapel hour we have a Faculty member to assign seats so that all can be seated. That is how full the Chapel is and if we had 25 more, as we surely will next year, what we will do with them, I do not know.

More than this the Chapel is a half hour of religious inspiration. Pep meetings are few and far between. Chapel is religious.

But scholarship must not be overlooked. The following graduate universities are represented on our teaching staff, not only by men who have studied with them, but who are graduates holding Masters degrees; Clark, Lehigh, Prince-

ton, Virginia, Vanderbilt, Chicago, Ohio State, Michigan, and Northwestern. Moreover, three Ph. D's are in preparation.

Now, what is the city of Ashland and the Brethren church going to do in order to standardize this half-century old college? Wait fifty years more? Has it not about outgrown its swaddling clothes? It is too small to go forward as it ought, and it is too big to back up.

My judgment is that General Conference and every interest of the church should make this THE one item for consideration for the next two years. Local programs should not be put forward or national ones launched or considered apart from this situation. It is vital, pressing, but promising. The Brethren church has its biggest investment right here. And what is said herein, includes and does not slight at all, every interest of the College, viz., the Seminary, Arts and Science courses, and everything. All alike must profit by forward steps.

Our Golden Jubilee year, 1928? What shall it be? Inaugurate another half century of hope, partial fulfillment and failure? Or will it be the beginning of a standard college and an enlarged and spiritually empowered Seminary? The future of the school is in the hands of its friends, but it seems to me that this is a strategic time. Fifty years, and then what?

Ashland, Ohio.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed.

It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life.

Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders, and by joining with them in all good works!

By thus honoring and serving God I shall share with many others the life of the Kingdom of Heaven.—Christian Advocate.

There are lights that never go out, but they are kindled by heavenly fires.

In the long run it pays to make friends rather than enemies.

THE BRETHREN PULPIT

A Fatal Refusal

By Freeman Ankrum

TEXT: "And ye would not."—Matthew 23-37.

Just a short time previous to the expressing of the words as recorded in this entire thirty-seventh verse, Jesus had entered Jerusalem, and in so doing received the homage of a King. They cried out, "Hosanna in the highest," and yet this was the prophet Jesus from Nazareth of Galilee. This is commonly called the Triumphant Entry, but it was triumphant only while he was entering. When action commenced the people's attitude changed. Jesus, looking around, saw on every side evidences of corruption, oppression and formalism. Religion had become a mockery and a back-breaking load, and where there should have been fruit, as would be expected from the religious display put forth, Jerusalem was instead like the fig tree that stood with the promise of fruitage but offered only to the hungry, needy wayfarer, a pretensive deception. Jesus condemned them with bitter words, and in order to escape his onslaughts they plotted how they might make away with this "agitator." Perhaps the same condemnation is needed today when fine looking church buildings are filled with well-dressed congregations, and when the hungry hearted seeker after a personal Christ comes in, they have nothing to offer to heal the sin-sick soul. The heart of Jesus must have burned with righteous indignation as he sat in the temple that day, a witness to the resounding emptiness of the religion of those who should have been the true religious leaders of the world. Surely there arose in him an overflowing love for the city which was the center of his people, yet cursed with sin, when he said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jesus evidently had a love for Jerusalem born of the early days of his boyhood. His visit there when he was twelve must have filled him with wonder and admiration when he was permitted to sit with the leaders of Jerusalem and Israel. Likely as a man he watched the city from the Mount of Olives and was thrilled at the splendid picture that must have fallen upon his vision. As he would cross the slope there would burst upon his view in all its splendor, the city with the temple and its Roman fort. Jerusalem had become to him during his boyhood and youth the greatest and most loved city and through his parents' obedience to the demands of their religion he was doubtless favored with many a childhood visit. Likely during the journeys home his parents would talk to him of the important place the city held, and in so doing enriched his mind with many

stories of its ancient history.

Jesus knew beyond a doubt that Jerusalem was the city which should have been the center of the world. It was to be the living center from which the light should radiate to all the world. It was to be the city of peace and love, the city of the living center from which the light should radiate to all the world. It was to be the city of peace and love, the city of the living center from which the light should radiate to all the world. It was to be the city of peace and love, the city of the living center from which the light should radiate to all the world.

had expected so much of the city, had drawn from his heart this lamentation. He knew that before many days should elapse, he would be looking down from Golgotha's rugged summit upon a city that had spurned and was murdering him.

The coldness and hard hearts of the people pained him deeply and with his disciples he must have sorrowfully left the temple to return to a favored spot upon the Mount of Olives. When the Temple building, looming up in the splendor and beauty of its architecture, was mentioned to him by his disciples, the great stones evenly laid one upon another, he said unto them, "Verily, verily, there shall not be left one stone upon another, that shall not be thrown down." History records that this prediction of the Temple's destruction was literally fulfilled, and the whole building was laid even to the ground.

Jerusalem that had housed the kings of earth, a city filled with royal pageants, splendid in richness and color; Jerusalem loved, known and hated in turn, what a heaped-up measure of sorrow

you have brought to yourself! Why? Because you have refused to accept the real King. Repentance is lacking. You welcomed him with your lips and killed him with your hands. The lips that cried out, Hosanna, in a few days cried out Crucify. You who trusted in your strength, you who put away the only one who could protect you under the shadow of his wings from the hawks of many nations hovering at your door, you did not like his message that called for change of action, so you killed him rather than change your ways. You arrested him without indictment; you accused him without evidence; and you condemned him without a verdict of guilty or not guilty. You thought him too good to be slain, so you scourged him and then slew him. None of you who demanded his death or saw him die, could say what evil he had done. He who called to you from the Temple, the street corners, the hill tops, the sea

Our Worship Program

MONDAY

THE PURE IN HEART—Mark 7:20-23.

Pray that nothing may enter into your heart that will defile it, but that you may be kept pure by the indwelling Christ.

TUESDAY

THE LIGHT OF LIFE—John 10:7-11.

Pray that your life may be more abundant.

WEDNESDAY

MID-WEEK SERVICE—Use "Our Devotional" for your meditation. If impossible to attend the church prayer meeting, invite friends to join in a prayer service in your home, asking one to read the Scripture, another the "Meditation," and several to pray. Sing portions of some familiar hymns.

THURSDAY

AS A MAN THINKETH—Phil. 4:4-9.

Pray that your thoughts may always be of the true and the lovely.

FRIDAY

APPEARANCES OF EVIL—1 Thes. 5:21-24.

Pray that you may abstain not merely from that which is defiling and sinful, but that you may willingly avoid the very appearance of evil.

SATURDAY

THE SPIRIT-FILLED LIFE—Eph. 5:14-20.

Pray that your life may be emptied of all that is unworthy and that you may be filled with the spirit of power.

SUNDAY

THE DAY FOR SPIRITUAL CULTURE—Spend more than your usual time in devotions. Use the sermon as the basis of your meditations. If you cannot attend public worship, invite friends to join you in worship in your home. Have one to read the Scripture, another to offer prayer and another to read the sermon. Have the young people lead the singing.—G. S. B.

side, and the mountain tops, offered you protection, and ye would not.

Little did you think that day when you stood there on Calvary's summit, his flesh quivering in pain and agony, and listening to his heartbroken utterances that a little while and the great walls of the Temple and of the city would be falling in confusion. You would be fleeing to escape the sword with the sky filled with smoke by day and fire by night! The cries of those falling victims to the swords of the legions of Titus, ringing in the ears of those who were fortunate enough to escape! Perhaps there were among you some old gray heads who had been in the Temple that day, seeing and hearing the Son of Man when with a heart filled with sorrow he lamented over the city as a mother over a wayward child. He offered you protection, honor and glory, and ye would not. Perhaps as panting and dragging your feet you seek to escape the minions of the Roman Empire you call out for a forgiveness that was altogether too late. Once too often you plotted against him who would have saved you. You who had a choice of life or death, chose death. You could have chosen safety in your own home, but you chose to flee from the sword of the persecutor. You who could have been under his wings safely abiding, are fleeing empty handed, homeless in the darkness of the night. When you were no longer able to flee, but hoping against hope, fell in the way and struggled to the side of the road to roll in some gully, how the words of Jesus spoken in the Temple that day must have burned within your mind! The hurrying footfalls of some soldier approaches, you are discovered, there is the flash of a sword—a thud—a gasp; ye could have chosen life and ye would not.

The fate of Jerusalem has been the fate of many nations. Babylon, at one time so great, perished because she forgot the things of God. Rome, that offered a citizenship more valuable than a kingship, passed away from her power and might.

The warning to Jerusalem as given in that day by the tired and discouraged Master is a warning to individuals and nations of today. Who can deny but what the same lamentation made some nineteen hundred years ago over Jerusalem, could be made today over our fair land? O America, America, the Land of the Free, you have filled the cities with Christless churches, you have taken my precious word and substituted man's thoughts and experiences, you have blotted out the blood of the old cross, and, relegating it to the rear, have offered a substitutionary measure. You have filled my church with display and formalism, you criticize and banish those who preach the old blood-red gospel.

Surely, America is the land of opportunity and entitled to the favors of the same Jesus who wept over Jerusalem. He did not bring destruction upon Jerusalem, they brought it themselves. He will not bring it upon America; if it comes she must bring it. We have seen his word proven over and over again. The centuries have not detracted from it or weakened it, while man's opinions change with the end of the day, the words of Jesus are underscored with the passing of the years.

He stands today in many pulpits, by the wayside, in busy streets, where press the crowded throngs of life, offering to individual and nation protection under his healing wings. If we choose the wrong, we may some day look into his thorn-marked face and hear him say, I offered you life, and ye would not.

Oak Hill, West Virginia.

PERSONAL CONSECRATION

There is need of a clear understanding of what consecration means. It is not an indulgence in pious yearnings and smug phrases. It is the willingness to face fact squarely, to deny one's self in behalf of others, to give, to work with all one's heart and soul, that God's kingdom may come upon earth.—Herald and Presbyter.

OUR DEVOTIONAL

The Lord Working with Them

By Mrs. Joyce Kanauer Saylor

OUR SCRIPTURE

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed (Mark 16:20). Lo, I am with you always, even unto the end of the world (Matt. 28:20). Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:20). The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord (Isa. 11:2). By me kings reign and princes decree justice (Prov. 8:15). I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth (Deut. 18:18). The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary (Isa. 50:4). The spirit of the Lord God is upon me (Isa. 61:1). In all their affliction he was afflicted and the angel of his presence saved them; in his love and his city he redeemed them; and he bare them and carried them all the days of old (Isa. 63:9). I pray . . . for them which thou hast given me: for they are mine (John 17:9). But I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren (Luke 22:32).

OUR MEDITATION

We will take as the key verse of our meditation the words of Mark "And they went forth, and preached everywhere, the Lord working with them." This immediately follows our Lord's ascension into heaven and the verses that precede contain the great commission to his disciples, the "Go ye, preach my gospel to all nations, baptize believers, in my name cast out devils, and heal the sick." And they went forth preaching, baptizing, healing, the Lord working with them.

It is a wonderful thing to live so close to the Master and doing so perfectly his will, that he can and will work with us. Too often we become so absorbed in worldly interests that we give the Lord no opportunity to work with us. We find no time to spend in the Lord's field of labor.

However if we live close to him we have the blessed assurance that he will ever strengthen and sustain us. Why should we hesitate to go forth in his work, even though we realize our weakness, knowing full well that it is the Lord working through us.

It is well that we do realize our weakness and recognize the fact that, though we may accomplish much, it is the Lord working through us and that of ourselves we could do nothing . . . Today we hear so much about the "Self-made man" and he is lauded by his countrymen, perhaps justly so, but the term seems a misnomer. How can one be self-made when the Lord had such a big part in shaping our destinies?

Not only is he working with us but he is praying, interceding for us. He acts as our mediator and this thought should bring us additional courage and strength. How great should be our gratitude to such a friend, who is ever near and never fails to assist us no matter how great the task.

OUR PRAYER

Dear Father in Heaven, we lift our voices to thee in gratitude, thanking thee for thy presence with us, for the strength and comfort thou dost, in thy great mercy, bestow upon us. Dear Lord, we pray that we may be worthy to work with and for thee. Wilt thou cleanse our hearts of their sinfulness that we may go forth, as thy disciples of old, doing good and bringing the lost into thy fold. May all that we do be to thy honor and Glory, dear Father. Amen.

Warsaw, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Editor's Notes On the Sunday School Lesson

Christ Before Pilate

(Lesson for March 1)

Devotional Reading—Isa. 53:1-6.

Lesson Passage—Matt. 27:11-31.

Reference Material—Matt. 26:57 to 27:10; Mark 14:53 to 15:20; Luke 22:50 to 23:25; John 18:12 to 19:16.

Golden Text—He was wounded for our transgressions, he was bruised for our iniquities. Isaiah 53:5.

(EDITOR'S NOTE—For some unknown reason we failed to receive Brother Boardman's notes this week and so we have compiled the following, regretting that our readers will be denied Brother Boardman's illuminating suggestions.)

Lesson Nuggets

Christ before Pilate! the King a prisoner; the slave on the throne! Pilate was slave to his fears, his ambitions, his intrigues; slave to the populace. Jesus feared nothing. The man who has faced the worst and made his decision is already victor (Verse 11).

There is no bitterness like that of saints in religious controversy. Why? (Verse 12).

Christ's trial was evidently a frame-up. From that day to this law has been used by the unscrupulous as a tool for unlawful purposes (Verse 13).

There is a "time to keep silence and a time to speak" (Eccl. 3:7). Jesus had spoken when words were needed; now they would be worse than thrown away (Verse 14).

"Assailed by slander and the tongue of strife his only answer was a blameless life" (Verse 14).

Being a prisoner does not always make a man unpopular; sometimes it makes him a martyr (Verse 16).

Life says to us at every point of decision, "Whom will ye that I release unto you?"—flesh or spirit? Barnabas or Christ? (Verse 17).

"Jealousy is cruel as the grave." Its decisions cannot be altered (Verse 18).

The "Voice of the people" may be the "voice of God," but the voice of a mob is likely to be the voice of demagogues inspired by the father of lies (Verse 20).

Pilate questions, appeals, evades, protests. The only definite, clear-cut statement he delivers to posterity is: "I find no fault in him" (Luke 23:4). (Verse 23).

"Fools rush in where angels fear to tread." The unthinking mob assumes a responsibility before which the governor quails (Verse 25).

Twelve hours—not more—between arrest and execution! Speedy injustice may be more unfair than tardy justice. Some deeds could never have been done except in moments of insanity (Verse 26).

—Sunday School Journal.

The Unavoidable Question

For each of us this is the question of ques-

tions—what shall I do with Jesus who is called Christ? Shall I reject him and live precisely as if I had never heard his name? Or shall I accept him as the Lord from heaven in human nature, trust him as my Savior, and obey him as my King? I must do one or the other; and yet how many are seeking, like Pilate, to evade the question?—M. M. Taylor.

Triumphant Death

Recall in what spirit Christ himself approached the cross. You will remember two things: first, that Christ spoke of the cross very early in his ministry, and second, that he always spoke of it as something pre-determined. Did he not distinctly declare that he laid down his life, but that no man took it from him; and do we not find at every point of the unfolding tragedy the reiteration of the phrase so constantly associated with the incident of his infancy—"that it might be fulfilled?"

When once we grasp this truth the sense of the merely tragic in Calvary is lost in the sense of the purely triumphant. We see the various actors in the drama—Caiaphas, Herod, Pilate—all falling into line as at some mystic signal; each doing something that had to be done each doing something dictated by the grossness of his nature, and thus something for which he is answerable; but also doing something that was an unconscious fulfillment of a program; and Jesus himself passing through all these scenes with the sublime steadfastness of one who knows that, thus it must be. This is the joy of the cross. Jesus has not lost his way. He moved steadily to his goal. He is no victim of accident—at every step something was done which was long predicted, something that the will of God made necessary and inevitable.—Dr. W. J. Dawson.

A Sunday School in Brazil Directing Nine Others

In order to duly appreciate the Sunday school movement in Brazil it is necessary to bear in mind that this constructive religious work is being developed over against a background of Latin Roman Catholicism, of illiteracy amounting to probably 85 per cent in the population, of a strong native evangelical church almost freed from missionary control, and of a vastness of territory nearly equal to all Europe, which makes travel and communication difficult between distant centers. These four elements all affect very definitely the problems nature and methods of our work.

In Brazil, the Sunday school is for the whole church, men, women, young people, and children, and it is more and more coming to be considered as the church engaged in the study of God's Word. It is also being increas-

ingly looked upon as the church's greatest agency for evangelizing the whole country.

Rev. Herbert S. Harris of the World's Sunday School Association recently said: "I attended in Sao Paulo, the inauguration of the ninth branch Sunday school opened by one of the leading city churches. In a small town in the State of Minas Geraes, a country-seat of a large district the only church existing there has a definite policy of evangelizing the entire district through the Sunday school. It has eight branch schools scattered over leagues of territory to which the young men helpers go out on Sunday mornings, usually on horseback, each one riding from one to several hours a Sunday to care for this important work. We are seeking to feature and promote this type of work wherever possible, but find in Brazil, as everywhere, that the great need is the preparation of more and better trained teachers.

"We seek to promote all usual methods of training, and we have a good beginning in the way of literature using an adaptation of Oliver's 'Preparation for Teaching' as the basis—also the 'Teacher Training Manual' of the Baptist church supplemented with half a dozen other good books on the respective subjects."

White Gift Offering — Third Report

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| Total reported, January 20, | \$2,839.42 |
| Meyersdale, Pa., | 105.00 |
| Berlin, Pa., | 72.26 |
| Waysboro, Pa., | 24.37 |
| Warsaw, Ind., | 15.83 |
| Mrs. Anna Leedy, | 1.00 |
| C. H. Flory, | 5.00 |
| Roann, Ind., | 23.00 |
| J. S. C. Spickerman, | 6.00 |
| Denver, Ind., | 6.67 |
| Philadelphia,—Third Church, | 15.25 |
| Lanark, Ill., | 75.00 |
| Highland, Pa., | 25.00 |
| Manteca, Calif., | 29.93 |
| Columbus, Ohio, | 10.00 |
| New Lebanon, Ohio, | 46.85 |
| New Lebanon, S. M. M., | 5.00 |
| Maple Grove, Eaton, Ind., | 7.22 |
| Leon, Iowa, | 13.71 |
| Washington, D. C., S. S. and W. M. S., | 20.00 |
| Glenford, Ohio, | 12.52 |
| Yellow Creek, Pa., | 4.00 |
| Limestone, Tenn., | 35.00 |
| Hudson, Iowa, | 25.15 |
| Los Angeles, Cal., First Church, ... | 35.00 |
| Trinity, Va., | 5.25 |
| Morrill, Kansas, | 64.65 |
| Johnstown, Pa., Third Church, | 13.45 |
| Total, | \$3,541.53 |

We are not so far from the amount which was appropriated, but that we can reach it, and I feel sure we shall. Remember we must have \$4,000.00 to meet that goal. Send in your offerings. Faithfully Your Brother,

MARTIN SHIVELY, Treasurer.

J. A. GABER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

The Time to Begin the Devotional Life

By Marguerite Rau

There should be no argument about the time to begin the devotional life; there is no time like the Junior age. It is then that the child's mind is quick to learn, and it is then that the mind holds what it grasps. What a Junior child learns, it never forgets. As one grows older he or she does not remember what has been recently learned as well as what was learned during the Junior age. The things that were learned during these tender years, though forgotten for a time, may easily be brought to mind and made useful. In fact none of the things are entirely lost that are put into the mind during these years. This is the time then to impress upon them the importance of worshipping God.

Children are especially apt at learning by example during these years. What they see others do makes a stronger impression upon them than what they are told. It is important therefore that they shall have placed before them the example of daily worship. This is where parents and the home come in for a great responsibility.

It will be a great help in developing the devotional life for children to enter one of Christ's training schools of devotion, which is the Junior Endeavor society. Here is where many a man and woman have gotten the inspiration to worship God and the training that enabled them to worship intelligently and properly. It is here that children learn to read their Bibles, become acquainted with their contents and learn to pray and to meditate on God's truth. Many a Christian's greatest handicap is his lack of experience in praying and Bible reading, and his lack of habit in these lines. He did not get the training in his early life; he failed to come in touch with a Junior Endeavor which would have trained him in his devotional life.

It is possible during these tender years to learn "what a friend we have in Jesus in such a way that Christ will become increasingly precious as the days go by and to recognize his presence in everything in life.

"What a friend we have in Jesus,"

Softly sang a little child,

Roaming o'er the fields and meadows,

Mid the blossoms sweet and wild."

If every child could only learn "What a friend we have in Jesus" and begin the devotional life during the Junior age, we would have far better men and women, and those who learn Christ then would be able to go on growing in the Christian life. Let us remember the importance of the Scripture that emphasizes the applying of the heart unto instruction and the ears to words of knowledge. I think these words apply especially well to the Junior. There is no better time to turn the heart to devotions, and to be instructed in the knowledge and wisdom of God than the time when the Junior society has hold of the child.

The Junior age is the time to begin inspiring the heart with the desire to do big things for God and to train it in doing his will. The child should be impressed at the very outset that the doing of God's will is big business. Build up the young life in the habit of prayer and in the desire to do that which is pleasing in his sight, and that it is important to lay aside every weight and the sin that doth so easily beset us—if this is done while young, it will be easy to continue it when grown into adult life. The key to a happy, fruitful Christian life is complete surrender of self while young. Those who do so and are wise and faithful, will shine as the brightness of the firmament and as the stars because they shall turn many to righteousness.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for March 1)

Following Jesus on the Lord's Day. Luke 4:16; 13:10-7

Isn't it strange that we should rest the very first day of each week? Some people like to think that Sunday is the last day of the week—that it ends all the affairs and businesses of the week. In that way they make Sunday the climax of a week's strenuous toil. However, I like to think of Sunday or the Sabbath as the first day in the week for one important reason—it gives a spiritual blessing to all the days which are to follow. But you decide this matter for yourselves, boys and girls, and see which idea you like best.

Just why should we have this one day when we are to cease from active manual labor? What shall we do in place of our daily tasks? Perhaps you sometimes think you might as well go to school on Sunday as on Wednesday. But should you? Let's see if we can answer these questions in a clear manner.

After God had labored to create from a mass of unorganized material—a substantial sphere—or the world as we call it—he saw that everything which he had done was good. So he decided that there should be one day set aside in which man should praise him for his great works—and for his kindness in making our world so beautiful and alluring. We were to worship God! And because we believe that only a just and gracious God could have made the Milky Way, the moon, the sun, the beautiful flowers, trees, birds and brooks, we cannot help but love him all the more, can we? For he made all these things just for us to enjoy and appreciate. And when we love him in that manner we are praising God in a very sincere way.

Next, God wrote many beautiful truths in a wonderful book which we are enjoined to study on Sunday in our Sunday schools, Christian Endeavor societies and in church. What book is it—can you tell me? If we study that book we learn what to do to be pleasing to God, such as being cheerful, telling the truth, bringing flowers to our sick friends, and best of all—by bringing them to love Jesus as you do! That's fine, I am sure. And the only way we can learn of these beautiful stories is by reading them—is it not? So on Sunday, instead of working on our arithmetic lessons, our history, or grammar, we are to read of the noble deeds that Jesus performed, as well as many of those of his disciples.

But I don't believe Jesus would want you to be as quiet and still as a mouse, never singing or whistling, or even playing. No, for Jesus loved boys and girls, and he knew that they must always every day have plenty of fresh air and sunshine, plenty of exercise, so that they would grow up into beautiful young men and women. So after you have been to Sunday school and church, you are at liberty to read and play as much as you wish. And perhaps, more than you now know or realize, you will be influencing other boys and girls, your playmates, to see the splendid in pure reading and playing. And win them over to Jesus and his church.

Spring is coming in a very few days, and soon the crocuses, violets, and spring beauties will be peeping their heads through the old leaves in the shady nooks of a wood. Can you find them? Do you know what you can do with them to make someone happy and bright? Can you surprise your mother and daddy, maybe your sick little playmate, or someone else you know? I believe you could make a "real-for-sure-enough" fairy story out of it! And we all enjoy reading and listening to fairy stories, I am sure.

Now, I haven't told you to sit in a chair on Sunday all day, have I? Neither have I forbidden you to play and exercise your bodies. No, I haven't spoken harshly because you wish to do all the hundred and one things little children like to do because I love you and I too like to do just what you do. And if we are very wrong in our ideas—I hope Jesus will forgive us as young folks—and help us to see and understand just what we should do.

Can you learn this poem?

"Whoever gives a child a treat,
Makes joybells ring in heaven's street."

Daily Readings

M., Feb. 23. Preaching God's Word.

Luke 4:16-21.

T., Feb. 24. Healing the Sick. Matt. 12:9-13

W., Feb. 25. With friends. Mark 2:23-28.

T., Feb. 26. Happy Sabbaths. Isa. 58:13.

F., Feb. 27. Attending church. Matt. 9:35.

S., Feb. 28. Beginning a new life.

Matt. 28:1-6.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEAREHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Krypton, Kentucky

By Fred V. Kinzie

Again we come to the Evangelist readers to let you know we are plodding on in the work of the Lord in this somewhat isolated section of the brotherhood. The term "plodding" may be somewhat misleading, but it is used advisedly. There are some words in the book, "Mary Slessor of Calabar," which fit this field equally well: "The years come and go, and the people remain the same; all effort seems in vain ... They went into rapture over the Gospel, prayed aloud, clasped their hands, shed tears, and then went back to their drinking, sacrificing and quarrelling ... 'There is not much progress to report,' she was accustomed to say, 'and yet very much to thank God for, and to lead us to take courage.' She was quite content to go on bringing rays of sunshine into the dark lives of the people, and securing for the children better conditions than their fathers had. 'After all,' she would say, 'it comes back to this, Christ sent me to preach the Gospel, and he will look after the results.'" And while Brethren here and there may be sitting with hands poised over adding machine keyboard, looking this way for the wherewith, we can only disappoint them with the lack of any statistical information bearing traces of any material tangibility.

As we have intimated in private correspondence, we are ready to declare to the brotherhood at large, that "quick returns" of any magnitude are impossible, humanly speaking, until a generation of children has been carefully nurtured and taught, coming into leadership in home and church and state. It seems the class of folks most easily reached is the class more or less transient in their habits. Those who were promising members four or five years ago are now scattered to the four winds. Those remaining number less than ten, and all of these, sad to say, are not "promising." On the other hand, there are a number of old settlers, "rooted to the soil," the adults of which families view our presence as intrusion and label us as "foreigners," even to the place of coming to blows in argumentation among themselves on the subject. These are largely "untouchable," they being well satisfied with their "form of godliness." But the children! The CHILDREN! In only a few rare instances would it be impossible to reach this younger generation, if we would go about it in the right way, and along with the children of settled families we could exert a permanent influence over the young people whose parents stop here for shorter periods.

The church building here is larger than necessary for the usual services. Sometimes the seeming meager attendance is disheartening, and yet we know this is the problem everywhere. We are living in a God-forgetting age. Incidentally, the writer received two significant statements in letters from widely-

separated sections of the country. Both letters came on the same mail. One from a university town of Northern Indiana, reads: "This town is full of churches, with only a handful in regular attendance in each church." The other hails from a prosperous town in western Colorado: "Do you remember what crowds used to come to the old church? They now have an immense church, and just a handful of people."

But we believe our station here is worth

How Money Talks

IT MAY SAY:

"Hold me and I will dry up the fountains of sympathy and benevolence in your soul, and leave you barren and destitute.

"Grasp me tightly, and I will change your eyes that they will care to look upon nothing that does not contain my image and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans, and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right and your love and reverence for God.

OR IT MAY SAY:

"Spend me for self-indulgence and I will make your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and power."

OR IT MAY SAY:

"Give me away for the benefit of others, and I will return in streams of spiritual revenue to your soul. I will bless the one that receives, and the one that gives me.

"I will supply food for the hungry, raiment for the naked, medicine for the sick, and send the Gospel to the benighted.—

"At the same time, I will secure joy and peace for the soul that uses me for these."

JOB'S TESTIMONY—

"If I have made gold my hope, and have said to the fine gold, thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much ... this also were an iniquity" Job 31:24, 25, 28.—Missionary Review of the World.

while; in fact, we know it is. The church has a splendid start here, especially so far as buildings are concerned. The point is to use these buildings to the fullest extent. But some additional expense will be necessary for this accomplishment. Now, some of you will throw down this Evangelist in an impatient mood. You think the demands for financial support are too fast and furious. I fully realize the calls made for the various funds of the church and the various special days. The

call for support is usually a sign of "life," the same as a call for food via one's appetite is a good indication of a healthy physique. We are told of a certain short period in the existence of the Krypton work when weeds and grass and cobwebs ruled. During that period of dormancy the station needed no finance, but now in the effort at revivification sustenance is absolutely essential if progress is to be made.

The immediate needs cannot all be met out of the funds available in the Home Board treasury, but we are sure the following request is altogether reasonable and within the bounds of some of our local churches through their auxiliaries: (1) We have a large auditorium (too large). The acoustics are bad. It is difficult to heat and wastes heat for small audiences. We are short of Sunday school rooms. Any school boy or girl can weld these elements together into an answer—the placing of partitions, which change would care for all the above-named deficiencies. (2) The straw matting which did service as an aisle runner, became so "holy" it was lifted from the floor with nothing to replace it. A new one of straw would not be very expensive, but always unsatisfactory for local conditions. Corrugated rubber is the need. (3) The cement floor of the basement is poorly surfaced in large sections, besides being hard for a woman teacher to stand on day after day. It is perfectly dry in here however and a board floor laid over the cement would go far towards making this basement an ideal school room. (4) White paint is needed on the ceiling of the basement to reflect the light, which is a trifle defective.

There are other less important needs, but improvements which would go far towards placing the local plant on an efficient basis. The above details will give a tangible idea. Will not some of our Sunday schools, C. E. Societies, or W. M. S. organizations lift their eyes from their own immediate surroundings, where the struggle is so intense for splendor at the finger-tips, and "undertake" some of particular phase of the improvements contemplated? Will you not write, asking for information and seeking a genuinely material interest in the work here?

"NEVER REFUSED GOD ANYTHING"

Florence Nightingale, looking back over a long life, said: "If I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." "Never refused God anything."—there is the secret of the life of service she lived. She worked hard, very hard, but God had his way with her life. She worked hard, but it was God working in her will and through her his work. If our lives as Christians are not wholly a success, it would be well to test them by Florence Nightingale's test—"I have never refused God anything."—Exchange.

NEWS FROM THE FIELD

OAK HILL BRETHREN PARSONAGE, OAK HILL, WEST VIRGINIA

In June, 1923 when the present incumbent looked over the field here and accepted a call to the work, tentative plans were discussed for a suitable parsonage. A building committee was appointed consisting of G. M. Simpson, Dr. H. A. Duncan, J. A. Duncan, Henry Simmons, A. D. Thompson, and Marion Johnson. Work was immediately started on the building with Brother Simpson taking the contract. He soon formed a partnership with Brother Lyman Pegram and they together completed the building and it was ready for occupancy in the fall.

The picture does not do the building justice as the location makes it difficult to photograph to the best advantage. The building is built of faced brick, chocolate mortar, asbestos shingle roof and has six rooms and bath. Built in porch on the rear. Hot and cold water in kitchen and both sides of basement. Two-thirds of basement finished and used for Sunday school work, social work and furnished with a range and both hot and cold



**The New Brethren Parsonage
Oak Hill, West Virginia**

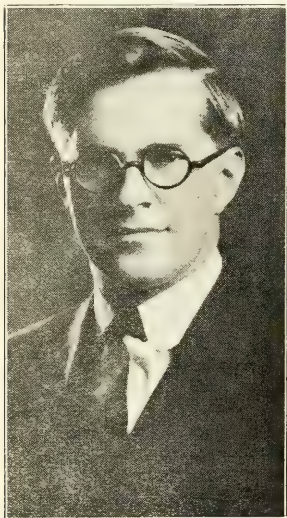
the not far distant future have a church building matching the parsonage in the style of brick, and its beauty.

This is the best parsonage in which we have ever lived and frankly we have not been in a better one. When more churches wake up to the needs of the home of the pastor they will not have so much trouble to get one and will have less trouble to keep him when they do get him. As it was in the olden days when the people had a mind to work, so was it in regard to the financing and building of this parsonage. There are no wealthy people in this congregation, so faith was required, and also in starting out in a real effort to make the Oak Hill Brethren a real church in the

community, and the Lord is leading us forward in commendable progress. Dr. Charles Bame came last June and we had a dedication service. Rev. A. B. Duncan who has given a half century to the ministry and who will be 83 the fifteenth of April, was one of the leaders in the construction of the parsonage. Even though he has preached all the years for practically nothing, the Lord wonderfully blessed him and he was very generous in assisting in the financing of the building.

We covet an interest in the prayers of the brotherhood that the work might continue to grow in this part of the vineyard.

FREEMAN ANKRUM, Pastor.



**Rev. Freeman Ankrum,
Pastor at Oak Hill, W. Va.**

water, the remaining third of the basement is used by the individual living in the parsonage. The building is heated by a splendid hot water heating system.

The parsonage was built at a cost of \$5,500.00, Brother Simpson was willing to do the work on a very close margin. The building is located in the rear of the church and faces a much traveled road. It is centrally located and its beauty has attracted the attention of many people. The building of this parsonage has done more to increase the prestige of the Brethren here than perhaps any one thing in the past two years. Our hopes and prayers are that we will some day in

WAYNESBORO, PENNSYLVANIA

The organizations and activities of the Waynesboro church are more or less marking time. For us, the event, parent of all others, is the arrival of the builder. We are sorely in need of additional room and an annex building; have been for a number of years, and the order to resume marching awaits the letting of contract for this indispensable construction. It is earnestly being hoped that this will take place in the spring.

The Building Fund, the soil out of which this needed construction will grow, is being constantly enriched. The artistic thermometer in the rear of the church, made by the treasurer of the Building Fund, Mr. D. C. Sheely, now stands at the \$5,800 mark, nearly half of the total subscribed when the pledges were originally made in 1923. This sum is now earning interest against the day of its application on the contract price of the addition, which day we dare to think is not far off.

Much credit for the way the mercury in the Building Fund thermometer has climbed belongs to the W. M. S., the Philathea or Women's Bible Class, and the Sunday school. These organizations have been particularly active, and successful, in this respect.

All the departments of church life are normally active and healthy, and give promise of expansion and real growth when the room to expand in has been acquired. The Senior Christian Endeavor Society, under the able leadership of Mr. Walter Manherz, is especially awake to its task. (It has recently organized a Junior Christian Endeavor which meets simultaneously with the morning service. Reports indicate this "Junior Church" is remarkably and surprisingly successful. And the Senior organization has demonstrated its vitality recently, in another way, by being largely responsible for an unusually effective observance of Christian Endeavor Week. All the C. E. organizations of Waynesboro participated in the observance which began on Sunday, February 1 with a union evening service of the churches, and closed on Friday with a banquet. Close to four thousand were in attendance at the various services, and speakers were brought in from other parts. Rev. A. L. Lynn, pastor of the Pittsburgh church, was the speaker Thursday night. Brother Lynn remained until Friday evening to visit with friends in the local congregation.

JOHN PERRY HORLACHER.

NEWS OF THE COLLEGE

I am moved first of all to say a word about the Alumni Quarterly just off the press and to commend all those who have articles in it. I noted in several places that mention was made of the increased endowment,—one article from the far west, I desire to commend most highly the spirit therein expressed, for certainly this is a very pressing matter. My own article called attention to the fact that the year 1928 would witness our Golden Jubilee and we are having under contemplation now the matter of starting that off with an historic pageant on May Day here, to be given on the new athletic field. It seemed to some of us that such a Brethren pageant could be made both picturesque and interesting and might serve to call attention to the fact that we are approaching our half century mark.

Copies of the Quarterly will be mailed to all the ministers and churches.

Brother H. L. Goughnour recently represented the College at the inauguration exercises held at Juniata at the installation of President Brumbaugh. Forty colleges were officially represented. He reports a very interesting time.

Professor Anspach spent the week end at the University of Michigan attending a meeting of an organization of which he is a member.

We are expecting Rev. Ira Landrith, noted reform lecturer, at Chapel this week.

EDWIN E. JACOBS.

BERNE, INDIANA

Just before coming to Johnstown, where we are at present engaged in an evangelistic effort with Brother Ashman, the pastor, we stopped for a week of Bible lectures in the country church, known as Bethel, seven miles east of Berne, Indiana. Of this congregation our good Brother John Parr, is the shepherd.

We say without hesitation that this is the liveliest and most progressive country church we have ever known. One evidence of this is to be seen in its annual Easter Offering which puts to shame the offerings for missions in many of our larger and wealthier city churches. We feel that the time is coming soon, when (if our Lord should tarry) this church should open up a campaign for the building of a church in the town of Berne.

We delivered a series of lectures, covering one week, speaking each afternoon and evening. The weather was cold, but the day lectures drew good crowds for a rural community; and, at night, the house soon filled to the full. Never anywhere else have we seen so many men at church services in proportion to the women. We asked them one night, "Don't you women bring any girl-babies into the world herabouts?" Of course, the intimation was itself an exaggeration, but nevertheless, they understood. It was fine to see those men and boys filling up the center of that church. And, how we did enjoy opening up the blessed Word of God and feeding those people. It looked as if a great revival could have been held there, but we were scheduled for Johnstown, and so had to leave. As it was,

an invitation saw three precious souls accept Christ.

Yes, it was a happy week at Berne, and we only hope we may be able to accept their invitation to "return whenever you can,—just any time."

LOUIS S. BAUMAN.

ROANOKE INDIANA

What a blessing that we can exchange the news of the field through the tie that binds us together from the North to the South, from East to the West.—Evangelist.

The last report from the Campbell church stirred us up, to write what has been our experience in our new field of labor. And so we exchange the news of Roanoke for the news of Campbell. We thank Brother Duker for the compliment, and return the best we have to him. Never were we more pleased than when Brother Duker wrote us inquiring the location of the Campbell church, when he had moved to Michigan. I said, The Lord has sent the right man to the right place. Brother Rench had already made the suggestion that paved the way for the Campbell church and caused us to see the Lord's leading in the matter. And so I truly believe that the Lord sent the right man to the right place, and at the right time. With Duker at Campbell I felt safe to go to the pastorless and here we are, dear Campbell brethren, at the close of a three weeks' revival, coming out with 12 souls accepting Christ. Of this number seven have been baptized and have accepted the Brethren church as their home. One of these, a fine woman from the Baptist faith, born by triune immersion, has lived in Roanoke long enough to let the Brethren church know she was a Christian. And we heard it said, Anderson, if this is all we get we are well paid. This is the best revival I ever held: from start to finish the attendance was the best of any meeting in Roanoke. The Spirit of God hovered over this little village. The weather was ideal, the Christian fellowship of the United Brethren, and M. E. church was without criticism, and the Christian church out from town came in a body. These all came on one night, and surprised us.

The business men met and came in a body—a thing that never happened before. Roanoke is on the upward trend, and the cry now being heard is for full time. There was word sent from Fort Wayne that a body was coming from there, should we hold on the fourth week. But there was a kink in the rope and we were almost compelled to close. There was danger before us but there are those who are afraid of the bridge before they get to it. And they reached the bridge with their minds before their bodies got within ten miles of it. Here the "we can't's" stopped. And here we stopped the revival. Until we can help the "we can't's" to see we can, we are camping now on "We Can't" Island. We have a booster who is worthy of being mentioned—Brother Charles Young whose mother would have loved to see him at work for the Lord, for this was her desire. The church called him to boost the Sunday school. And he had worked hard to get the Sunday school to the 100 mark. When he came to me, he said, I

have got it to 96, it's up to you to get the 4. I said I will try it. Well we got them and five times we made a home run. Two times this year we went over the mark. Brother Young now says we must have a preacher full time, and he has pulled the gas lever wide open, and the spark lever to its limit, and we are going up grade, it must be "over the top for full time." This is the kink. But he said, Anderson, the kink will stand the pull and if it breaks, as the poet said, "Cords that are broken, will vibrate once more." Let's go to it.

His new system brought over twenty dollars the first Sunday and this had but two days to develop. Watch for Roanoke on full time.

Pray for us; we need your prayers.

H. W. ANDERSON.

P. S.—Before we could mail this two more requested to be baptized. These make 14 accepting Christ, 9 being received into the church. These were two men, one 35, the other 65.

H. W. A.

WOULDN'T YOU LIKE TO MAKE A GIFT WORTH WHILE?

A great many people of the Christian church today are finding considerable satisfaction in having the pleasure of the entire support of a missionary in the foreign field, or of being one of two or three who will group together and be responsible for the salary of one.

As good as the foreign missionary program of the Christian church of today is, you readily recognize there would be no home or foreign missionary work if it were not for the founders and early preachers of the church who worked long and hard for the cause of Christ and in the Brethren church especially with little or no remuneration.

Recognizing this fact I believe many of the readers would find a great pleasure and realize a great blessing in their own lives if they were to individually take the support of one of our retired ministers. I am not personally acquainted with the whole brotherhood, but I do know a number of members who could do what I am suggesting, and the giving of the amount would not impoverish them.

In addition to individuals doing this, there are many Sunday school classes or Young People's Societies, that could easily do this by their organization in addition to their gifts through the local church at the regular offering time, which is the last Sunday in February.

Only three hundred dollars will pay the salary of one of our retired ministers for the entire year. One hundred dollars will pay it for four months and the small sum of twenty-five dollars, which many of you would not miss, would pay the salary of one of these men for one month. Will you be responsible for the salary of one of these retired ministers for a year, or a month?

Another way of wisely investing your money, either now or in your will, would be to make a gift or bequest to the Superannuated Ministers' Fund of the Brethren church of any amount from \$100.00 up, and this would mean that the aged ministers of our church

would receive for their support through the Superannuated Ministers' Fund, the interest on this money as long as they lived and the fund would continue to be supported in like manner, as long as time lasts. Think this over and arrange accordingly.

I will be glad to hear personally from any who are willing to join this club of "loyal supporters" of the Superannuated Ministers' Fund of the amount you are willing to contribute each year. "Do it Now."

Yours sincerely,

H. F. E. O'NEILL,

President Board of Benevolences.

There is no glory in war either in its conduct or method * * * We know that war does not end war; that war is not a means of solving international disputes or bringing peace to a troubled world.—Sir Arthur Currie, former commander of the Canadian Corps, in Dearborn Independent.

IN THE SHADOW

COBURN—Our beloved young brother, Frank Coburn, was called home rather suddenly during the Christmastide, bringing shock and sadness to our whole community. He was well-known—being in business—and best beloved by those who knew him best.

He was a member of the First Brethren church of Los Angeles, California. The Savior's words, "And I will be a father to the fatherless," were in the case of Brother Frank and his dear wife. Their little daughter, Fay, one of our regular Bible School pupils, gave her heart to Jesus, and at the appointed hour for her baptism, her father and mother were also ready to make their covenant with him. He loved his church and he was a faithful attendant—always in his pew, with his little family around him.

We think we understand when God calls this old soldier who has grown gray in his service; but in our human shortsightedness, we sometimes wonder why, WHY, he calls one so young and useful, but we are all his. If he wishes to pluck the flower at its best—when it has just reached its full maturity, what is that to us? It is for us to "occupy till he comes," knowing that "He doeth all things well."

NOLA ADKINS STONE,
Los Angeles, California.

OWEN—The little baby boy of our friend and Sister Owen, was not in this world long enough to be baptized, but he was a child of that so, when the Savior, who took little children in his dear loving arms and blessed them, and said, "Suffer little children to come unto me," recalled it, it was as pure as when he sent it out on its earthly mission a few weeks earlier. Though it was not in the home long, it had won its way into the hearts of the family so completely that it is hard to be submissive when the dear Father's will.

We sometimes wonder why God sends these sunbeams and takes them away so quickly; but who knows but that those tiny baby fingers may beckon, and beckon, until the father who learned to love it so dearly may finally surrender to the Heavenly Father's will, and then the little missionary's life and death will not have been in vain.

May the Holy Spirit comfort the aching hearts!

NOLA ADKINS STONE.

BEZONA—Sister Bezona departed this life, which was so full of suffering, to be with her Lord in that land where there is no more death, no more tears—no more death. She bore her intense suffering with true Christian fortitude.

She asked for the anointing service and she enjoyed it very much, and was strengthened by it for her final journey; so much so, that she just simply fell asleep. Death is not terrible when it comes as peacefully as it came to her.

NOLA ADKINS STONE.

KLINE—Lizzie B. (Haag) Kline was born in Centre Township, Berks County, Pennsylvania, July 14, 1867, and departed on this life January 22, 1925, at the age of 57 years, 6 months and 8 days. She was married to Anson S. Kline, June 16, 1888, by Rev. Benj. Zweizig. God blessed this union with three children, Mayme M., Arthur M., and Dorothy E. The husband and daughter, together with 4 sisters and 4 brothers live to mourn her departure. The sisters are:

Mrs. Daniel Schlapplach of Mohrsville; Mrs. Morris Yarger of Allentown; Mrs. Clara Rentel of Bernville; Mrs. Jacob Deetolt of Macunzie. The brothers:

Samuel Hoag of Charlotteville; John of Reading; Lint and Charles of Centre of the Allentown Brethren church. She was of an unassuming disposition, but was friendly and greatly loved by all who knew her.

Services were conducted at the house and church January 28th by Elder E. E. Reinold and the pastor, E. W. REED.

BOWMAN—Ruth Maxine Bowman, wife of Roy Bowman was born in Richland County, Ohio, May 19, 1907, and departed to be with Jesus Friday evening, September 5, 1924, aged 17 years, 3 months and 17 days.

Ruth was the daughter of James A. and Edna Guthrie. She leaves to remember and appreciate her besides the husband, and parents, baby daughter named by the mother Vera Jean, three brothers, her grandparents, many relatives and a host of friends.

Ruth confessed her love for and faith in Christ as Lord and Savior was received by the rite of baptism in the Ankenytown, Brethren church at the tender age of 8 years, and remained a faithful, capable, and willing servant of her Christ and the church. She loved life and enjoyed living. Her ever sunny smile was certainly a true token of the beauty of the life within.

November 17, 1923, Ruth was united in marriage to Roy Bowman, also a member of the church. Since their marriage they had made their home with the parents of the deceased. Little Vera Jean was born—the mother gave her life for the flesh of her flesh, and blood of her blood.

Funeral services were conducted by a former pastor, Rev. A. L. Lynn, assisted by the present pastor, R. D. BARNARD.

PARSONS—Thomas H. Parsons was born at Nashville, Ohio, January 25, 1893. He died December 29, 1924. Age 32 years, 11 months, 4 days. Thomas was the youngest son of Mr. and Mrs. Isaac L. Parsons.

On March 1, 1918, he was united in marriage to Sylvia Harris of Mansfield, and has since made Mansfield his home. There remain to mourn the loss for now, the wife, 4 small children, an aged mother, and 3 brothers, besides many friends.

In 1918 he confessed his Christ and Lord, and has since made the Mansfield Brethren church his church home. He was an honest, respected Christian young man.

Funeral services were conducted from the church by the pastor, R. D. BARNARD.

LEEDY—Lovina Wolf, lovingly called by her friends "Aunt Lovina," was born March 16, 1838, and withdrew from this life's active period September 17, 1924, aged 86 years, 5 months, 21 days. October 26, 1866, she was united in marriage to Isaac Leedy whom all will remember as an outstanding figure in early Brethrenism, and an early worker in the Ankenytown church. Uncle Isaac entered into the promised Glory several years ago.

By her passing away, Aunt Lovina leaves 6 children, 27 grandchildren, and 41 great grandchildren, also one brother. Early in life she united with the Baptist church, but in 1867 entered the communion with the Brethren church at Ankenytown, and has ever been known for her piety and Christian Grace. It may well be said of her "She departed not from the Temple." Funeral service was conducted by her pastor, R. D. BARNARD.

WINELAND—Ruth Evelyn Wineland, oldest daughter of Samuel and Netty Wineland was born at Dallas Center, Iowa, November 14, 1891, and departed this life at the Methodist Hospital, Des Moines, Iowa, January 2, 1925, aged nine years, one month and nineteen days.

She was survived by her mother, Mrs. Nettie Wineland, her father, Samuel Wineland, two brothers, Dale and Vernon and sister Madge, all of Dallas Center, Iowa. One brother Carl, preceded her in death by a few years. The family with the more distant relatives remain, with the many friends, to mourn their loss.

Ruth united with the Brethren church at Dallas Center on October 1, 1924. She was an active member of the Sunday school and Junior Endeavor until the time she left for the hospital, only a few short days before passing out to be with her Lord. Funeral in Brethren church of Dallas Center by the undersigned, GEO. E. CONE.

MURDY—Miss Elizabeth C. Murdy passed to her reward on January 12, 1925 at the home of a sister near Sugar Grove, Pennsylvania. She was in the seventy-seventh year of her life. "Aunt Lyde," as she was affectionately known, had been an invalid due to rheumatism and paralysis for 20 years, and her patience, resignation, and unflinching trust were an inspiration to all who knew her. She lived an exemplary Christian life from youth, and was a zealous worker in all the

activities of the church as long as her health permitted. Her loyalty to her church, her family and friends was an outstanding characteristic. She leaves two sisters and one brother. Funeral services were conducted from the home of her sister, Mrs. George Wendel, where she spent the last months of her long life, by the writer, W. S. CRICK.

RHOADES—Arthur Carl Rhoades was drowned June 12, 1924. He was away from home visiting when the unfortunate accident occurred. The body was not found for several days. This accidental death brought great sorrow to the family, but he was bright and possessed a fine Christian spirit for one of tender years. He is survived by mother, sister and a step-father. He was a member of the church here, and the funeral was held from the church, June 18th, by the pastor, A. B. COVER.

FOSTER—Spence Foster departed this life September 1, 1924. Deceased was born in the state of New York, came with his parents to Iowa when ten years of age. Growing to manhood he married Carrie Simpson, to whom united there were born six children, of which his first wife he later came to Nebraska where he married Lena Whitaker. To this union were born six children. He is survived, by his widow and six children. He was well known here, having served on the police force for some time, also as street commissioner; later he followed farming until about a year before his death. He with his family moved to Falls City again where he suffered a stroke of paralysis. From this he never fully recovered and passed to the beyond on above date. He was a member of the church here and to those who have lost a loved one we extend our sympathy. Services from the church by the pastor, A. B. COVER.

LUTZ—Jennie Ella Lutz was born March 24, 1881, died December 6, 1924, aged 33 years, 10 months and 12 days. She was a daughter of Elizabeth Huston of this city. She resided here and grew to womanhood. July 1, 1919 she was married to Frederick Lutz, also of this place, who with one child survived. She is also survived by her mother, two sisters and three brothers. At the time of her death she resided with her husband and in the state of the coming. She was also a member of the church here, having united with the church in early life and she remained true to her Savior. Our sympathy goes to those who mourn, but not as those who have no hope. May God comfort those who mourn the loss of loved ones. Services from the church by her pastor, A. B. COVER.

SMITH—Mrs. Thomas Owen Smith was laid to rest January 20, 1925. Sister Smith was born March 6, 1855 at Dayton, Ohio. She came with her parents to Nebraska when but a child. Her mother was called to eternity when she was but three years old. At the age of 19 she was married to Thomas Owen Smith. This union was blessed with two children. Her first husband was drowned in the flood of '83. Later again she married, to which union two children were born. She is survived by these four children. Deceased united with the church here 10 years since. May God bless her in her journey to the comfort as well as an incentive to live faithfully to the Great Comforter. Services from the church by the pastor, A. B. COVER.

Business Manager's Corner

EVANGELIST HONOR ROLL

| Church | Pastor |
|--------------------------------|-------------------|
| Akron, Ind. (6th Yr.) | C. C. Grisso |
| Allentown, Pa. (7th Yr.) | E. W. Reed |
| Ashland, Ohio, (7th Yr.) | C. A. Bame |
| Beaver City, Neb., (6th Yr.) | A. E. Whitted |
| Berne, Ind. (5th Yr.) | John M. Parr |
| Buckeye City, O. (5th Yr.) | Alvin Byers |
| Center Chapel, Ind., (3rd Yr.) | W. F. Johnson |
| College Corner, Ind. (2nd Yr.) | C. A. Stewart |
| Elkhart, Indiana (6th Yr.) | W. I. Duker |
| Fairhaven, O. (7th Yr.) | O. C. Starr |
| Glendale, Arizona (5th Yr.) | |
| Goshen, Ind., (4th Yr.) | H. F. Stuckman |
| Gratna, Ohio, (7th Cr.) | L. R. Bradford |
| Gretz, O., (3rd Yr.) | (Vacant) |
| Hagerstown, Md. (5th Yr.) | G. C. Carpenter |
| Hamlin, Kans., (3rd Yr.) | Claude Studebaker |
| Howe, Indiana (3rd Yr.) | (Vacant) |

Huntington, Ind., (4th Yr.), ..H. E. Eppley
Hudson, Iowa, (5th Yr.),L. A. Myers
Ft. Wayne, Ind., (1st Yr.),
Johnstown, Pa. (3rd Ch., 4th Yr.), L. G. Wood
Lake Odessa, Mich. (1st Yr.), .. E. A. Duker
Lathrop, Calif. (1st yr.) (Vacant)
Long Beach, Cal. (7th Yr.), .. L. S. Bauman
Martinsburg, Pa. (5th Yr.), J. I. Hall
Mexico, Ind., (5th Yr.), J. W. Clark
Morrill, Kans., (6th Yr.), ... A. R. Staley
Mt. Etna, Iowa (1st Yr.), .. Jacob Thomas
Nappanee, Ind. (6th yr.) E. L. Miller
New Paris, Ind. (6th Yr.), B. H. Flora
No. English, Iowa (4th Yr.), .. M. B. Spacht
No. Liberty, Ind. (5th yr.) A. T. Wirick
Oakville, Ind. (6th Yr.), .. Sylvester Lowman
Peru, Ind. (4th yr.) G. L. Maus
Phila, Pa., (1st Ch., 5th Yr.), R. Paul Miller
Pleasant Grove, Iowa, (3rd Yr.), M. B. Spacht
Raystown, Pa., (1st Yr.), (Vacant)
Roana, Ind., (6th Yr.), .. S. M. Whetstone
Sidney, Ind., (1st Yr.), R. I. Humbert
Smithville, Ohio (5th Yr.), .. M. L. Sands
St. James, Md., (2nd Yr.), L. V. King
Sterling, Ohio (5th Yr.), M. L. Sands
Summit Mills, Pa. (1st Yr.), H. L. Goughnour
Tiosa, Ind. (7th Yr.), (Vacant)
Twelve Mile, Ind., (1st Yr.), .. J. W. Clark
Waterloo, Iowa (7th Yr.), ... A. D. Cashman
Washington C. H. O., (4th Yr.), T. C. Lyon
Waynesboro, Pa., (2nd Yr.), J. P. Horlacher
Yellow Creek, Pa. (1st Yr.), (Vacant)

From some of the letters received from our most energetic and loyal pastors we glean the thought that a large percentage of our readers are made to rejoice whenever they see the EVANGELIST HONOR ROLL on the last page of the Evangelist; for its appearance means that one or more new churches are admitted to membership with this honored group.

Thus we are glad to present two new memberships this week and eleven renewals from other churches that have retained their places on the Honor Roll, some of them for the seventh year, which gives them almost as great pleasure as to be able to win the place for the first time. In fact, we believe it is as great, if not a greater accomplishment to keep a church on the Honor Roll for seven successive years than it is to get it on for the first time; for it is a well known fact, that the world has many more "starters" than it has "finishers" of a job.

The two new churches we have to report this week are Roanoke, Indiana, with Brother Homer Anderson as their pastor. Brother Anderson has had the good fortune to put a number of churches on the Honor Roll in the last few years of his ministry. It has become a sort of habit with him, and a mighty good habit it is too. The other church to win this honor for the first time is the Campbell Brethren church at Lake Odessa, Michigan, with Brother Edgar Duker pastor.

The eleven churches that have renewed their Honor Roll lists are Waterloo, Iowa, seventh year, A. D. Cashman, pastor; Howe, Indiana, third year, sent in by C. C. Grisso, former pastor; Tiosa, Indiana, seventh year, vacant; Allentown, Pennsylvania, seventh year, E. W. Reed, pastor; Martinsburg, Pennsylvania, fifth year, J. I. Hall, pastor; Sterling and Smithville, Ohio, fifth year, M. L.

Sands, pastor; Hagerstown, Maryland, fifth year with largest list ever, G. C. Carpenter, pastor; College Corner, Indiana, second year, C. A. Stewart, pastor; Buckeye, Ohio, fifth year, Alvin Byers, pastor.

There have been some recent changes of pastors by some of these churches, and we may not have them all correct, but we will gladly make any changes necessary to keep them up to date.

It would be too good to be true to say that we still have all the churches on the Honor Roll that were ever successful in acquiring this distinction. We occasionally lose a church from the Roll and then we occasionally add one to it. But this is not satisfactory. We should add many more to this Roll. We feel it would not be asking too much to ask that at least seventy-five per cent of our churches should be on the Honor Roll.

There is not an institution in the Brethren church that does not benefit from an enlarged circulation for the Brethren Evangelist.

What would the Educational Day offering be to the College if it were not for the publicity given it in The Evangelist? What would the Thanksgiving Offering mean to our General Missionary Board were it not for the prominence given to the importance of this work in The Brethren Evangelist? What would the White Gift Offering accomplish for the National Sunday School Association were it not for the boosting that is done for this cause in The Brethren Evangelist? What would the Easter Offering total for our Foreign Missionary Society were it not for the great appeals made in The Brethren Evangelist for this cause? What would the offering on Woman's Day amount to were it not for the free use of The Brethren Evangelist? and, lastly, What appeal could our Board of Benevolences and the Board of the Old People's Home make were it not for the aid of The Brethren Evangelist?

CAN'T YOU SEE IT, BRETHREN? There is nothing you can do to further any cause you represent in the Brethren church that will be any more effective than to boost the subscription list of The Brethren Evangelist.

Publicity is the thing, and it is our sincere conviction that more publicity can be given any cause in the Brethren church through the columns of The Brethren Evangelist than through all the other publications of the church combined. Get this view point, and then BOOST.

The Publication Day Offering

We will not say much about the Publication Day offering just yet, for a large number of the churches have not yet reported. The offerings that have been received to date have been quite satisfactory, and yet, in this case, as in most cases, there is still room for improvement.

One thing I would like to impress upon the minds of our people is that we are really not asking for GIFTS; we are only asking that the members of our different Brethren churches shall INVEST enough money in THEIR OWN Publishing Plant to pay for THEIR building. We do not like to consider any of these funds as gifts. The plant is YOURS, and after you have invested some of your money in it it is STILL yours, more

so than the money many have invested in oil stock and investment corporations. The plant of The Brethren Publishing Company is the property of the whole Brethren church, and it is expected to remain such, so long as either the church or the Publishing House shall continue to function.

So please continue with your investments until YOU have a plant of which YOU will All be proud.

To date the following INVESTMENTS have been received:

| | |
|--------------------------------------|----------|
| Ashland Brethren Church, | \$200.00 |
| Mr. and Mrs. J. S. Hazen, | 5.00 |
| Mr. and Mrs. D. W. Campbell, | 5.00 |
| Mary A. Snyder, | 5.00 |
| Mrs. Kate Thorley, | 2.00 |
| Clara J. Niebel, | 5.00 |
| D. B. Cium, | 1.00 |
| Wiley F. Whitted, | 5.00 |
| Mr. and Mrs. D. Crofford, | 5.00 |
| Fremont Brethren Church, | 5.50 |
| H. B. Lehman, | 10.00 |
| W. H. Bock, | 10.00 |
| Ardmore Brethren Church, | 14.20 |
| Flora Brethren Church, | 21.62 |
| New Paris Brethren Church, | 8.52 |
| Olive and Jennie Garber, | 10.00 |
| Portis Brethren Church, | 10.00 |
| J. L. Bowman, | 1.00 |
| Johnstown 3rd Brethren Church, | 52.00 |
| Roann Brethren Church, | 50.00 |
| Aaron Showalter, | 5.00 |
| Pleasant Grove Brethren Church, ... | 5.44 |
| Oiga E. Heltman, | 2.00 |
| Thomas Gibson, | 2.00 |
| Nell Zetty, | 1.00 |
| Mrs. Ella Ovelman, | 1.00 |
| Springfield Center Br. Ch., | 12.00 |
| Fairhaven Brethren Church, | 8.00 |
| Middlebranch Brethren Church, | 10.00 |
| Mrs. A. Kilhefner and Daughter, ... | 5.00 |
| N. Manchester Brethren Church, ... | 66.79 |
| Berne Brethren Church, | 25.00 |
| Gretna Brethren Church, | 19.10 |
| Hamlin Brethren Church, | 24.17 |
| Hagerstown Brethren Church, | 25.00 |
| Martinsburg Brethren Church, | 25.00 |
| Nappanee Brethren Church, | 38.79 |
| Carleton Brethren Church, | 12.47 |
| Sergeantsville Brethren Church, ... | 11.50 |
| Milledgeville Brethren Church, | 47.00 |
| Roanoke (Ind.), Brethren Church, ... | 2.70 |
| Carrie M. Stoffer, | 1.00 |
| Mrs. Susan Wyman, | 1.00 |
| Mr. and Mrs. D. S. Workman, | 50.00 |
| Bryan Brethren Church, | 40.00 |
| Morrill Brethren Church, | 10.48 |
| Falls City Brethren Church, | 94.50 |
| Waterloo Brethren Church, | 102.78 |
| New Lebanon Brethren Church, | 18.45 |
| Mr. and Mrs. Joseph Haas, | 5.00 |
| Rittman Brethren Church, | 6.75 |
| Carlton (Iowa) Brethren Church, ... | 9.36 |
| Masonstown Brethren Church, | 25.00 |
| Louisville Brethren Church, | 51.37 |

This includes the report from thirty-two congregations, and if the remaining one hundred and thirty congregations do as well proportionately we will have a very acceptable offering this year. Further reports will be given as the remaining churches send in their offerings.

R. R. TEETER,
Business Manager.

VOLUME XLVII
NUMBER 8

FEBRUARY 25,
1925

The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -

Present-Day Christianity Unbaffled

THESE are days of difficulty. But was it ever otherwise? Shall the Church be staggered by the new, strange problems that confront it or by the mighty calls that ring out through the world for its help? Cannot God's people rise up in this hour to be true and strong as God's people have ever been? Every passion in our soul cries yes. We shall not be baffled. There may be subtle influences of opposition and thick walls of obstruction, but we must not halt. We must be like Francis Xavier crying out to the Chinese coast, saying, "O rock, rock, when wilt thou yield?" and like Moses lifting the rod over the waters till they part for the passing of the Lord's forces. This is God's day. Let us win it for him.

—Nashville Christian Advocate.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1913. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

World Progress in Foreign Missions

Seldom has a group of statistics proven so interesting and significant as that recently released by the Institute of Social and Religious Research of New York. It sets forth a most remarkable growth in Foreign Missions during the last quarter of a century. Every item is so interesting that we give them in detail to our readers, and they are especially opportune in view of the approaching Easter offering for Foreign Missions. It is encouraging to know how seriously Protestant Christians have taken the task of carrying the Gospel to all the world and especially the wonderful way in which American Christianity has shouldered her responsibility. Moreover to realize what a great enterprise it is that we are connected with is a challenge to us to do our very best. We cannot go at our part of the task in a small way and feel proud of the fact that we are a part of such an immense undertaking.

The following figures are based upon a new "World's Missionary Atlas" edited by Rev. Harlan P. Beach and Mr. Charles H. Fahs and published by the "Institute" mentioned above:

About 700 organizations over the world, mostly, however, having their headquarters in North America, Great Britain, the Continent of Europe, South Africa, Australia, and New Zealand, are carrying on this work of Protestant foreign missions. Of the 700, only about 380 send out missionaries, the remainder being co-operating organizations which collect funds or function in some special way.

The total income of the 700 organizations for this purpose as reported in 1923 was \$69,555,148, the incomes in other than American dollars being reckoned at exchange rates current on January 2, 1923. Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies.

Continental societies had an income of \$3,631,305, the great bulk of this coming, however, from Norway, Sweden, The Netherlands, and Switzerland, which were neutral in the war. Germany's gifts which amounted to \$2,118,935 in the year just before the war started amounted in 1923 to \$29,740, to such a point had the currency collapse and the results of the war in general affected Protestant Germany. Probably \$29,740 represented truly heroic giving, with the mark going downhill at an unheard-of speed.

A scale of giving to missions geared to a rate of approximately \$70,000,000 a year represents an extraordinary development since 1859, when the Rev. J. Logan Aikman, editor of the "Cyclopedia of Christian Missions," published in London in 1860, gathered statistics on missionary income. He was able to report a total income of Protestant societies of \$4,104,296; of which \$2,867,245 was given in

Great Britain, \$234,206 in the Continent, and \$1,002,845 in the United States.

By the end of the nineteenth century according to the "Centennial Survey of Foreign Missions," prepared by the Rev. Dr. James S. Dennis, the income for Protestant foreign missions had risen to \$19,598,823, of which Great Britain and Ireland gave \$9,459,562, the Continent gave \$2,441,013, the United States gave \$5,916,781, and Canada gave \$545,998. The increase from \$19,598,823 to nearly \$70,000,000 represents the increase in annual income of foreign missionary societies during the first quarter of this century.

In 1900 the United States gave thirty-two per cent of the total amount and Canada two and three quarter per cent. Now the United States is giving sixty-five per cent and Canada five per cent of the total.

In a word, at the beginning of the century the United States and Canada were giving slightly over one-third of the total; now the two countries are giving more than two-thirds. The great advance in giving in the United States is doubtless owing to the development of missionary interest among American church people and also to the extraordinarily favorable condition of the country economically. The sixfold increase in gifts from Canada has been in spite of the heavy financial strain due to the war.

The societies report 29,188 missionaries (11,444 men and 17,744 wives and unmarried women). The total number in each of the major areas is here given, with the number in the same area at the beginning of the century in parentheses: Asia, 16,524 (8,839); Africa, 6,289 (3,335); Latin America and the West Indies, 3,249 (1,438); Australasia, The Netherlands Indies, and the Pacific Islands, 1,810 (762).

The number of nationals, (men and women) of the salaried staff of missions and indigenous churches of the Protestant order in these same areas, with the number at the beginning of the century in parentheses, follow: Asia, 88,635 (38,819); Africa, 43,171 (22,279); Latin America and the West Indies, 6,094 (6,000); Australasia, The Netherlands Indies, and the Pacific Islands, 12,559 (5,117).

The missionary societies have 1,157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1,007, while there are 2,597 trained native male hospital assistants and 2,861 women assistants. Mission hospitals now number 858 with 31,264 beds; dispensaries number 1,686. The total individual patients numbered 4,788,258 for the last year reported. Medical work, carried on in Asia (China leading, with India second) exceeded that in all other continental and island areas put together.

At the beginning of the century the societies had 477 men doctors and 244 women doctors at work. While the number of physicians has not greatly increased in recent years, the number of hospitals is much greater, physicians now being able to increase their service through added equipment and with the help of trained assistants. As late as 1914 there were only 230 graduate native doctors in the mission hospitals, with 968 trained men assistants and 1,138 trained women assistants.

The quarter century has seen a marked development in the strength of the developing Protestant Christian constituency on the field. In the number of communicants Asia has increased from 622,460 to 1,533,057, Africa has increased from 342,857 to 1,015,683. (Europeans permanently resident in various parts of Africa not counted here), aboriginal or indigenous populations in Australasia, The Netherlands Indies, and the Pacific Islands from 117,092 to 647,728, and Latin America and the West Indies from 132,388 to 368,228. In North America north of Mexico the number of communicants among American Indians, Eskimos, and Asiatic immigrants has increased from 26,506 to 48,711. The great increases in Asia have been in China (112,808 to 402,539), India (376,617 to 811,505), and Japan (42,835 to 134,547), while Korea showed extraordinary growth, (8,288 to 277,377).

The earlier figures for Africa were not distributed by political areas, but notable gatherings have taken place in Nigeria, the Cameroons (former German Kamerun), Southwest Africa, and Nyasaland. In Madagascar in the twenty-five years the number of communicants has risen from 67,646 to 145,284.

In the Philippines, taken over by the United States in 1898, there were only 266 Protestant communicants reported at the beginning of the century; there are now 64,184 reported. In The Netherlands
(Continued on page 6)

Four Hundred Years Since Tyndale

It is four hundred years since William Tyndale gave the New Testament to the English people in their own language and there is on foot a nation wide movement to give proper recognition to this historic event, beginning March 1.

Tyndale was born in Wales (the exact date is not certain, some placing his birth as early as 1484, others insisting that it was between 1490 and 1495) and was educated at Oxford and Cambridge. He was a man of splendid talent as well as of much learning. In his preaching he found that his opinions often differed from those of the clergy about him and he became involved in religious dispute which resulted in his being censured by the chancellor of his diocese.

His experience led him to realize the importance and to attempt the task of translating the New Testament into the English tongue that the people might read it for themselves. He received no encouragement but rather discouragement when he sought help in London in 1523, and so retired to Germany where he completed his translation and had it published at Worms in 1525, from which place copies were carried to England and distributed. Though the government severely denounced it, within the next few years several reprints were produced. It is difficult for us to imagine the importance of his work and the greatness of the opposition with which he had to contend. But it would help us to appreciate a little more the blessing that is ours in having the open Bible which every one may read in his own tongue if we could place ourselves back four hundred years in history and realize how completely the Bible was a book of the clergy alone and could be read only in the Latin language.

Tyndale's life was one of constant opposition to wrong principles and situations. He engaged in a controversy with Sir Thomas More concerning the supreme authority of the church on the Scripture. He wrote many tracts in advocacy of reformed doctrines. He opposed the divorce of Henry VIII, from Catharine of Aragon. His tendency to oppose whatever seemed to him to be wrong made him a source of constant annoyance to the authorities, and as a result he was frequently changing his place of residence. He met death by being publicly strangled and burned as a heretic, August 6, 1536 near Brussels, after having been treacherously arrested and confined for sixteen months in prison. Now, after four centuries, we are uniting in doing honor to a great prophet of God whom our fathers despised and slew. Even so has it ever been, that the progress of the world has been written in blood.

EDITORIAL REVIEW

Mount Pleasant, Pennsylvania, continues to rejoice in the wonderful victory they achieved in the recent revival. They are sure they have not been dead, and now they are praising the Lord that their life and activity is very much more in evidence.

Berne, Indiana, church greatly enjoyed a week of Bible lectures by Brother L. S. Bauman. Their Sunday school with an attendance of 100 is a credit to this country church. Brother John Parr is the faithful pastor.

Brother W. A. Gearhart, Home Mission Secretary, makes a report of the January receipts for Home Missions. Some of the churches have shown an unusually fine interest in the Home Base. Others leave plenty of chance for improvement. Progress along this line is a most important essential to the welfare of the church.

If you did not get that **Benevolent Day Offering** taken on February 22, do not fail to take it at the very earliest date possible, and send an amount equal to at least 40 cents per member to **Herman Roscoe Secretary, Goshen, Indiana, for the Superannuated Ministers' Fund** and a similar amount to **Henry Rinehart Treasurer, Flora, Indiana, for the Brethren Home.**

Dr. C. F. Yoder writes an interesting letter from "Under the Southern Cross" as he and his family and Miss Nielsen are on their way to the mission field in Argentina. Brother Yoder was the preacher at the religious services on the second Sunday on board the American Legion, but most of the passengers were not religiously inclined and showed little interest in the services.

A wonderful evangelistic campaign is reported by Brother A. E. Thomas for Listie, Pennsylvania. Here 105 souls confessed their Lord and Savior and a large percent of them have united with the Brethren church. This brings to Listie an unusual and great responsibility as well as a greatly enlarged future. Brother W. S. Baker is the faithful pastor of these people.

Our good correspondent from Louisville, Ohio, writes that they have recently closed a successful year under the leadership of Brother Forrest Byers. The parsonage which was burned to the ground and rebuilt is now practically paid for. Brother Byers decided not to remain with these people for another year. They are now in the midst of a revival conducted by the pastor from which we hope to hear good results.

Dayton has experienced another great revival under the leadership of Brother and Sister E. C. Miller of South Bend and the pastor, Dr. W. S. Bell. The numerical results were 190 converts, many of which united with our church. It will be remembered that Brother Miller's former campaign with the Dayton church resulted in a very large ingathering. This congregation, through the efficient pastor, is going steadily forward notwithstanding its present great numbers and strength.

Brother L. G. Wood, who served Mulvane, Kansas, as pastor eighteen years ago, returned there recently at the urgent request of the present pastor, Brother Thomas F. Howell, and assisted in a revival, the results of which he does not report. The pastor doubtless will report more definitely shortly. He does however speak highly of the good work which Brother Howell has accomplished, having revived what was seemingly a dead church and given it a bright prospect.

Dr. L. S. Bauman writes enthusiastically of the impressions he received of the work of the First Brethren of Johnstown during the recent campaign he conducted there. He leaves the "numbering" to the pastor, Brother Charles H. Ashman and pays tribute to the efficient leadership he has exercised and to the great accomplishment of this splendid people. We are glad to note that Brother Bauman was convinced of the possibility of combining successfully a pipe organ and congregational singing, and it was to the credit of the accomplished organist, Miss Effie Goughnour, that this demonstration was successful.

GENERAL ARTICLES

Is the Church Doing Its Duty to the Boys?

By Prof. Milton P. Puterbaugh

Boy life is always interesting! Not only is it interesting to watch boys at work and at play but a contemplation of these activities inevitably leads one to consider underlying principles and possible results. Of course, it is ridiculous to stand off at one side and view all that is going on before us with a scrutinizing, calculating attitude. Many of our opinions have been reached not through a long period of conscious enforced study but gradually by constant unconscious association with the problem. This is said lest anyone should think that the writer has set himself to a scholarly and exhaustive research of the problem under consideration. Rather, through playing with boys, working with boys, leading boys in Sunday school work and occasionally stopping to understand the facts that have been gleaned, an opinion has been attempted on the problem of the boy and the church.

In spite of the fact that recently I have seen hundreds of boys for whom it seems nothing is being done to insure respectable, useful manhood, yet on every hand I have been impressed with the tremendous amount of effort that is being put forth in the interest of boys. Every Y. M. C. A. has its Boys' Department. Every community has its Boy Scouts. Every state has its Boys' Conferences on Sunday School Work. Many cities have Sunday School Basketball leagues. Some churches have Religious Education directors who seek to develop the boys in a four-fold way. One has only to talk with men who were boys yesterday to find that more is being done for boys today than ever before.

Just at this point it seems to me that I hear a long protesting wail. "Yes, but the right things aren't being done for our boys." "Yes, but the churches are turning over their responsibility to other agencies." "Yes, but in spite of all that is being done for the boys they are still disrespectful of the church." Now let us allow these "Yes, but —" protests to rest while we consider a few ideas.

What is the duty of the church to the boy? Can we not say that (1) it is to impress the boy with the need of his aid in accomplishing the work of the church, which is the work of the Master, and (2) it is to afford him an opportunity to meet this need. The church must make the boy feel that the Master needs him in his work and the church must offer him a place in her organization so that he may serve his Master.

Now as to methods, can we agree that the church must minister to the four-fold life of the boy? The church must stand solidly and aggressively behind the educational forces in the community. Instead of frowning upon athletic games and sports the church people will need to assure the boy that he is not committing a great crime if he is trying to build a strong, healthy body in gymnasium class or athletic team. The church must never cease her vigilance for clean, moral civic environment. More than that, Sunday school class parties, Christian Endeavor socials, hikes, picnics, and

the like must be fostered and promoted—not discouraged. Let the deacons remember that it is better to have to do a little repairing after a social evening in the church social room than it is to have the boys and girls wear all the wax off a local dance floor. And then, with a teacher of the boys will like and in a way the boys will take it (not the way, perhaps, we would have it presented to us) let us startle and challenge and grip them with the matchless life of the Man of Galilee and the commission he has given to us.

But you ask, "Is the church to do all this within four stained glass windows?" Certainly not unless she has to. In a city with good schools, Boy Scout Troops, a Y. M. C. A. and the like it would be foolish for the church to take the work away from "Boy Experts." But it is obvious that where home, school, and community all fail to provide the necessary training the church must meet the whole task as

well as possible. Local conditions will certainly influence the amount of direct work the church must do.

But there is one thing the church can and must do no matter what the local conditions are. She must impress the boy with the fact that **THE CHURCH IS RESPONSIBLE FOR THE BEST THINGS HE ENJOYS.** The boy likes the Y, you say, but he doesn't care much for church. Does he know the church is backing the Y? Does he know that you as a church member are supporting the Y? Does he know that the pool room, dance hall, and cigar store interests are not responsible for the better things in the community? Now, we are not guaranteeing anything, but it is a safe guess that when some boys awake to the influence of the church in the things they are enjoying they will transfer their loyalty to the church itself instead of its agencies.

But just one warning. All our good intentions will be in vain if we try to placard the work the church is doing. A boy will hate that as he hates to hear an individual brag. He will not be forced into

any opinion whatsoever. Rather must he decide to love the church and serve his Master through some such series of ideas "dawning on him" as the following: "Wonder why those deacons from our church were down to the Y and watched us play the Methodists the other night? Wonder why the Superintendent announced the score in Sunday school last Sunday? Wonder why Old Man Moss who always leads the singing invited our class out to his sugar camp the other night? Wonder why our preacher was down to see the high school play last week? Wonder why the Old Ladies' Class after a sewing bee one day presented our class team with six new Jerseys with our class name sewed on them? Wonder why our algebra and history teachers come to Sunday school? Wonder why our Mayor takes time to teach a Sunday school class at the Baptist church?"

Gradually the boys MAY come to these conclusions: (1) My teachers, the men who run our city, some of the best business men and doctors and lawyers and manufacturers in the city go to church—They must think it worth while. I be-

When I Was a Boy

By Charles McMonigal

I'll never forget when I was a boy.

And it's not been long ago;

It really seems when I sit and think,

That it's just been a year or so.

By the old mill-pond where I used to play,

With a score of boys or more—

Those days have gone, and the place has changed—

By Gauntner's grocery store,

At evening how we'd play and sing—

And on the old pond skate.

There was no curfew but we knew where we belonged at half-past eight.

I remember the places that used to be

Almost as dear as my home;

I loved the crowd but would give my all

For mother and dad alone.

Now I've three lads of my own and glad to admit

They afford me a heap of joy,

But it makes me think and wonder back

To the days when I was a boy.

lieve I'll try it and see what they get out of it. (2) Many of the people in the church I go to seem to take an interest in me, my work, and my playmates. Their interest in my work demands that I take an interest in theirs. (3) This church needs a fellow about like me for a certain little job and I believe I'll try my hand at it. (4) "Dear Jesus, give

me strength to do the work, thou hast shown me." The experiment is worth trying.

The church will be doing her duty to the boys more fully as the church people take an interest in the boys and their work, which will invite the boys to take an interest and an active part in the work of the church.

Northwestern University, Evanston, Illinois.

Our Own Church Literature

By J. C. McBride

If I thought or believed I could serve my Lord better in some church other than the Brethren, I surely would stir up the dust getting into that church. But I am a Brethren through and through, and without boasting, let me say I love the Brethren church and what it stands for, and am loyal to all that promotes its interests. I am redeemed by his Blood, saved by his grace and kept by his powers in the faith. I am standing on the promises that God gave us, if we believe. To trust in the Lord is to be saved for eternity.

With this introduction I might raise several questions. How can we grow in grace and in the knowledge of the high calling of God? How much would we grow physically if we did not eat? What is best to eat if we would get the most out of our growth? How often should we eat, etc.? Apply that to the intellectual and spiritual life. How shall we grow in grace? What shall we feed upon that we may grow? I believe we shall find such problems largely settled and our love for and loyalty to the church greatly increased if we are on the subscription list of the Evangelist. How can an active, loyal Christian in the Brethren church be without it? And on the other hand how can a Brethren be a loyal Christian without it?

Perhaps a brother used to take it, but got sore about some article and quit. Perhaps another brother was "too slow in the motion" to get on the subscription list, or still more—maybe some brother never heard that we have our own, real, sure-enough church paper. The news review columns on page 3 is worth the price of the paper to me. It is like a letter from home and the larger the letter the better I like it.

Our Sunday school literature should dominate in every school in the brotherhood. You notice I said, dominate, thus giving some superintendents an excuse for the use of some other helps on the side. If you would investigate the books at the Publishing House, you would find that the presses

are turning out only a little more than half as many copies of the Evangelists and Sunday school literature as should be used by a brotherhood of our size. Even now we are doing better than some denominations of our size, but my point is, Can we not do better?

Mr. Preacher, do you have an agent in your congregation whose business it is to receive subscriptions? Mr. Business Manager, do you make use of such agent when one is appointed? Mr. Sunday School Superintendent, are you using all the Brethren literature possible in your organization? Some Sunday schools have the very excellent practice of counting Bibles every Sunday, standing and singing, "Take It wherever You Go." If a Superintendent can get half or three-fourths of his attendance to carry their Bibles he ought to have his name printed in the Evangelist. Even then the school should be supplied with Brethren quarterlies and helps for the proper study of the lessons.

Many other departments of the church work are being cared for by the publishing house—Woman's work, Home Department, Missionary, College, and many books and tracts are being printed by the presses to be used by our own people. An institution that is contributing such a large and necessary service to the church deserves to be supported.

The writer spent several years in a well known church publishing house in Dayton, Ohio, and knowing something of the inside of our own publishing house, I am prepared to say that the publishing house needs our patronage. I do not know of a church publishing house making money out of their church literature. They keep the price down, so that all churches in their brotherhood might be persuaded to use their own printed page. Let's stand by our publishing interests and by so doing help to spread the cause of Brethrenism in the community in which we worship.

Los Angeles, California.

The Personality of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part V)

"HE WILL GUIDE YOU INTO ALL TRUTH."—JOHN 16:13.

As the waters of the river Nile, overflowed its banks every year to enrich and make productive the land of Goshen, so the Holy Spirit of God is EVERY DAY breaking over the bearers of all human limitations, and flooding the soul with light and life and glory. This is the Holy Spirit's dispensation. During this age the Father and the Son do all things in him. Individuals and organizations can accomplish nothing distinctively Christian apart from him. He is the strength of all that truly serve. He is the holy unction, power and presence that makes a man a preacher, a true oracle of God. The early disciples acted as the Spirit moved, decided as he prompted, and conformed to his program. When the church assumed the Spirit's authority in things vital, it became merely an objective organization dominated

by human opinion and personal ambitions and ecclesiastical bigotry. To the same degree that the church exalted herself above the Spirit and the Word, did she lose her light, power and strength. To perform their true functions, all Christian organizations must become instruments of the Holy Spirit.

This is also true of the individual; as Bishop Moule said: "The inmost qualification for the Lord's work is not mere energy of character or ease of utterance or fancied fulness of knowledge or even truth of view." Or in other words, not striking personality, scholarship or eloquence. "It is the inbreathed and inbreathing presence of the Holy Spirit. If the message is to be not only true but truly carried, truthfully handled, presented as the solemn, blissful

reality it is, the messenger, be he who he may, must be spiritual, must possess, must be possessed by the Spirit. The Holy Ghost must work in and through him as a vessel meet for the Master's use." The prophetic note and the tongue of fire is the greatest need of the pulpit today, but this will never return to us till ministers die out to the things of time and sense. This work was most beautifully typified by the Seraph that touched the prophet's lips with a live coal from off the altar. The men of the pulpit who have stirred things for God have been the men who have passed through the Gethsemane, of complete surrender, and climbed the rugged Calvary of complete dependence. The Holy Spirit through inspiration tells us to "try the spirits . . . for many false prophets have gone out into the world"—some of them have gotten into the church. There are two extremes to the false teaching of today: one denies Deity, and Virgin Birth of our Lord; the other denies his humanity, claiming that he was only a thought. Note how this Scriptural test meets both extremes: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, And every spirit that confesseth not that Jesus Christ is come in the flesh IS NOT OF GOD" (1 John 4:2-3). He that denies the Virgin birth of our Lord, denies both his deity and humanity and also denies the personality, power and function of the Holy Spirit. A native of the Philippines, came to an American general, with a Bible which he had kept concealed, and told the general that the priest forbid him reading the Book, and asked if he might read it to his family. The general took him across the room to a window, and pointing to a building just across the street, upon which was floating an American Flag, said: "Just as long as that flag is on that building, YOU CAN CLIMB TO THE TOP OF THE HIGHEST BUILDING IN THIS TOWN AND READ IT AS LOUD AS YOU CAN." So just as long as Jesus Christ is in his high-Priestly office, at the throne of the Father, the Holy Spirit will be the representative of his BLOOD for the remission of sins in the world, and just so long may the vilest sinner bow at his altar and find pardon, peace and power.

Some Conclusions

1.—The Holy Spirit did come on the day of Pentecost. He has never taken his leave. He has been in the world ever since and in the world now doing his office work. So many today "tune in" the radio and catch the message from some far off place—but they fail to recognize that it is just as much a reality that men can "tune in" with Christ and by the Wireless of the Spirit can and do hear the word of God speaking to their hearts just as plainly as the radio. What a great "radio" God has provided for his children—we can call and he will answer—not one will be turned away. Therefore let the radio be an example to you—remembering that we must "be in tune" if we want to hear from God. If you are not "receiving," the fault is not with the "Broadcaster," but with your "receiver." All you need to do is to tune in. The message is "in the air," tune in and you will get it.

2.—There is no promise of another outpouring—like Pentecost. We have no right to pray for the Holy Spirit to be sent down from above—because he is here.

3.—We are not to "tarry" for him to come but to make ourselves receptive to him who is here.

On December 18th, 1904 our humble servant preached a sermon on "The Power of the Holy Spirit," at Crown Chapel, Iowa; at the close of the service a good brother, J. F. Garber, gave me a sheet of paper saying, "I followed you and jotted down these lines":

The Holy Spirit

Who can know the matchless thunder
Of the Holy Spirit's power?

Who can solve the mighty problems

That confront the church this hour?

Oh, it is the Holy Spirit,
Who the veil of darkness lifts,
He it is who shows unto us,
All we know of God's great gifts.

And we know he works unceasing,
For the glory of our Lord;
Shows us how to follow ever,
And obey his precious word.

If we lack for demonstration
Of the mighty Spirit's power,
We should try to live the closer
To our Savior's words each hour.

There are blessings, facts and teachings,
That we do not understand,
For the day of their revealing
Never yet has come to hand.

Do not pray unto the Father,
"Send thy Spirit from above,"
For his presence has not left us,
Hath not yet withdrawn his love.

Let us then not wait and tarry,
For the Spirit's power to come,
But arise and now accept him,
And he then will lead us home.

"HITCH YOUR MOTOR TO THE GREATEST POWER."

(To be Continued).

Johnstown, Pennsylvania.

World Progress in Foreign Missions

(Continued from page 3)

Indies, a region little known by Americans, there has been a very marked movement toward Christianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

A total of communicants, baptized noncommunicants, and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter of a century ago the number was 3,613,391. Sunday schools number 50,277 as now reported, these having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to \$7,469,198, more than doubling the sum reported in 1911.

In many parts of the world the missionaries have been educational pioneers, and in not a few regions they still remain the only promoters of Western education. Elementary schools in Asia under mission guidance have increased since 1900 from 12,635 to 24,205, in Africa from 6,528 to 16,516, and in Australasia, The Netherlands Indies, and the Pacific Islands from 3,245 to 4,164. Pupils in those schools have increased in Asia from 506,363 to 932,147, in Africa from 369,650 to 899,482, and in the Pacific region from 96,047 to 159,158.

In the Christian colleges and universities (101) institutions, all but ten in Asia, offering higher education) there are 22,827 students, of whom 2,233 are women. India, Japan, and China lead in higher education in the order named. There are 461 schools offering training in theology and for Bible teachers, with 11,363 students (3,097 women). Nineteen institutions are training 663 men and 251 women to be doctors, while in 72 centers 1,085 future nurses are under instruction.

Philanthropic work of a varied nature is reported by the missions. The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepers care for 710 children. Thirty-two institutions for the training of the blind and deaf have 1,136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

In so-called mission lands for the year reported in 1923 the four major Bible societies of the world distributed by sale or gift 784,004

Bibles and Testaments and 9,332,743 portions. These same societies circulated in all lands for the same period a total of 3,175,584 Bibles and Testaments and 12,494,928 portions.

The war resulted in the retirement of missionaries from 219 residence stations which now either are not occupied at all or are in the hands of Christian nationals. Of the stations located, 126 were in Africa, 58 in India, 21 in Western Asia, 11 in The Netherlands Indies, and the remainder were in scattered areas. For the most part the stations had been occupied by continental missionaries. Missionaries are now in residence at 4,598 stations. No stations of American Protestant church workers on the Continent of Europe, other than in Turkey in Europe, are included, nor are stations for work among European immigrants in the United States and Canada counted.

The "World Missionary Atlas" does not give the statistics for Roman Catholic missions. The facts of the missionary activities of the Roman Catholic church will be made public during Holy Year through the monumental missionary exhibit at the Vatican, for which vast preparations have been made.

The Family Pew

We hear a great deal about the perplexing problems of youth. Back of the "Boy Problem" and "Girl Problem" is the "Home Problem." We are almost driven to admit that the Christian home of today is a sad failure. It looks as if our modern family is disintegrating. One of the vital needs is to get back to the old church life. Reverent attendance upon the church services of the Sabbath are vitally essential to a genuine Christian life. The automobile and the supplement to the "Sunday" paper are a poor substitute for the reverent services of God's house and the later study of the Catechism.

"There will never be a substitute for the old family pew. If America is to be saved from the tidal wave of worldliness that is breaking over it, the old family pew will have to be restored."—J. D. R., in United Presbyterian.

THE BRETHREN PULPIT

Why the End of the World Didn't Come

(The gist of a sermon recently preached at Johnstown, Pennsylvania, by Louis S. Bauman, of Long Beach, California, upon the passing of the date (February 6th) when a band of fanatics, attracting wide attention, prophesied that "the end of the world" would come.)

Second coming quacks have done more to bring the "blessed hope" of our Lord's return into disrepute than all the infidels or unbelievers in that doctrine that ever lived. Recently we picked up a newspaper and read therein an editorial entitled "This-End-of-the-World Stuff," which was a scurrilous attack on the whole doctrine of Christ's return to this earth as he promised. This article called attention to the fact that time and time again, dates have been fixed by certain sects for the coming of Christ and the end of the world—time wherein many have been led to sell their earthly goods and don their white robes,—only to be bitterly disappointed when the date passed without the realization of their dreams. Thereupon the scoffing world has always taken occasion to mock, not at the fanaticism of the ignorant, but to mock at the "blessed hope" itself. We repeat, the worst enemies of the doctrine of the Lord's return, are these false prophets who set dates for the end of the world.

In the first place, every careful student of the prophetic Word knows well that it is not "the end of the world," but "the end of the age," which we are facing. The two events are quite different, and at least one thousand years apart. The expression, "the end of the world," is gleaned from a poor translation of the last verse of Matthew's Gospel, given in the Authorized Version of the Bible, and so commonly used. The Revised Version correctly translates it, "the end of the age," or, "the consummation of the age."

This is the age of grace, or the church age. Like the ages before it, it will give way to a new age, the millennium, not by ending the world, but by a change in the administration of the world. When Jesus comes again, there will be some terrible judgments, but the earth will not be destroyed. He will set up again the throne of David, and from it will exercise dominion over all the earth. The curses that fell upon Adam and Eve at the close of their day in Eden will be largely removed, yet men will continue to sow and reap, and women will continue to bring forth and rear children, even as today.

There will be an end of the world.—a destroyed earth.—but it will not come until after the personal reign of Christ over the nations of this earth for one thousand years. Peter

draws a vivid picture of "the end of the world" in the third chapter of his second epistle: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." John, in his great Revelation, saw the "end of the world": "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them . . . And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." But, we are told that all this will occur "when the thousand years are expired." (Rev. 20:7, 11; 21:1). Therefore, simply because "the end of the world" lies one thousand years beyond a millennium that has not yet begun, the crack of doom foretold by certain fanatics who received a great deal of free advertising, did not come last Friday night.

It is not even possible for any man to know when this present age will be consummated by the return of Christ from the heavens that have received him. Why will people be so foolish as to pay any attention whatever to fanatical prophets who are given to setting the time for the Lord's return, when Jesus himself plainly said: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is" (Mark 13:32, 33). When the "Son" himself knows not the day nor the hour, it is presumption of the rankest type on the part of any man to set the time.

If, as many believe, and even as we ourselves believe, the children of Adam are to toil under the curse for six thousand years, and enter into the millennial rest from their toil at the dawn of the seventh thousand years of their history, yet, who can know the time? Chronologers vary widely as to the time of Adam's creation. All Bible chronologers are agreed that we are living "somewhere near" the close of the sixth thousand years since Adam's creation, or early in the beginning of the seventh thousand years. But there is a difference of more than one hundred years in their Biblical reckonings. Bowen says that Adam was created

4128 years before the birth of Christ. Clinton says that it was 4138 years. Usher says it was 4003 years. Jarvis says that it was 4019 years. True, the difference is not great, yet it is great enough, that if the theory be true, yet no man can presume to fix any exact year for the coming of our Lord to usher in the millennial age of the world. Man has failed to keep his calendar exact. We know that even in the birth of Christ, an error of four years was made. It is now held by all authorities in the matter that Christ was born in the year 4 B. C.

Many hold that the "seven times" of Israel's punishment, mentioned so frequently in the 26th chapter of Leviticus, denotes the length of "the times of the Gentiles," during which Israel will be under the Gentile heel. They figure that prophetically, these "seven times" form a period of 2520 years, and therefore that Christ will come at the end of 2520 years from the beginning of "the times of the Gentiles," of which Christ spoke. If we grant the truthfulness of this position, yet who can tell us just when "the times of the Gentiles" began? Bible scholars again differ. Some hold that "the times of the Gentiles" began in the year 607 B. C., when the King of Judah was first brought into subjection by the King of Babylon. On this theory, "the times of the Gentiles" would have ended in 1914 A. D. Some hold that "the times of the Gentiles" would have ended in 1921 A. D. Some hold that "the times of the Gentiles" began in 593 B. C. when the glory of God, even the Shekinah, that supernatural light which stood in the Holy of Holies from the days of Solomon, was seen to leave the Temple, and, tarrying for a moment over the Mount of Olives, ascend into heaven. Ezekiel tells us that "the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezek. 11:23). If this theory be true, then "the times of the Gentiles" will end in 1927, A. D. Some hold that "the times of the Gentiles" began in 583 B. C., when Zedekiah, the last king of Israelitish blood was torn from his throne, blinded, and carried away captive to Babylon. If this theory be true, then "the times of the Gentiles" would end in 1937 A. D. All this leaves us altogether uncertain as to any exact date of our Lord's return and the consummation of the age.

Our Lord emphatically declared that "that day shall come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth" (Luke 21:34, 35.) If it is to come as he said, therefore, it will be at any other time than a time like last Friday night, when, whether they believed the prophecy or not, men and women everywhere were thinking about such an event, and when the newspapers joined in to give the matter wide publicity. If these words of our Lord mean anything, they mean that there will be no expectancy whatever in the hour of his coming.

Elsewhere, Jesus teaches that, "as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be . . . Watch therefore: for ye know not what hour your Lord doth come

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 25:38, 39, 42, 44). Again, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

There was wisdom in the mind of the minister of whom the story is told that he was in a meeting with his ministerial brethren once upon a time, and that they were discussing the possibility of the Lord coming that night. One said that he thought the Lord would not come that night because. . . . Another said he likewise thought the Lord would not come that night because. . . . One after another arose to likewise assert that he thought the Lord would not come that night

because. . . . Then arose the man with wisdom and said "But, my brethren, while I do not positively know, yet have a very good reason for believing that my Lord will come tonight. The Word of God says that Christ will come 'in such an hour as ye think not.' It seems to me that that hour is tonight."

One of the finest revelations of the heart of God toward sinful men in all the Bible is given us by Peter in the thirteenth chapter of his second epistle here. He first gives us to understand that "in the last days there shall come scoffers, saying, 'Where is the promise of his coming?'" Then, he tells us that when scoffers are scoffing thus, we are to remember that "one day is with the Lord as a thousand years, and a thousand years as one day." It is because of this statement from the pen of inspiration that we believe even as we have before said, that the seventh thousand year of time will be the great Sabbath of God on the earth,—the millenium. The weekly Sabbath is the sign. But, it is the next verse that we have the revelation of the heart of God.

Here we are asked to remember that, when scoffers mock at the delayed coming of the King to keep his promise to his disciples,—we are asked to remember that "The Lord is not slack concerning his promise as some men count slowness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Thus appears that the great God finds it hard to bring himself to the point where he will issue the final orders to his heavenly armies to ride forth to judgment and close this day of grace! Why? Simply because some are still unsaved who might come into the ark if only the floods of divine wrath should be stayed yet a few days.

A minister in my home town once told me that he d

Our Worship Program

MONDAY

THINGS TO REJOICE IN—1 Peter 1:1-9.

Pray that you may be daily rejoicing in the abounding grace of God and all the incomparable blessings which faith in him supplies.

TUESDAY

MARKS OF A CHRISTIAN—James 1:19-27.

Pray that in very truth you may lay aside all the filthiness of the flesh, and, receiving with meekness the engrafted word of God, you may be a doer of the Word and not a hearer only.

WEDNESDAY

MID-WEEK SERVICE—Use "Our Devotional" for your private and family worship. If you cannot attend the church prayer meeting, invite friends to join in worship in your home, reading the "devotional" article, reading the Scriptures in unison and asking a number to offer prayer.

THURSDAY

AN EXHORTATION TO GROWTH—1 Thess. 4:8-12.

Pray that you may never be satisfied with any attainment, but may ever press onward to the goal of every life which is Christ Jesus.

FRIDAY

THE CHRISTIAN'S HOPE—1 Thess. 4:13-18.

Pray that you may so live this life that when the Lord, in his own good time and way, comes to claim his own you may be among the rejoicing.

SATURDAY

PRECEPTS TO BE OBEYED.—2 Thess. 3:6-9.

Pray the Spirit of the Lord God may establish your heart in every good word and work; that you may rejoice in the will of God as you enjoy the love of God.

SUNDAY

ON THE LORD'S DAY—Spend more time than usual in meditation. Read the sermon to instruct you in the truth. If unable to attend church worship, invite friends and have a worship program in your home. Besides the sermon, read Matthew 25:31-46 and have singing and prayer.—G. S. B.

not want Jesus to come yet. We asked him, "Why?" He said, "for two very good reasons to me!" Pressing him to give his two reasons, he replied: "My two unsaved boys!" Ah! And here we find the apostle Peter setting forth that same father-love in the heart of God. Men scoff because Christ has not yet made good his promise to return. Know they not that the reason is that "God is not willing that any should perish, but that all should come to repentance?" Here, we have Peter giving one very good reason why Jesus did not come last Friday night! Had he done so, those precious souls who confessed Christ but yesterday would have eternally perished. Does it occur to you, my unsaved friend, that God may be delaying the coming of his Son yet a few days just for you?

However, let no man presume upon this goodness of God in delaying the return of his Son to judgment. For some day the end must be! Some day the hour must come when God shall arise and close the door of this day of grace. Therefore, the inspired voice in wisdom cries, "Now is the day of salvation! Now is the accepted time!" "Prepare to meet thy God!"

OUR DEVOTIONAL

Fruit and Chaff

By Arthur P. Petit

OUR SCRIPTURE

Bring forth fruits worthy of repentance, and begin not to say within ourselves, We have Abraham to our Father: for I say unto you that God is able of these stones to raise up children unto Abraham. And now also, the ax is laid unto the roots of the trees: every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with Fire; whose fan is in his hand and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff will he burn with fire unquenchable (Luke 3:8-17).

OUR MEDITATION

What a beautiful and picturesque, yet terrible setting forth of the coming of the Christ we have here in connection with one of the few recorded events in the life of John the Baptist. One day when John was baptizing in the Jordan, the multitudes came down to the river to observe and learn from this interesting and unique character clothed in camel's hair. Men and women from every walk of life were included in his immense audience. In the course of the day, as was his custom, John spoke to this crowd. "Oh, ye generation of vipers," he cried, and began his accusations. The people were touched and one by one, they asked what they must do to be saved. One by one John told them what they personally must do if they were to achieve eternal life. But when they queried and sought to identify him with the com-

ing Messiah, John took the liberty to warn them and also to tell them that he was not the Messiah.

For a moment we might visit the Jewish threshing floor in order to appreciate the beauty of the allegorical statement of John. It is late afternoon in Palestine and the tired oxen which have tread out the grain all day are resting. On the threshing floor, which in this case will consist of a large flat space trampled hard by long usage, men are working to care for the grain. One man picks up the threshed grain with a shovel and tosses it a little way into the air while another to whom John has compared our Savior, has a large fan in his hand and whenever his companion tosses a shovel of grain into the air, he waves his fan and the loose chaff is blown away while the heavier grain falls again to the floor where it is gathered up and prepared for use.

The analogy is obvious. When the Christ appears, he will destroy those who are worthless and not in accord with his will and those who live the Christ life will again fall back after the test and will be used.

One day as I watched a modern thresher separate the chaff from the grain, I thought of the analogy which Christ gave us. With what tender hands, the grain was measured and carried to the grainery while the chaff was crudely blown far away from the thresher where it would be out of the way.

How well can we learn our lesson from either. Where is the man or woman who wants to be the chaff of life to be blown about from place to place with no high and mighty use to which they can be put? In the social, economic or religious life, there are but two classes of people, the fruit and the chaff. The man who lives without plan or purpose can well be blown from the threshing floor of the world into utter oblivion and who will care? The economic retrograde whose money is hoarded and out of use of the masses is another who can well be obliterated. And so with the useless Christian. The day of religion for self alone is past. The Christian who thanks God he is saved and cares not for the social group, fling by eager to hear the wondrous story is life the chaff on the threshing floor. How easily he could be removed from the organization of Christ without hampering the work of Christ's Kingdom? How well can he be blown from Christ's threshing floor while the useful grain falls back to be used by the Master?

The thoughtful man will not choose to be the chaff of life when with a little earnest effort, they can be the fruit that brings forth an hundred fold. The serious man will choose the useful and helpful life in preference to the life of useless selfishness. May we all so live that when we are called to meet our Redeemer to make our final reports, we can truly say that we have used our talents as best we could. Then we shall receive the everlasting reward in preference to being cast into the fire of everlasting torment as is indicated by the fate of the chaff from the threshing floor.

OUR PRAYER

Our gracious, all-seeing Heavenly Father, we would thank thee for our opportunities of service to humanity and to thy cause. We would bring our expressions of gratitude for allowing us to choose to be the true fruits which are of use to all. Make us like the disciples of old who gave tireless service to their Master and never faltered in bearing the message of life to a dying humanity. Help us, Lord, to make the best of our opportunities to be the grain gathered from the threshing floor and to be of full use to our Lord by bearing one hundred fold. Help us to shun those items of life which go to make up the chaff and useless portions of humanity. And not only for ourselves, but for thy children everywhere, we would ask thy guidance in bringing forth fruit in thy name that they may all at last be brought home to thee and to thy everlasting reward which thou hast prepared for thy children. Keep us ever in thy fear and favor and we will give thee all the honor and the praise forever. Amen.

Ashland, Ohio.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for March 8)

Lesson Title—The Savior on the Cross.

Lesson Text—Luke 23:33-46.

Golden Text—"He that spared not his own Son, but delivered him up for us all. How shall he not also with him freely give us all things?" Romans 8:32.

Reference Passages—Matt. 27:32-61; Mark 15:21-47; Luke 23:26-32, 47-56; John 19:17-42.

Devotional Reading—Psalm 22:11-19.

Historical Background—The trials are over and Jesus, weary and faint, has finally come to the climactic experience of his life. On the "Via Dolorosa" he had fallen beneath the cross, but there was a strong man handy to help him even in that terrific task. Calvary is reached; the holes are made for the planting of the crosses and then the cruel thud of hammer blows on the spikes proclaim to the world that Jesus is nailed to the Cross and that his payment for the sins of men is made.

Central Theme—"This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners of whom I am chief." Paul.

"For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." Paul.

Lesson Outline:

1. Crucified Savior: vs. 33-34.
2. Taunting Spectators: vs. 35-38.
3. Repentant Sinner: vs. 39-43.
4. Perfected Salvation: vs. 44-46.

The Lesson

The Cross! An instrument of shame has at last claimed the Son of God. Prophecy after prophecy had centered on the fact that Israel's Messiah was to suffer and die for his people. Type and symbol throughout Israel's history had declared it. Now the prophecies are fulfilled; the type has met its antitype. "Satan's head has been bruised" (Gen. 3:15). Yet in the presence of the Cross Israel had turned away and entered upon that wilderness wandering far more terrible than the "great and terrible wilderness" she turned back into after Kadesh Barnea and its wrong choice. Twenty centuries have rolled around and Israel still shudders in the presence of that Cross—which to her is a stumbling block. The Blood! The Blood! Yes, his blood is on them and on their children, but, due to the hardness of their hearts, it has become the Blood of cursing rather than the Blood of blessing and pardon.

Jesus, on the Cross, not only made the supreme sacrifice, but he suffered the most ignominious death possible. Cursing and mockery were his requiem. Darkness and desolation were his portion. Why? Because he came to save sinners. How did he save them by dying on the Cross? Who can give a complete explanation for it? Who wants to? The fact that he died is enough. The great Dr. Dale of Birmingham, England said to his assistant pastor one day: "Give up troubling,

my friend, about how it was possible for God to forgive sins and tell them straight that Christ died for their sins. It is the fact that people want to know, and not your theory, nor mine, as to how it was possible or is possible."

Jesus' death on the Cross not only opened up the way to God by bridging the terrible chasm sin had made between God and man in the beginning, but the Cross is the "way to personality." The Cross spells nothing less than the fact that Jesus did "the Father's will at all costs." Here is the secret of personality for every Christian—the doing of God's will. Paul puts it, "Christ in you, the hope of glory." Is there not a gauge here by which to measure soul growth? What are we willing to pay for the heavenly convictions we claim to have? Would we be willing to let the Cross claim us? Suppose we knew we would have to die for the Heavenly Will, could we tread the way with firm step? In the presence of such a question as that I am silent. Up until this time I have found it mighty hard to live in the glory of that Cross, I don't know what it would be to die in the shadow of it. Yet is it saying too much to say—that a man is not really ready to live for a great cause until he is ready to die for it? That's the test of the Cross and it was because Jesus could stand that test that he has made the Cross a fashioning mold to personality.

The Cross is the judgment of this world. "The people stood beholding." Some were stolidly indifferent or ignorant of what was happening. Others were scoffing. The soldiers could gamble for a seamless robe, but seemed to care naught for the "robe of righteousness" the dying Christ could give them. The self righteous moralists could formally seek the God who was a little souled, little minded God of their own conceptions, but they wanted nothing like a crucified Christ in their

morals or religion. The dying thief could see something of hidden glory through his pain-stricken eyes and could cry out—"Lord, remember me"! The friends of Jesus could cluster round the foot of the Cross and suffer with him. Yes, Brethren, the crowd at the Cross that day furnishes but a cross section of crowds through the ages since men have stood beholding the Cross. Where do you belong in the group of watchers? "He that is not for me is against me," is the indictment of Jesus.

The repentant thief who died with Jesus bears an important place in the events of that fateful day. His was an "eleventh hour" repentance, but he received the promise. Since that moment "death bed repentances" have received their due amount of attention and glorious records have been written of great sinners who have passed into the Great Beyond with a shout of glory on their lips. The fact that Christ saves one even in the moment of death, however, is no reason for men taking that way out in preference to the surrendering of their life to him earlier. One has said, "One was saved on the Cross that none might despair, and only one that none might presume." To wait until the death rattle is in our throat before we surrender to Divine Love is much like "putting out a candle, and blowing the smoke into God's face."

"Today shalt thou be with me in Paradise." What a message for a dying man! and what a message for living ones! Today! Today! The minute hands on the face of God's clock point to the Eternal Present for us. Being with Jesus is not to be merely a future joy. The eternal life begins right now. What we do and say now—today—guarantees us the glory or misery of the future world. Paradise becomes then a state of being, and I can be in God's paradise now just by being with Jesus and having him with me. That is the word: "Today—with Me—in Paradise." Even Jesus has told us very little about the future, but his whole ministry did emphasize the immediate present. The world I now live

(Continued on page 11)

Eager for Sunday Schools in Hungary

The Hungarian Sunday School Association is an effective organization under the leadership of J. Victor, Secretary, of Budapest. This Association was brought into being when that country was visited by W. C. Pearce, L. H. D., Associate General Secretary of the World's Sunday School Association, about three years ago, and he met with them again last summer following the World's Sunday School Convention in Glasgow. Mr. Victor is constantly addressing mass meetings and groups of Sunday school leaders. Frequently a new Sunday school is organized, and the teachers must often be obtained from those who never attended a Sunday school. Following a recent instruction class Mr. Victor wrote concerning the teaching force, "Some of them were farmers, two were teachers at a secondary school,

and one was the chief officer of the political district. On Sunday, after the class teaching, I found all of them had done very well."

At Furta there was a festival on the occasion of new bells being placed in the spire. The old ones had been cast during the war. The pastor was anxious to raise the spiritual level of his congregation and combined this event with a conference on home mission work in which one of the chief subjects was the Sunday school. Just as the children gathered the new bells were rung for the first time. Here also a number of the young farmers were ready to join the school as teachers. At Miskols, the town of 999 boot-makers, as it is called, about 100 teachers gathered from the surrounding country to see the demonstration and learn what a Sunday school was like.

Sunday School Notes

(Continued from page 10)

in can be Paradise to me if I go into it with Jesus as my companion; and if I enter it that way why can't I help to make a bit of paradise wherever I happen to be? Suppose the "present evil world" is going to the howling dogs, it is the best world I know right now, and I am out of sympathy with that attitude which can with holy words and much show of piety consign everything to the Devil while the "holy ones" look for Paradise. If the economy of God tells me anything, this fact is clear: viz., if I can't appreciate the grandeur and glory of God's handiwork here how in the world will I be able to appreciate it

hereafter? Therefore the word for me is, "Today, thou shalt be with me in Paradise."

"Tetelestai! "It is finished," or rather "it has been finished." This Greek word is used by no one else in literature as it has been used by Jesus. The reason is that no one else was ever able to use it as he did. He died knowing that all that concerned him has been fulfilled. The Cross therefore, gives us the ideal of the complete life. As such the cross rightly becomes to the Christian,—"the wisdom of God and the power of God" for God is engaged in producing perfection in our lives. It should be our aim to strive to work in harmony with that Divine plan. There may be oftentimes that sense of miserable failure and loss in our experience, but if we

rightly apprehend the truth that "all things work together for good to them that love the Lord, to as many as are called according to his purpose," then apparent failure—as in Jesus' case—may become the most glorious kind of success. Our mortal lives will never be able to reach the place,—even in death,—when we can cry "Tetelestai!" but we can approximate the highest by living for God here and now.

In conclusion, then, the Christ on the Cross becomes the epitome of Divine love; the way to personality; the focal point of individual judgment; the mercy seat of forgiveness; the beacon light of divine promise; and the beckoning hand toward the glory of completeness in him.

J. A. GABBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Briefs

Minneapolis Endeavorers have originated the plan of having a soul-winning service flag—as a young person is won for Christ, they add a star to their flag.

"Better muddle through your difficulties than to become stranded."

"Call the devil by his right name and you will stampede the church."

"The dollar and the scholar sometimes make a rare acquaintance."

"Many a man settles up with old age before he settles up with his debtors."

"Many a man has to defend his doubts because they are his own children."

"Selfishness in the heart will lead a man to stab his best friend in the back."

"Talk about others, and you need not be surprised if they talk about you."

"White lies on mothers lips produce black ones on the lips of her children."

"Count your eggs but remember that the hatching will not increase the total."

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for March 8)

Being a Christian Every Day

Proverbs 3:6

Can you tell me just what a good boy or girl should do? Why do we call them good—and some others we know bad?

Yes, you may say to always obey your parents, to never tell an untruth, to go to Sunday school and church, are little acts which distinguish one for the title of good. And it is a truth that all these things help to mold character and make you the man and woman

A Prayer

By John P. Gillin

God Almighty, let me pray
Again for that which yesterday
Seemed necessary for today.
I prayed then that I might do
Some thing noble fine, and true;
I asked a little help from You.
You gave me chances more than one,
But the thing was left undone;
I passed them up to have some fun.
Weak and foolish, humanly.
Father, God, I'm only me
Having eyes that will not see.
Pray forgive me if you can,
Let me have a chance again
To really make myself a man.

2211 Chamberlain Avenue, Madison, Wis.

you wish some day to be. And so if you do all these things—I shall be glad.

But I want to tell you about some other characteristics which prove you are a little Christian in your words and deeds.

Jimmie, what do you have a tongue for? Just why do you suppose, God thought you needed one? To eat with, you say. Yes, anything else? To talk with. I guess that is true too, isn't it? But sometimes, when you don't want to be punished, or when you rather choose to play ball than to do an errand—what happens to that tongue of yours? It wiggles around nervously for a while, then it says, "Mother won't know the difference—so I'll just tell her I'm sick." And the first thing you know you have said something which you never can erase from your memory—and you feel uncomfortable around the heart. You know little unkind acts can be forgiven and brushed aside as unwillingly committed or accidents—but never can you take back one word you have spoken! Just think—never! And that is a terribly long time.

But of course our tongues, our hands, our feet and our entire body do only those things which we think of. A wise man once said—"That which we ought not to do, we should not

even think of doing." And I guess you know that is true. You would never be so inhuman as to tie a tin can to a dog's tail—if you had not thought of it first, would you? No, indeed. It is only after we have thought out something definite which we wish to do that we do them. No—I won't say that either. For sometimes people do rash things on impulse and the spur of the moment—which if they had taken time out to think, would never have been done. So the first two things we must learn to do, in order to be Christian—are to guard our tongues and to think only pure thoughts that can only bring happiness to ourselves and others.

Now, of course, I know you love your little friends, that you never get angry at them—that you never say mean and ugly words—remember!—so I must conclude that you are just little bundles of nerves wrapped up in a ball—with only one desire—to love people and to have them love you. Wouldn't you like to be that kind of a bundle? You bet, I would. For Jesus said we must love everybody, everybody—and that means the little boy or girl who breaks your kite—who steals your skates and who throws snowballs at you. Yes—for Jesus said we must love our enemies—and soon they will see we don't hate them and will love us in return.

Now, I wonder why we cannot practice all these little big things every day in the year, every year in our lives? Let's try it and see if, after we have practiced them awhile—we can't be as happy as the first robins of spring—which soon you shall see. For you know, the robin uses his throat and tongue to sing with—only—and his little heart just pounds with joy when he can come back in the spring and summer and make you happy. Yes, I believe we can learn a lesson from our little friend who never shirks his duty.

Daily Readings

M., Mar. 2. Christian tongue. Jas. 1:19-26.

T., Mar. 3. Christian deeds. Jas. 1:27.

W., Mar. 4. Christian thoughts. Phil. 4:8.

T., Mar. 5. Christian meekness. Matt. 5:5.

F., Mar. 6. Christian charity. Luke 12:33.

S., Mar. 7. Christian love. I Cor. 13:1-7.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

By C. F. Yoder

It is now ten days since we waved goodbye to the homeland and began our voyage of seven thousand miles to Argentina. The American Legion, on which we are traveling, is the fastest boat making this trip. It is dedicated to the American Legion and is modern in every way. We have everything that could be desired for cabins and the table, and thus far have had a very pleasant voyage. Every day bulletins are distributed containing the news items of the day, gathered by wireless.

There are many prominent people on board, but most of the passengers are of the worldly class. Mr. and Mrs. Rutt of the Mennonite Brethren are missionaries enroute to Argentina with us, and there is one minister, a Mr. Smith, who is going to the Pan American missionary conference to be held in Montevideo in March. He preached the first Sunday on board and I the second, but most of the passengers do not care for church services. They have moving pictures, dancing, card playing and other amusements to take up their time. What a reckoning some people will have when they give an account of their stewardship of influence.

We miss our daughters very much but are so glad to have Sister Nielsen with us. She is a good sailor and is already surprisingly proficient in Spanish. We should arrive in Rio de Janeiro day after tomorrow and in four days more in Buenos Aires. We crossed the equator on Sunday afternoon and the customary feast to Neptune was held during which the people crossing the line for the first time (most of them) were initiated by being thrown into the swimming pool.

We have now left the Northern Dipper behind and the sun is to the north of us. The Southern Cross flames out in its beauty in the southern sky and so I change the title to my letter. I have written of this constellation before and this time will quote a few lines from a book by Dr. Seiss on "The Gospel in the Stars." He says:

The Southern Cross

Strikingly enough, we here come upon a figure stationed in the darkest section of the heavens, in the lowest part of the sphere, a figure of the shameful instrument upon which the Savior died. Humboldt speaks with enthusiasm of this cross set in stars of the southern sky. He describes this cross as standing perpendicular at the moment when it passes the meridian. Up to that moment it leans one way and after that moment it begins to lean the other way. It is therefore a convenient and marked timepiece, which the people universally observe as such. How often do the people begin to say, "Midnight is past; the cross begins to bend."

Formerly the constellation was visible in our latitudes, but in the gradual shifting of the heavens it has long since sunk away to the southward. It was last seen in the latitude of Jerusalem about the time of our Lord's crucifixion. It consists of four bright stars placed in the form of a cross, and is by

far the most conspicuous star group in the southern heavens. Standing directly in the path of the second decan of Virgo, the virgin, the double natured seed of the woman, and connecting with Libra, the price of redemption, it takes the same place in the celestial symbology which the cross of Calvary holds in the Christian system.

He then goes on to show how that nearly all the ancient peoples had the sign of the cross and traditions of redemption to come

I slept and behold I dreamed a dream and saw a vision. A Congress of the Universe was being held on a star so far away as to be scarcely visible from the earth through our most powerful telescopes. Other delegates were gigantic Martians, quaint little Moonmen, pompous representatives of other planets and strange looking figures from unknown worlds.

The assembly—which consisted of some thousands of delegates—met in the open air beneath a vast dome of over-arching forestry. The debates were conducted in a strange language generally understood by most of those present but of which I caught the meaning only of occasional words. The Earth and its affairs seemed insignificant from that remote standpoint, and yet I was conscious of the fact that it was receiving a good deal of attention from the assembly. Now and again they pointed to the distant speck that I knew to be our world and looked at me with curious and questioning gaze. I felt embarrassed and uncomfortable.

One evening when I was taking a solitary stroll, I came upon two of the delegates sitting on a quiet hillside talking the strange language that I could with some difficulty comprehend. They were looking toward the Earth and, from what I caught of the conversation, were talking earnestly about it.

"Am I right," I asked, "in thinking that the Congress has been discussing the Earth and its affairs?"

"You are quite right," replied one of the men; "your world is an inscrutable mystery to all of us."

"In what respect?" I inquired.

"It is said," he explained, "that the Son of the Great God himself entered the life of your insignificant planet as a human being."

"That is true," I replied; and somehow that familiar fact seemed more amazing than it had ever before appeared.

"It is even said," continued my companion, "that there he did marvelous deeds of love, spoke wonderful words of truth, and that, in spite of all this, he was rejected, and laid down his life for the salvation of the men on your small planet."

"That is true," I replied. "I cannot explain it."

"But that," replied the spokesman, "is

through it, and connects it with similar traditions concerning the other signs of the zodiac in an argument to show that the statement in Genesis 1:14, that the heavenly bodies are for signs, indicates that God purposely formed the constellations to bear messages in symbols to the inhabitants of the universe.

Be that as it may it is certainly an easy thing to turn from the cross in the sky to the One who glorified the cross by his vicarious death, and made it a symbol of redemption. May Jesus keep us near the cross.

Rio Cuarto, Argentina.

What Is Your Answer?

not what seems most astonishing to us. It is said that, although the Son of the Great God died for the men of your planet nearly two thousand years ago and left as his parting command to his followers that they should tell all their fellowmen of his love and make known his way of life, with the promise of his power to help them—that nevertheless very few of your fellowmen on the Earth have as yet received his message. Is that really so?"

I felt extremely uncomfortable and could only say: "But very many of them have been told about it!"

"Perhaps a third of mankind know something of his coming," I replied, "but they are not all his followers."

"Perhaps," interposed one of my companions, "this Earth-delegate will explain the situation to the Congress tomorrow?"

Here I was confronted by the most appalling difficulty that I had ever known. A sacrifice of God himself for men, a promise of his power and a command to his followers—and yet the commission not carried out in nearly 2,000 years! How could I explain, to the satisfaction of the Congress, the situation that seemed so inexplicable to these representatives of other globes? I sat there, my face buried in my hand, battling my way through a surge of stormy thoughts. But the more I thought, the more impossible it seemed to

With a shudder, I awoke and behold, it was a dream. But the question remains unanswered.

Reader, if you were asked to explain the situation to delegates from another planet, what would your answer be?

Obedience to God's law of the tithe adds to our personal happiness, our spiritual and temporal prosperity, and the building up and stabilizing of our Christian character as does no other habit in our lives. The only possible method by which we laymen can bring our religion into practical use to ourselves and others every working hour of our daily lives is by obedience to the law of the tithe which was instituted for the benefit of the tithers themselves.—Thomas Kane.

NEWS FROM THE FIELD

DOINGS AT DAYTON

The forward look of our former communication has resulted in history as largely forecasted in October, last. The First Brethren church of Dayton, Ohio, under her leadership by its aggressive pastor, Dr. Wm. Spencer Bell, and his aides with Attorney Orion E. Bowman as Superintendent of the Church Bible School is visibly marching forward.

The Love-Feast of December 7th was a very refreshing occasion with a record attendance. The White Gift service on Wednesday evening of December 24th, was largely attended and enjoyed with special music on the Pipe Organ by Mr. Rob. T. E. Kline, organist, and the evidence of 44 large baskets of Christmas cheer for the needy, with \$150 in cash for the National Sunday School Association showed the interest of the church school; the decorations, talks and all was truly fitting for Christmas.

The closing Sunday of the year, December 28th, was a very inspiring and helpful day, and we quote from the church calendar the words of our pastor: "We Stand on the Border of the New Year Today: As a church we have much to rejoice for. 1924 is the 'high water' mark of all the years of our history. As we face 1925 it is with faith and hope and every reason to expect even greater things than in the past. We bring you the New Year's greeting and our wish is found in the following wonderful prayer of the Apostle Paul—'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by might by his Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and height, and to know the love of Christ, which passeth knowledge that ye might be filled with all the fullness of God' (Eph. 3:14-19)."

At the evening hour a Teacher Training Commencement was held in honor of the nine graduates of the class taught by Prof. G. W. Brumbaugh, which now gives the school 54 Teacher Training graduates. The Class Address was given on the topic, "Getting Ready for Tomorrow" by Mr. Hermon Eldredge, Field Secretary of the Christian church, very inspiring and helpful to all.

The closing weeks of December were very busy ones for the active membership and district superintendents of the congregation in the preparation by community home prayer meetings for the opening of the evangelistic campaign by Dr. and Mrs. Elmer C. Miller of South Bend, Indiana, Sunday, January fourth. The great benefit resulting from the campaign of the Millers a year ago to the congregation, made a glad welcome for their return for another engagement with this church. The unusual crowds from the very beginning of the campaign was a guarantee for the success of the meetings, with overflow on Saturday and Sunday evenings. Mrs. Miller and Miss

Emma Aboud spoke to overflow crowds in the Annex Auditoriums. Dr. and Mrs. Miller were never more at their best, and the music was supervised by Prof. O. E. Gebhardt, director of the choruses and Mr. Robert Earl Kline, at the organ supplemented at stated times with the Rodeheaver Male Singers, which gave special inspirational help to the meetings. Over 190 came forward in the three weeks of the continued services. Closing on Monday night with a jubilee service, to the surprise of every one, 15 made the good start which resulted in great rejoicing, and we left the church in a snow storm after eleven o'clock, and started the Millers home at midnight, sorry to have them leave so soon. To this date over 100 have united with the congregation in fellowship, with many more anticipated, and baptism is administered three and four times a week. May God bless the Millers, and all the earnest workers as well as the lambs of the fold. Continue to pray for us at First Brethren at Dayton.

WILLIAM C. TEETER,
Corresponding Secretary.

THE JOHNSTOWN REVIVAL

The Johnstown revival is now a matter of history with that church. "The numbering of the people," forbidden by Moses and the sin of David, we will leave to Brother Ashman! We just want to say through the columns of The Evangelist that it was one of the most refreshing seasons of spiritual blessing that we have ever passed through. If our work there proved a blessing to the Brethren, no less did it prove a blessing to us.

First of all, we want to say here that we never spoke in a more handsome auditorium than that of The First Brethren church of Johnstown. It is beautiful, restful, worshipful. The acoustics are absolutely perfect. It was built with this in view, and was accomplished. We congratulate them, and rejoice with them. Moreover, no mortgage hangs over this building like a pall. Every dollar is provided for.

We have heard it said that you cannot have good congregational singing with a pipe-organ. Well, we believed that until we went to Johnstown. We believe it no longer. If you cannot be convinced that that idea is an error, make a visit some time to the Johnstown church. And what an organist they do have in Miss Effie Goughnour! A church may dig up the wherewith for a fine pipe-organ, such as this church surely has, but to dig up an Effie Goughnour to play it would be a harder task. And, a loyal choir is no small part of the musical program there. The baptismal scene in that beautiful baptistry, when the lights are low, and the great organ softly whispering, "Shall we meet beyond the river," is a scene that will live in memory.

Brother Ashman is to be congratulated in having back of him a band of young men and women who know how to do personal work, and who know how to pray. The number of them in a church of that size ought to be increased, but nevertheless those that he has

are of the sort that would make the heart of any pastor glad.

This is the first evangelistic campaign we have ever passed through with Brother Ashman as pastor of the church. Our work with him must ever remain one of the fondest memories of life. It was an absolute joy to be in his home with his fine family of children, with his loyal help-meet, and to work at his side. Brother Ashman knows well the sort of support and encouragement an evangelist appreciates, and gave it to us without stint or limit. It was the best advertised meeting we ever held. And while visible results were not so great as in some others, yet, the results when viewed from the standpoint of the number of unconverted people who could be persuaded to attend the meeting, was gratifying. Brother Ashman is the sort of a pastor who keeps his field pretty well gleaned; and, man has to "go some" if he has numbers in view.

We realized this before we were there many days, and we made the quickening of the spiritual life of the church one of the principal goals of the meeting. Brother Ashman certainly is to be congratulated in what he has accomplished along these lines since in Johnstown. We gave him every assistance at this point we could. He said over and over to me while there: "Brother Bauman, the trouble in Johnstown is not an apostasy in doctrine so much as an apostasy in life!" And, we believe he was right. One thing sure, on the whole, the preachers of Johnstown are not caught in the drift into apostasy in doctrine as they are on the Pacific Coast.

One happy part of our visit to Johnstown was our fellowship in the homes of Brother and Sister Jones, of the Conemaugh church; and, of Brother and Sister Wood, of the Morrellville church. There are three loyal Brethren pastors in Johnstown, and we know that the faith so dear to us all will not suffer while these good men remain on the job.

We almost forgot to mention that on the last night of the meeting, at the close of the last service, the young men's class and the young women's class of the Sunday school presented us with a pocket book with a clean new ten dollar bill in it, which we appreciated very much as a token of their love and esteem. The Brotherhood of Alexander Mack put themselves back of a social hour (or two) at the close of the last service, serving a real supper and refreshments that made the body rejoice. Neither body, soul, nor spirit, was neglected in that meeting. It was after the clock struck the midnight hour that we reluctantly left the church. Four weeks of service there had endeared to us more than ever a people who became dear to us sixteen years before in a former meeting held when Brother W. S. Bell was pastor.

We are now engaged in a revival with Brother Allen Wheatcroft, pastor of the Third Brethren church of Philadelphia. Our address while here is 3502 North Water Street, Philadelphia, Pennsylvania. We were to have held this meeting in the new church. But the

church is not yet completed. There have been some difficulties, but these seem to be out of the way now, and a few weeks more and this church will be housed in one of the best homes in the brotherhood. We are very sorry it could not be completed before our arrival, for we fear we shall be greatly handicapped for room in the present building. It looks that way now. Not much can be done if the sinners we seek to reach cannot get into the building. They can hardly get their Sunday school into the building they now have.

Brethren, pray for us.

LOUIS S. BAUMAN.

MULVANE, KANSAS, AFTER EIGHTEEN YEARS

Having served as pastor of this charge for nine years and after an absence of about eighteen years, it was my privilege to return for a three weeks' revival which was highly enjoyed by the writer. The visible results of the campaign were not what we had expected, and worked for, but I have learned long ago, when I do my best to meekly submit results to HIM whom we serve. I leave that part of the report for the pastor to make. Rev. Thomas F. Howell is the pastor and I found in him a true yokefellow and greatly enjoyed working with him and also being entertained in his comfortable home. Brother and Sister Howell certainly made my stay a pleasant one, and it made me sad to say goodbye.

Brother Howell and his good wife have done a fine piece of work at Bethel and I hope that good success may continue indefinitely. They have succeeded in reviving the work at Bethel and I hope that good success may continue indefinitely. They have succeeded in reviving the work to wonderful proportions until, as I sense the outlook, it is the brightest ever. A splendid Bible school which now taxes the capacity of their edifice, a Woman's Missionary Society doing fine work and a Christian Endeavor Society that "need-eth not to be ashamed" in any community. Bethel is a rural church five miles from town, and with every essential for becoming a strong community center for Brethrenism.

The farmers in this section have been hard hit, for three years by crop failure, and with low prices for their products and high prices for what they have to buy, but with a few crops like they had last year they will again be on their feet. When farmers have to buy feed at a high price or sell stock at a low price, there is a kind of depreciation of farm life. I am still convinced that this church is properly located and the people of the community not only want, and need the church there but they want to see it grow and more room will be the need in the not far off future.

So I want to say to the brotherhood, that Bethel is on the map and the good Brethren stock is not being affected by "race suicide." I wish this might be said of all communities. It was very interesting to me to meet those who were small children when I left there, now to see them heads of families. To the Bethel people I want to say I cherish the memory of those three weeks laboring with you. Henry Ford made it possible for me to run down to South Haven and shake hands

with a goodly number of Brethren and friends there.

Also had the privilege of making a brief visit at Fort Scott, preaching twice and attended a business meeting on my way to Mulvane and preaching Tuesday and Wednesday evenings on my way home. I found the people of that mission church zealous in faith and anxious to go forward in the name of Christ to greater things and gave them encouragement which they received with appreciation. I was rejoined to meet so many old friends and to again point them to "the Lamb of God that taketh away the sin of the world." Fort Scott is a good field for Brethrenism, it is my home town, (if I have any), the location is ideal and there is faith there that can never be shaken. This pulpit is now vacant and the present need is a suitable man to shepherd the flock. The district mission Board is endeavoring to assist the mission in supplying that need. Please remember these points at the throne of Grace.

L. G. WOOD.

BETHEL CHURCH, BERNE, INDIANA

We do not make very much noise of the work which we are doing, but we are interested and concerned in the work nevertheless. Last month we had Louis S. Bauman with us for a week. He gave us a full week of interesting and helpful variety of sermons. Some of the subjects were wholly Bible study topics and some were evangelistic themes. If you have ever had the pleasure of hearing Rev. Bauman, you certainly know how we felt as the closing sermon came. However, he has promised to come back this way again and then he will be with us two or three days again. Rev. John Parr is our minister. He gives us two messages a week from the Holy Bible and not from the tongues of the modernists and world reformers.

We have a good attendance, averaging about 100 in our Sunday school work. Our school has eleven classes. On February 15th, our township had a convention of the Sunday schools at our church. Our Sunday evening sermon is preceded by the Christian Endeavor work. Our society is composed of old and young people which has a tendency to make the service more uplifting and a greater illuminator to our community. And last but not least is the mid-week prayer meeting, which is sometimes called the lungs of an active church.

CLARK SIPE.

LOUISVILLE, OHIO

I believe that the readers of The Evangelist will be interested in hearing of the work that is being done here in the Louisville church, and as their new secretary, submit the following report:

On January 1st, we closed a very successful year. The finance, the interest and attendance have been one of the best, we believe, in the history of our church.

We completed the new parsonage last fall which, we may say, is practically paid for, considering that the loan that was made, amounting to approximately \$1,200, has been covered by personal notes and pledges. The parsonage was built at a cost of over \$5,000, and consists of eight rooms and bath, with all

modern conveniences. Plans are now under discussion for remodeling the church, which will modernize our Sunday school department. Last Saturday evening, the ladies of the church served a chicken supper down town, the proceeds of which will be used toward this purpose.

Our pastor, who has been serving us faithfully for the past two years, and who, in addition to his pastoral duties has been supervising the music in the public schools of this city and township, was recalled the first of the year, with a substantial increase in salary, with the understanding that he discontinue his work in the schools and devote his entire time to the work of the church. He has decided, however, not to consider the offer, though he has agreed to remain until June 1st.

The church has made very marked progress in the manner of conducting their business affairs during Rev. Byers' ministry with us. One thing was a change of organization in which a moderator was elected to preside at all Board and Business meetings, thus permitting the pastor to remain neutral on all matters of business, should he see fit to do so. Another very important accomplishment was the framing and adoption of a Church Constitution and By-laws.

We are at present in the midst of a two weeks' revival, being conducted by our pastor. We are hoping, working and praying that these meetings will be of real spiritual benefit to this entire community.

Rev. Byers' strong religious convictions, his pleasing personality and fine Christian spirit have won for him a large circle of friends in and about Louisville, and it is with reluctance that we are letting him go. Our prayers will go with him into his new field of labor, wherever his new connection may be.

I. F. BRATTEN, Secretary.

MT. PLEASANT, PENNSYLVANIA

A live letter from a dead church

We know you have all read the recent reports given in "The Brethren Evangelist" by our pastor, W. A. Crofford, and our evangelist, A. E. Thomas, but we feel there is still more to be said, for little old Mt. Pleasant.

D. L. Moody in teaching students for the ministry said that some of them got restless at the end of three weeks. He told them it took God three generations to build a tree, but only three weeks to make a squash. We aim to be trees, rooted and grounded, in the faith of our Lord, and Savior, Jesus Christ.

For we through the Spirit wait for the hope of righteousness by faith. Galatians 5:5.

Instead of being dead, we were waiting and praying for the manifestation of the Spirit, and thank God, he gave us the victory, and we "are happy on the way."

The recent revival held by Brother A. E. Thomas was the best ever held in the Mt. Pleasant church, both spiritually and in the number of conversions. We had the loyal support of most of the other churches in town, in the way of attendance, singing and prayers, the three Camlin brothers of Scottsdale, Pennsylvania, were wonderful in their singing and leading the music.

Our good Brother Crofford said that had not

some sowing been done, another could not have reaped the harvest. Galatians 6:7 tells us that what a man soweth, that shall he also reap. Brother Crofford has been "sowing" for twelve years, and it has just reaped ("ripped"). Praise the Lord for the "ripping" power, that caused so many to tear away from their sins and confess Christ.

As usual when it came to paying the bill, we went right over the top with flying colors.

We ask the prayers of the brotherhood in our behalf, that we may stand fast in the faith, and continue to grow, both spiritually and in numbers.

GEO. KING, Spiritual Life Director.

THORNLEY STOUT, Stewardship and Tithing.

REPORT OF HOME MISSION RECEIPTS DURING JANUARY

| | General Fund |
|---------------------------------------|--------------|
| Mrs. P. A. Early, Nappanee, Ind., M. | \$ 5.00 |
| Br. Ch. & S. S., Maurertown, Va., .. | 80.56 |
| Br. Ch., Canton, Ohio, Misc., | 67.50 |
| Frank Lindower, | 10.00 |
| Harry Bechtel, | 5.00 |
| Wm. Zellars, | 5.00 |
| F. C. Vanator, | 5.00 |
| F. E. Clapper, | 5.00 |
| Mrs. J. A. Guiley, | 5.00 |
| J. J. Hang, | 5.00 |
| H. H. Herbruck, | 5.00 |
| Vina Snyder, | 15.00 |
| Frank Smith, | 5.00 |
| Glady's Spice, | 5.00 |
| Mrs. F. Sutton, | 5.00 |
| Inez Summers, | 5.00 |
| Total, | \$152.50 |
| Br. Ch., Falls City, Neb., Misc., .. | 32.25 |
| Guy Lichty, | 6.80 |
| B. F. Slagle, | 5.00 |
| J. G. Dodds, | 5.00 |
| Mr. & Mrs. E. M. Kimmel, | 5.00 |
| Mr. & Mrs. F. S. Lichty, | 5.00 |
| J. S. C. Spickerman, | 5.00 |
| E. A. Maust, | 10.00 |
| A. B. Cover, | 5.00 |
| Mrs. Anne Lichty, | 5.00 |
| Marie Lichty, | 5.00 |
| Total, | \$ 134.05 |
| Br. Ch., Washington, D. C. (Add.), .. | 5.00 |
| Br. Ch. McKee, Pa., Misc., | 25.00 |
| W. M. S., | 10.00 |
| W. W. Wertman, | 5.00 |
| W. S. Wineland, | 5.00 |
| S. R. Campbell, | 5.00 |
| Total, | 50.00 |
| Br. Ch., Lathrop, Cal., Misc., | 32.00 |
| John Coykendall, | 10.00 |
| Wm. Ryhner, | 8.00 |
| Total, | 50.00 |
| Br. Ch., Harrisonburg, Va., Misc., .. | 34.00 |
| Mrs. J. M. Bowman, | 5.00 |
| J. M. Bowman, | 5.00 |
| Total, | \$ 44.00 |
| Br. Ch., Whittier, Cal., Misc., | 14.25 |
| Alice Akers, | 5.00 |
| Roland Akers, | 5.00 |
| Marion Coffman, | 5.00 |
| E. L. Culp, | 10.00 |
| Mrs. E. L. Culp, | 5.00 |
| George Flory, | 5.00 |
| Mrs. Geo. Flory, | 5.00 |
| Jeff Henderson, | 5.00 |
| Junior Dept. S. S., | 5.00 |
| Gus McKee, | 25.00 |
| Amelia McKee, | 25.00 |
| A. V. Kimmell, | 5.00 |
| C. S. Kreiter, | 5.00 |
| Cora Palmer, | 5.00 |
| Mary E. Ramsy, | 5.00 |
| Mr. & Mrs. J. W. Routledge, | 5.00 |
| Mrs. J. N. Waer, | 5.00 |
| A. D. Warne, | 5.00 |
| Total, | \$ 209.25 |
| Mrs. R. Boring, Thornville, O., | \$ 2.50 |

| | |
|--|-----------|
| Mr. & Mrs. P. C. Studebaker, Edwardsville, Ill., | 5.00 |
| Br. Ch., Waynesboro, Pa., Misc., | 50.81 |
| A Friend, | 10.00 |
| J. P. Horlacher, | 5.00 |
| Mrs. V. R. Koontz, | 5.00 |
| Dessie M. Hollinger, | 5.00 |
| Mrs. C. D. Snider, | 5.00 |
| C. E. Society, | 5.00 |
| J. E. Cordell, | 5.00 |
| Philathea Bible Class, | 5.00 |
| Men's Bible Class, | 5.00 |
| C. D. Sheeley, | 5.00 |
| Total, | \$ 130.56 |
| Br. Ch. (Calvary) Pittstown, N. J., .. | 22.00 |
| Mrs. Jessie Good, Sturgis, Mich., M. | 7.00 |
| Br. Ch., Pittsburgh, Pa., | 150.00 |
| Br. Ch., Falls City, Neb. (Add.), | .50 |
| Florence Cleaver, | 25.00 |
| Br. Ch., Summit Mills, Pa., | 14.50 |
| Mr. & Mrs. W. O. Ringler, Somerset, Pa., | 3.00 |
| V. H. Armstutz, Smithville, Ohio, ... | 4.75 |
| Br. Ch., Eau Claire, Wis., | 4.50 |
| Br. Ch., Muncie, Ind., | 61.75 |
| Rosalie Garrett, | 5.00 |
| Fred Kennedy, | 5.00 |
| Curtis Cruca, | 5.00 |
| Elizabeth Cruca, | 5.00 |
| Edna Garrett, | 5.00 |
| Flora Yoe, | 5.00 |
| Mr. and Mrs. A. R. Baer, | 5.00 |
| Total, | 70.00 |
| Br. Ch. (First) Johnstown, Pa., Misc., | 100.00 |
| Loyal Women's Bible Class, | 25.00 |
| Mr. & Mrs. J. K. Bole, | 5.00 |
| Mrs. Berwyn Evans, | 2.50 |
| Benjamin Goughnour, | 20.00 |
| Lottie Heilman, | 2.50 |
| Mr. & Mrs. J. B. Holsinger, | 5.00 |
| Mr. & Mrs. H. D. Ringler, | 3.00 |
| Lucy Ripple, | 5.00 |
| Mary A. Replogle, | 5.00 |
| Mr. & Mrs. S. D. Struckman, | 5.00 |
| Mr. & Mrs. Robert Sigg, | 5.00 |
| Mr. & Mrs. Albert Trent, | 5.00 |
| Total, | \$ 195.40 |
| Br. Ch., Hagerstown, Md., Misc., .. | 29.57 |
| Junior Dept. S. S., | 50.00 |
| Primary Dept. S. S., | 35.00 |
| Men's Bible Class, | 50.60 |
| Willing Church Workers' Class, M. | 27.39 |
| Loyal Circle Bible Class, | 26.52 |
| W. G. Barnheisel & Family, | 32.00 |
| N. E. Fahrney, | 5.00 |
| C. Frank Myers, | 5.00 |
| David Schindel, | 5.00 |
| J. I. Hereter, | 5.00 |
| Ellia Bovey, | 5.00 |
| H. M. Musselman, | 5.00 |
| Alice C. Schindel, | 5.00 |
| Rev. & Mrs. J. M. Tombaugh, | 5.00 |
| F. N. Fahrney, | 5.00 |
| Marie Rohrer, | 5.00 |
| M. B. Ridenour, | 5.00 |
| Mrs. F. S. Lowman, | 5.00 |
| Della Cross, | 5.00 |
| Rev. & Mrs. G. C. Carpenter, | 5.00 |
| Mrs. W. H. Beachley, | 5.00 |
| Ethel Lehman, | 5.00 |
| H. C. Keplinger, | 5.00 |
| A. Roy Sprecher, | 5.00 |
| L. A. Sponseller, | 5.00 |
| Total, | \$ 309.58 |
| Br. Ch. (2nd), Los Angeles, Cal., ... | 42.20 |
| Br. Ch., Des Moines, Iowa, Misc., ... | 6.00 |
| G. T. Ronk, | 5.00 |
| Total, | 11.00 |
| Br. Ch., Denver, Ind., | 10.55 |
| Br. Ch., Sunnyside, Wash., | 68.35 |
| Total, | \$ 70.85 |
| Br. Ch., Mansfield, Ohio, | 6.00 |
| G. W. Riddle, Racket, W. Va., | 5.00 |
| N. D. Wright, Racket, W. Va., | 5.00 |
| Susie Anderson, New Lebanon, O., M. | 5.00 |

(To be continued.)

"The cure of feeble faith is alone to be found in the invigoration of our whole spiritual life by intercourse with God."

THE DIVINE WEAVER

By Miss Nonnie M. Cuff

Behind my life the weaver stands and works his wondrous will
I leave it in his alwise hands, and trust his perfect skill;
Should mystery enshroud his plan, and my short sight or dim,
I will not try the whole to scan, but leave each thread to him.
Not till the loom is silent, and the shuttles cease to fly,
Shall God unfold the pattern and explain the reasons why.
The dark threads were as needful in the Master's skillful hand
As the threads of gold and silver in the pattern which he planned.

FURTHER RADIOGRAMS IN EVANGELISM

The readers of the Evangelist I am sure will rejoice in hearing the news of a great awakening in the form of a revival just closed in Listie, Pennsylvania.

Ever since we have started out this year we think of how the Lord surely gave us of the riches of his Grace in Christ Jesus. Each time it seemed to overflow to the limit. But because it is unlimited and gracious we are still reporting the greatest meeting of the year. Word comes to us that Mt. Pleasant still is feeling the evidences of the Holy Spirit's power. The waters of baptism are being troubled and Pastor Crofford is seeing people coming under the power of God. There are now fifty-four confessions there. Praise his Name forever.

Now about Listie. Our meetings closed on Sunday evening, February 15, after three intensive weeks of evangelism. Brother Baker, who is the pastor, lives in Johnstown and works in the Cambria Steel Company and goes there every two weeks to break the bread of life to these people. He could only be with us on Sundays and because of the illness of his wife the time we spent together was very little. But the little group of people here was not to be denied. A finer lot of people you will not find anywhere. They are a hard working class, chiefly miners, big hearted and liberal. The attendance at the meetings was great and the interest all that could be desired. Soon the building was too small to take care of the people who came, many people going home because of the crowded conditions. The net results were 105 confessing the Lord as Savior and Master. Happy? Well I should say! After three hard services on the closing day we rejoiced to see the people working their way through the crowd to the front to accept the Lord, until 28 in all came. Husbands came to join their wives and wives came to join their husbands. Families were united in the blessed faith. Also the church had been hindered by internal strife. This was healed over and now through the Grace of God a united front will be taken by this people against sin and wickedness. It was the greatest single church victory we have ever enjoyed. Brother Baker and myself have already baptized around forty and there is a large number ready to receive the rites when Pastor Baker returns to preach later. Some

will go to other churches. Some who were entirely lost to the church are back on the job. Such a revival as this is certainly a real visitation of God upon the people.

The music was well handled by Mrs. Corlie of Johnstown, Pennsylvania, a member of the Church of the Brethren. She is very efficient and well able to do such work. Another feature was the childrens' choir which we organized at the beginning. Bright little tots they were and how they did sing the praises of him who while here upon earth did take the little children in his arms and blessed them. Att. Pleasant came in delegations. Some friends came from Scottdale, and some from Johnstown. Such spiritual visitors are a joy to any that love the Lord. Come again, Brethren. Other things could be mentioned but my article must not be too long.

However, I do want to take this opportunity to say that the Evangelistic and Bible Study league is to be congratulated in making such meetings as these possible. It aims to go into needy fields such as this, sending its gospel of loyalty to Christ and the Book. We too, felt honored in being able to work for them at this place. But listen, dear readers, Listie church, blessed wonderfully by God, sends to the league a splendid offering, the best yet for the time we were there, which out of the fullness of their hearts they gave. They are not rich but gave because they were thankful.

In closing, the evangelist who writes this article feels that he too has many things to be thankful for. Pennsylvania knows how to take care of us and they did. They did all they could to keep the health of the preacher in great shape so that he could do his best. Also they remembered the folks at home, who who are keeping the home fires burning. The many letters and gifts sent to Mrs. Thomas and Doreas June by friends whom they do not know personally certainly helps them to do their part in making the work successful.

We are at home for a few days. Then we blaze a trail for the Middle West again, and by the time you read these lines we will be in Kansas, if the Lord tarries.

We begin next Sunday, the 22nd at McLouth, Kansas, a single church meeting, then we move to Norcatu, Kansas, where we will hold a union meeting in the town. We will be assisted here by a choir director, Mr. Walter Camlin, who will cast his lot with me and together we will work when the opportunity presents itself. After a short Pre-Easter meeting at Partis, Kansas, will wind up our western visit.

Pray for us while out there, and don't forget to pray for the Little church at Listie that God may help them to bear the great responsibility of caring for those committed to them.

A. E. THOMAS.

PENSIONS FOR MINISTERS

In a little incident, which appears in a contemporary, many will recognize a familiar picture. It is that of the old minister who, after giving all of the best years of his life to the work, is at last dropped as of no more use for active service, and—utterly unprovided for.

The old preacher had served his church exactly forty-six years. There had been days in

the early past of his pastorate when other churches had urgently beckoned to him, but he had been unwilling to leave the people to whom he was devotedly attached. And his work had been efficient to the very end. Most of the members had known no other pastor. He had buried the dead, had said the words which established new homes, had been the friend of the boys and remained their friend when they had grown into manhood and had taken the places left vacant by their fathers. But now the end has come. Conscientiously the old man, now seventy-five, had laid down the burden.

A friend remarked to him: "Now that you have retired, of course provision of some kind has been made for your old age?"

"No, I can't say that there has," said the old minister slowly. "Somehow I have not been able to save any money."

"And we all know the reason why," laughed the other, who was a railroad conductor. "Everybody in trouble came first of all to you. Now, honestly, did you ever turn any one away empty handed?"

"I cannot just say as to that," stammered the old man.

"Well, I can; but what I want to know is, hasn't the church or denomination made any provision for you now that you must give up active work?"

The old man shook his head and did not speak.

"That's a shame! That's a disgrace!" said the conductor. "I have been with this road only twenty-three years, and next November I shall retire, and the company will pay me a pension as long as I live."

"And I am glad," said the old man.

"So am I—for myself; but what I cannot understand is why the Christian church, whose members sometimes find a great deal of fault with the railroads because they think they are not altogether fair in their dealings, should fall so far behind the despised corporation in dealing with the men who have served it faithfully. Do you know, dominie? Can you explain it?"

The old minister shook his head as he said slowly. "Perhaps they have not thought of it in that way."

Better salaries while they are serving and pensions when too old to serve—for this The Expositor stands and has stood from the day of its founding.—Selected by J. L. Kimmel, Treasurer Superannuated Ministers' Fund.

A VISIT TO A DOG KENNEL

Yes, I am interested in hunting; I like a good dog. O, you have several fine dogs!

You prefer the pointer? Well, he is generally a bit more rapid, takes a wider range, and covers the field quicker, most hunters think. By the way, here is a pretty kennel; you must have your most valuable dog in this one. O, there he is! How fat and sleek and fine he looks! No good for hunting! Too old; don't use him at all. That's interesting and pathetic as well. May I just make a note of what you have said? I shall need it. Slowly now, and I will write it down.

You got him when he was young; you used him six years, which is about the number of

years that a dog remains active, alert, and pleasant to hunt with. He served you well, went through the weeds and briars, over fences and ravines, found the birds and pointed them. When you shot, he brought the dead birds to your feet, faithful and dutiful. Now he is too old to hunt; you have given him the best house in the kennel yard and provided him the best food. You have him bathed and groomed as if he were your most active dog; you are going to treat him thus till he dies, just because you appreciate his past services. Thank you, that's fine. You desire to give some directions about the dogs. Certainly. Just leave me here with this fine, old dog until you return.

Well, my fine dog, we are here alone—an old dog and an old Methodist preacher. You have served your day, and I have served mine. I, too, my good dog, started when I was young; I have gone over the rough places, have had many a scratch and scar. I have come to the close of many a day like yourself—tired and hungry. We are both done with our active work. You have such a comfortable house; your food and keep is sure; the one whom you have served appreciated your past services. I do not envy you, my good dog—you deserve all this—but somehow I can't keep the tears back. I do not wish to be a dog, but somehow I wish—

Back, tears! Here comes the owner of the dog kennel.

Ready to go, eh? Let me pat the old dog on the head. Good-bye, old dog. Somehow my visit to you has made me sad.—Dr. George R. Stuart.

THE TIE THAT BINDS

CASKEY-HARTZLER—Mr. Vernon H. Caskey of Orrville and Miss Mary Gail Hartzler of Sterling, Ohio, were united in marriage at the home of the undersigned in Mansfield, on November 25, 1924. The bride is the daughter of Mr. and Mrs. H. J. Hartzler of Sterling. The groom is the son of Mr. and Mrs. Andrew Caskey of Orrville. Both are members of the Smithville-Sterling congregation. May God richly bless them with many happy days. Ceremony by the writer.

R. D. BARNARD.

MITTERLING-CROUCH—At the home of the bride, on the evening of December 20th, in the presence of near relatives, Mrs. Sarah Mitterling and Mr. R. S. Crouch were united in marriage. After the ceremony a delightful dinner was served. Mrs. Mitterling is a loyal, faithful member of the South Bend Brethren church, and she and her husband have the best wishes of many friends. They will reside on a farm near Warsaw, Indiana. The marriage service was performed by the undersigned.

W. H. BEACHLER.

MORE-WEYBRIGHT—At the home of the bride, at noon January 4th, in the presence of a large concourse of friends, Miss Oneta More and Mr. Cleo Weybright were joined in marriage, the double ring ceremony being used. Both parties have lived in South Bend and will continue their residence here. The bride is a member of the South Bend Brethren church, and both are highly respected and deserving young people, and the good wishes of a large circle of friends go with them. Following the marriage a sumptuous dinner was served. The undersigned performed this service.

WM. H. BEACHLER.

COLLINS-JONES—Mr. Oris Collins and Miss Viola F. Jones, both of near Oakville, Indiana, were united in marriage at the bride's home on December 24, 1924. The bride is a daughter of Mrs. Molly Jones and a faithful member of the Oakville Brethren church.

These young people plan to make their future home on the farm with the bride's mother. The best wishes of their many friends go with them for a long, happy and useful life. May God's blessing abide in them. Ceremony by the writer.

S. LOWMAN.

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Seven Reasons **For a Family Altar**

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.
2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.
3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A Family Altar in your home will sweeten your home life, dissolve misunderstandings and relieve friction.
5. A Family Altar in your home will largely determine the eternal salvation of your children.
6. A Family Altar in your home will assist the work of your Pastor and stimulate the life of your Church.
7. A Family Altar in your home will be an example to the other homes for a richer life of service and devotion to God.

—Laymen's League.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Rebuilding the Family Altar—Are We Seriously Trying?

The breakdown of the family altar is universal, and is as widely admitted. There is no disagreement as to the fact. Ministers and laymen alike know all too well that the home in which divine worship is a part of the daily program is indeed rare. In a recent religious survey in which we gave assistance, we visited from house to house for half a day, stopping only long enough to gather a few statistics, and we found one home in which family worship was a daily custom. This is but a sample of a situation that is generally recognized to exist among Christian people everywhere. We do not argue it; we only acknowledge it.

But the problem that perplexes us is whether we really care. Are we concerned about it? Do we look upon the breakdown of the family altar as a matter of any great moment? Or do we consider it with indifference? Is it merely an antiquated form of religious expression that served its day well but is not essential, nor even important, to the highest attainment of Christian devotion and character in this advanced and complex twentieth century life? It is true that some of our outstanding church leaders have taken a positive attitude in its favor. By conference resolutions we have expressed our belief in its importance and in forward movement programs we have given conspicuous space to plans for its promotion. But still we have not discovered, with only slight exception, any serious effort toward the rebuilding of the family altar. And what is even more saddening, by numerous inquiries made in person and by correspondence during the last six months, we have not detected any great concern about the situation. This general lack of concern on the part of ministers and lay leaders alike is the thing that causes us greatest concern and makes us feel that we are really putting forth no serious effort to rebuild the family altar, notwithstanding our program goals and numerous conference resolutions to the contrary.

Some are accepting the situation very philosophically as inevitable and insurmountable. The spirit of the age is against it, they say, and so are the multiplied and diversified interests of the average home. We are not the home-abiding people that we once were. There is scarcely any time in the day when all the family may be gathered together even for a little while, so they tell us. And we must admit that there is very much truth in what they say. And then they conclude, some of them, that the old time family altar cannot be practiced in our present-day life. Perhaps this too is in a measure true. And yet we are wondering if we are not giving way too easily to the pressure of material things and allowing them

to crowd out of our lives those things that make for our spiritual and eternal welfare? Is it true that all the things that enter into the program of the modern home, if it is so crowded that nothing more can be added are so important that none could be dropped to give place to a few minutes of divine worship? If we really considered family worship important enough could we not, would we not, find place for it? Is it not true that the big difficulty lies in the fact that Christian people are partaking so much of the materialistic spirit of our age that they are placing more value on ephemeral things than upon abiding realities? If this is true, is it not a serious matter? and is it not time for the ministers of God to cry aloud and spare not and do every right and reasonable thing possible to turn the children of God back to a vital, blessed and power-giving fellowship with him?

Some others who seem not to be very greatly concerned about the re-establishment of the family altar are suggesting that what the home needs is the prevalence of a religious atmosphere and the imparting of religious instruction by the parents. They claim that the paramount need is that religion shall be applied to every phase of the family life and that young folks shall be inspired with right ideals and conduct. And we can give hearty assent to every word of it. They also assert that very often the old type of family worship drifted into a meaningless formalism which had little interest for the child and sometimes resulted in giving him a bad taste for religion. We frankly admit that there is a measure of truth in this criticism, but assert that it does not militate against the proper use of family worship, any more than the occasional existence of formal, uninspiring church worship argues against the necessity of maintaining the right sort of public worship. Moreover it has long been recognized that our customary preaching services do not impart to the membership anything like the information necessary to build them up in the faith and make of them strong and intelligent servants of God. We think it is fairly safe to say that the average sermon contains a very meagre portion of instructive material, and the instruction that is thus given is generally very much unorganized and unrelated. We are not offering this criticism on this occasion with any thought of inducing an adverse attitude toward the average sermon. Its merits doubtless greatly outweigh its demerits. We are merely emphasizing the fact that the preaching service has proved inadequate to meet all the requirements of religious education. The church has devised and is devising, other means for making up this lack, but it still maintains this original and indispensable

function of the church—the preaching service. This teaches men how, and encourages them in, the practice of worship. It develops the religious emotions, focuses the affections, intensifies the allegiance, gives hope for despondency and strength for weakness. We cannot and will not, do without it, for we have no other source of obtaining the help that it brings. Even so the home devotional service is essential to the highest development of our devotional nature and the most thorough impartation of the Christian spirit to the life of the home. It may be possible that the old-time family altar can be improved in many instances and made not only more worshipful, but more instructive, but no one has yet advanced any plan whereby either the training in worship or the instruction in Christian essentials can be accomplished so well as by the all-but-decayed institution. Until such a plan is introduced, why not get back of a mighty effort to rebuild the family altar. It is scarcely a more difficult task than Nehemiah undertook, nor more unpopular.

Is It True?

It is irritating to our American pride to learn of foreign criticism of our prosperous course. And yet it is well for us, for the sake of our own welfare, to occasionally make an effort to look at ourselves as others see us. If criticism has in it any considerable element of truth, we may profit by facing it squarely. And the criticism of the London Daily Chronicle is worth contemplating, even though it may be exaggerated, for if our beloved land is becoming materialistic and losing its idealism we ought not to evade the fact but to acknowledge it and seek to remedy the evil. Under the caption, "American Wealth," the paper said:

"The suction of America's great wealth is rapidly drawing in all that money can buy. There has been nothing like it before in the history of the world. The power of Rome and Carthage was small compared with that which America wields today. All of this power, too, has been won not by the sword, not by physical conquest, but by the new kind of imperialism peculiar to our industrial epoch—economic imperialism. Thus America has absorbed unto herself nearly all the world's gold. Then nearly all the great works of art, which the impoverished owners in Europe are forced to dispose of in order to satisfy importunate tax-gatherers are acquired by her multi-millionaires. Directors of our art collections say quite frankly that they can no longer of our art collections say quite frankly that they can no longer hope to make new acquisitions against the competition of rich Americans. Whenever a library of valuable books is to be sold nowadays, the advertisements announcing the fact are headed "To Americans visiting Europe." The great singers and actors flock to America and make in a few weeks enough to keep them for the rest of the year. Our skilled workers are migrating there also in large numbers."

However unpleasant the criticism may be, we are persuaded that it points out a larger measure of truth than most of us have been willing to admit. It will do us no good to hide our heads in the sands of our offended pride. We may as well face the truth. To refuse to do so will only invite the elements of decay to more firmly entrench themselves. It will prove as true with us as with the great nations of the past, that the nation that forgets God, that loses its idealism and becomes engrossed in materialism will not continue to survive.

EDITORIAL REVIEW

We call your attention to Brother Lyon's statement on the Sunday school page to the "Advantages and disadvantages of the Uniform Lessons." Also be sure to read the advertisement on page 16.

A Christian cannot maintain a deeply reverent and intimate relationship with his Lord and at the same time display a careless regard for the Lord's Day.

We sometimes hear a man shouting volubly, "Glory to God," whom we wish might understand that God gets glory to himself from noble lives and unselfish service rather than from pious words thoughtlessly ascribed to him.

Brother J. L. Kimmel, pastor of the prosperous mission at Muncie, Indiana, indicates the splendid progress that the Sunday school has been making, having thus far this year risen to an average of 154 in attendance. In a week of evangelistic services conducted by the pastor eight souls were added to the church roll.

We are in receipt of the 1925 year book of the Long Beach church and note that it is as usual very complete. Brother Bauman keeps very accurate records of his congregation's vital statistics and publishes them in the year book. It would be well if more pastors were careful at this point.

Brother E. M. Riddle calls attention to a coming event that should interest every Christian Endeavor society having ambitious high school students. Here is an opportunity to try for a scholarship to Ashland College. A number entered the contest last year, but many more should enter this year. Details will be supplied soon.

One of the most valuable little hand books we have received comes from our Dayton church and styled "Year Book of the First Brethren Church School." It contains practically everything that one might wish to know about the organization work of this large school and we commend them for its completeness and convenience.

Our correspondent from Vandergrift, Pennsylvania writes encouragingly concerning the progress of the work under the leadership of Brother J. E. Remple. The Sunday school has experienced a 30 per cent increase and Senior and Junior Christian Endeavor societies have been organized. Fourteen souls recently accepted Christ at the regular services of the church.

Occasionally you hear some one seeking to display his wisdom by telling how much better he could have done a thing that another person has already accomplished. How foolish! It is one of the simplest things in the world to criticize something that already stands out before you. A much better test of resourcefulness and worth is to initiate something and to do it well.

We are in receipt of a copy of the "Illustrated Daily News" of Los Angeles, dated February 22, and note in that issue a picture of four Occidental College students who are being presented by the president of that institution with scholarship awards. At the head of this quartet of successful students stood Brother Alva J. McClain, who also is valedictorian of the graduating class. We congratulate Brother McClain upon his achievement.

At a very successful evangelistic campaign conducted at the First Brethren church of Philadelphia, by Evangelist E. C. Miller and wife, seventy confessions and ten renewals were received, besides other important results. The First church takes justifiable pride in its life-work recruits. Perhaps no other church has supplied so many applicants for the ministry and missionary work of the church. "Brethren Day" a successful effort to raise enough money in cash and pledges to cover the old mortgage that has been hanging over this church, and to the pastor, Brother R. Paul Miller, is given the credit for planning and directing the undertaking to a successful conclusion. Brother L. S. Bauman preached the sermon on this occasion.

Church leaders of organized protestantism are appealing to President Coolidge, who takes office by his own right this week, to send a message to the special session of the senate which convened March 4, requesting immediate action on the proposal for the United States to join the World Court. Recently Senator Borah, Chairman of the Foreign Relations Committee, and who has been a bitter opponent to any form of co-operation with European nations, became incensed because the people in such vast numbers were petitioning him to let the proposal come to a vote and cried out, Why do they flood me with these (petitions)? It will mean that action will be delayed a year. When a public servant gets angry because the people use their constitutional rights to petition him, it looks as though he had ceased to be a servant of the people and had ceased to regard their wishes. So even further insistence on the part of the President that action on this matter be taken may prove futile with the few irreconcilable senators who are in control.

GENERAL ARTICLES

The Purpose of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part VI)

"THE WORLD'S REPROVER OF SIN, OF RIGHTEOUSNESS AND OF JUDGMENT."—John 16:8-11.

As the power of the Holy Spirit is revealed through his Personality and his personality the necessary basis of his power, so his PURPOSE comprehends both personality and power. Let us notice John's salutation to the seven churches of Asia: "John to the seven churches which are in Asia. Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne" (Rev. 1:4). The numeral "seven" is not used here to distinguish persons but rather relates to powers and purposes. The numeral "seven" is by all recognized as setting forth prophetic completeness. Therefore as the "seven" churches comprehend the entire church life and characteristics; so the Spirit is called the "seven" Spirits; descriptive of his perfect and diversified fullness of gifts, graces and operations. In the book of Revelation, which is the one prophetic book of the New Testament there is no less than fourteen series of "sevens" all used to express the thought of completeness. It is PURPOSE that is indicated when he is described as the world's REPROVER: "And when he is come he will REPROVE the world of sin, and of righteousness, and of judgment: Of sin because they believe not on me (Jesus); of righteousness because I go to my Father, and ye see me no more; (He remains in Christ's stead to sustain the cause of righteousness); of judgment because the prince of this world is judged" (Jno. 16:8-11). Some persons look upon the doctrine of TRINITY as the "mount that can not be touched" because there are some things about the Trinity which they cannot understand. Indeed the revelation of three INFINITE PERSONS, to each other, constituting the JEHOVAH of the Old Testament and the LORD OF THE NEW TESTAMENT, cannot be fathomed by the finite mind; but God has so simplified himself through the Incarnation of his only begotten Son, and the Spirit breathed revelation of himself, as to furnish each trusting soul a key to the door into his storehouse of divine mysteries. Mrs. Eddy produced what she called "The Key to the Scriptures." Old Russell, produced what he called The Divine Plan of the Ages." Joseph Smith claimed to have found God's last message on "Golden Plates." Elen G. White claimed that by direct revelation from God, she discovered that Lord's Day Worship was the "mark of the beast." Old Ben, (King David 2nd) wore his hair long as a sign of Divine Wisdom, but these are an abomination to God, because they discredit the simplicity of his own revelation. I am persuaded that the key to divine revelation is found in the Revealer. To understand rightly, what God has revealed concerning himself is the key to ALL that God has revealed.

There is a golden thread, found everywhere in the Holy Scriptures, which reveals God as consisting of three distinct but harmonious persons, Father, Son and Holy Spirit. There is both Unity and Trinity in the Godhead. God in relating himself to the needs of fallen man, has done so through the simplicity of his revelation of three beautiful and sublime personalities, as Father, Son and Holy Spirit. The doctrine of the Trinity was the great stumbling stone to the Jews, when Jesus said: "I AND THE FATHER ARE ONE" (John 10:30). The Jews took up stones again to stone him, when he said: "I AM THE SON OF GOD" (John 10:36); they accused him of blasphemy. Jesus identifies his words with the Father's: "For I spake not from myself; but the

Father that sent me, he hath given me a commandment, wh I should say, and what I should speak" (John 12:49). I also identifies his life and work with the Father's: "I spake not from myself; but the Father abiding in me doeth his works" (John 14:10). The Holy Spirit, as we have already noticed, "does not speak of himself" but he will remind you of all that Jesus did in your behalf: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26).

The Scriptures reveal Jehovah—God as three in PERSONALITY, three in MANIFESTATION, three in OFFICE WORK. The great commission, and the apostolic benediction, furnish ample proof that we are to recognize God as his TRIUNE relation to us. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (Matt. 28:19 and 11 Cor. 13:14). These also suggest a distinct office work for each person of the adorable Trinity. The Father was not crucified, neither was the Holy Spirit brought before Pilate's judgment seat. The Father was the representative of the Trinity in the work of Creation and Preservation. "In the beginning God created the heavens and the earth" (Gen. 1:1). Again: "Let US make man in our own image." This represents the Father as the speaker, but also suggests by the plural pronoun, the presence of the WORD and the Holy Spirit. The second verse in the Bible also says that "The Spirit of God moved upon the face of the waters." And John begins his record of the Christ by this: "In the beginning was the Word and the Word was with God and the Word was God" (John 1:1). This is the most beautiful tribute, not only to the pre-existence of the Christ but also to his Deity and his Incarnation: "And the word became flesh and dwelt among us" (John 1:14).

May we notice how the Father hath spoken: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also he made the worlds" (Heb. 1:1-2). The Son is the representative of the Trinity in the work of REDEMPTION AND JUSTIFICATION. It was the Son that "paid the price" to purchase us back to God. There came a time when the Father gave all things into his hands; "Jesus knowing that the Father gave all things into his hands, and that he was come from God and went to God" (John 13:3). He having completed the work of REDEMPTION by the "offering of himself" and having provided the foundation for JUSTIFICATION, he said to the disciples: "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Johnstown, Pennsylvania.

(To be continued).

Home is where the heart is; and where love is, the wilderness is as fair as a garden of flowers.

Cultivating the Devotional Life of Girls

By Mrs. E. M. Riddle

Not all girls are situated under the same environment, therefore we must consider this theme from different angles.

First of all girls who are reared in Christian homes have opportunities and advantages that the non-Christian home does not afford. Family worship is one of the best ways to cultivate the devotional life of a girl. Let the girls now the worship is for the family and that each member should have some part in it. Give them an opportunity to read the Scripture part of the time, also to pray, and if music be used, have the girls play and join in song service. Parents should let the girls know this is their opportunity to commune with God. Then teach them to have their own private devotions with God. At an early age give them a Bible of their very own, help them to choose passages which will be more easily understood and as they grow older they will have a desire to delve more deeply into the hidden secrets and mysteries of God's great love and power.

Then too a girl with a real Christian mother has a chest of treasures from which to draw at all times. She is ever ready and even anxious to give advice to her daughter; to help guide her past the pitfalls and dangers of life that are ready at all times to lure her to destruction.

In early life I was well acquainted with a home where Christ reigned supreme. There was a father and mother whose love and patience ever ruled for their family of seven children. Early in life they were taught to know God and His will for their lives. Today every one of them is guarding and guiding a Christian home of his or her own. Does it say? We all answer emphatically, Yes!

Now the girl who has not this beautiful home, parental love and environment, is the one to whom our hearts go out in love and sympathy. Just now I am thinking of a girl in this environment. There is so much to say "yes" when the opportunity of service comes to her, or to insist that she go to Sunday school, church or other religious service. But, on the other hand, she has a father who doesn't care. In this instance the friends, neighbors and church people are putting forth every effort to keep the girl in touch with the higher things of life, that as she grows older she may realize

the real worth of a Christian life. Such girls need heart to heart talks from real mothers and from Sunday school teachers; they need the association of real Christian girls. Here is where our S. M. M. plays a very vital part in the life of the young girl.

Just recently our local organization entertained the older sisterhood girls, a banquet was served and a splendid program rendered, pointing from the past through the present to the future. It was astonishing to hear some of the younger girls giving talks of their desire for the future of our S. M. M. Such meetings are molding influences for the average girl.

The high school and college girl should choose wisely and well her associates and not give up all home training and Christian influence just to be in a certain clique who care little for themselves. Rather she should let her home training and her Christian light shine that she may draw those from the downward path to a higher plane of living, thereby bringing peace and contentment to her own life, joy to her parents and blessings untold from her heavenly Father.

Girls, early in life, find your Savior, depend upon his guidance. He is a friend on whom you can call when all earthly help fails. Do not be afraid to ask him to help you plan your life that you may be of most service to those about you, thereby glorifying your Father which is in heaven.

Another thing which will help girls to cultivate a devotional life is tithing. As early in life as a girl begins earning money, if it is only errand pennies as a child she should be taught to set it aside to be used in his service. Try this, girls, you will find the remaining nine-tenths going farther for your own use. Why? you ask. Because this is God's promise and he never fails to keep his promises. Then too there is a joy and satisfaction in your own heart because you know you have done his will, and he will bless you abundantly. Once a girl feels keenly this obligation and tries to carry it out, her spiritual life will be deepened and it will be easier for her to live more closely to him.

Cultivating the Devotional Life of Boys

By W. O. Nish

We are undertaking such a tremendous task in discussing this vital subject that we feel handicapped at the outset due to the lack of time in preparation and the space allotted. It is our hope that those interested will not feel that this is the last word on this all important topic. Men are giving their lives year after year to this great problem and are free to acknowledge that they do not know it all. In this brief article we would like to call your attention to our factors that enter into the solution of this timely problem which must be solved if we are to hold the 'teen age boy. These are: first, the Intermediate Christian Endeavor; second, the Sunday school and church; third, the Community program; and lastly, looking forward into the Christian Citizenship Training Program which is the latest program set for boys.

INTERMEDIATE CHRISTIAN ENDEAVOR. Do you have one in your church? Or is it too much bother for some one to take the responsibility of building Christian character in this fruitful way? If somehow we might catch the vision of the wealth and power we have in our 'teen age boys, surely we would be more concerned about their Christian foundation. Think of the great possibilities for our boys in the Intermediate Christian Endeavor! The problem of the right kind of social life for them can be entirely solved right

here. And where they are guided properly and allowed to conduct their own devotional programs it will be found that through their opportunity for self-expression the teaching of the Sunday school and church will be harvested. Let them elect their officers who will carry the responsibilities of the society. These officers should include a Senior Advisor, who is to counsel with them on the programs and business. Programs should be made out at least a month in advance and should include spirited song periods, business, special music, prayer, Bible readings, and discussion of live topics such as can be found in the Christian Endeavor publications. Debates, when on a sound basis, are found to be profitable. TRY A SOCIETY.

SUNDAY SCHOOL AND CHURCH. Boys stand for Democracy. Most of our Sunday school classes are conducted as an autocracy, the teacher having all the say regarding the class and the boys very little. I wonder if your difficulty in holding the boys is right at this point. Or is it the matter of a teacher? We grant that it is not an easy task to always find the right kind of a teacher for a class of 'teen age boys, but we fear that sometimes just anybody has been given this responsibility. Women teachers who are successful with 'teen age boys in a Sunday school class are few and far between. A man can challenge a group of boys

in a way that a woman cannot. Let us be sure that we have the very best teacher possible who will give both time and thought to the boys. Preparation for the lesson is a mighty important matter. Boys know all too soon when the teacher is not prepared. The Editors of the Evangelist and the Educator are doing many things to make the material presented more practical to meet the needs of those being taught. But still the graded lessons are not meeting the needs of the boy's religious life. More men who KNOW BOYS are needed in the group that draft the International Sunday school lessons. Surely the Sunday school teacher should take advantage of the latest pedagogical methods such as discussion questions, assignments, debates, lecture and summarizing.

The church can make the boys feel that they have a hearty welcome to the services. Boys like to be challenged with service tasks. Thus the church should use them in ushering occasionally and in like undertakings where boys could serve. Special programs put on by the church for boys brings them into a closer fellowship with it. The future of the Brethren church depends upon what kind of a Christian foundation we give these boys of today.

COMMUNITY PROGRAM. The church that is really cultivating the devotional life of its boys is getting them into the church during the week in uplifting programs. In other words, it has a week day community program of Religious Education through which it is saturating the social, educational and physical life of the boy with Christian ideals. This type of program is only possible where the right man is available to take charge of it and the right methods used. Many have tried it to their sorrow because of the lack of proper supervision. A well planned program to take advantage of what equipment is available is also a key to success in this work. Each community has its own problems

to work out in carrying on such an endeavor. We will not go into detail along that line. Some have sponsored the Boy Scouts in the church with success and profit to all concerned. One criticism that came to us relative to this work in our church was that the Scouts do not have a well defined devotional program. If interested, you can answer this by scanning a Scout Manual.

CHRISTIAN CITIZENSHIP TRAINING PROGRAM. At the last National Conference a Commission was appointed to look into the possibility of boys of the Brethren church having some unified organization and program. The lay members of this commission in their search for something on which to base such an organization and program were directed to this timely program known as the Christian Citizenship Training Program. Men who have given years to work with boys claim this is the best program they have seen to get the real lasting results with the boys. It is on a four fold basis, namely, Intellectual Training Program, Physical Training Program, Devotional Training Program and Service Training Program. Each of these four have seven main headings which pertain to that subject. Then each of these headings is sub-divided into tests on which the boy is graded. We will illustrate with the Devotional Training Program. Under this program we find these headings, Public Worship, Nature and Art, Church School Loyalty, Knowledge of the Bible, Story of Christianity, My Church and I, and lastly, Daily Devotions. There are two distinct programs, one the "Pioneer" for boys from 12 to 14 years of age, and the other the "Comrade" for boys 15 to 17 years of age. These groups meet once a week for a program, grading and the passing of tests. One of the Brethren churches is now working this program with success. Write if interested. LET US DO MORE FOR THE BOYS.

Y. M. C. A., Massillon, Ohio.

A Scolding

By G. C. Carpenter

Physicians do not usually tell their patients the name of the medicine administered, but the above title is the exact name of the medicine prescribed in this brief writing, and we hope that all having the symptoms described will take a full dose.

The BRETHREN EVANGELIST ought to be as helpful as possible to its subscribers and through them to the whole church. One thing necessary to that end is a generous weekly grist of up-to-date live church news from the churches of the brotherhood. This is lacking in large part. There are a few items each week, but only a few.

If each church would report at least once every quarter, or more often if there is something doing, the church news department would need no outside filling and the usefulness of the church paper would be greatly enlarged. The number of churches reporting would be increased three hundred or four hundred per cent.

Why not? The editor surely will welcome such news, written briefly and to the point. He wants it. The readers of the paper will not fail to read it, and they will be thankful for the added inspiration and information. Most readers, when the EVANGELIST arrives, look first for the news from the churches. The local church that reports its doings will be strengthened thereby. The members of that church will read first the writeup from their own church, and they will rejoice and take courage.

Who shall report? The preacher may, if he is not too busy or too l—y. An appointed member of the church may serve as reporter if such be the plan of the local church.

Some churches have not been represented in the news department of the EVANGELIST for a whole year and some have been silent much longer. What is the matter? Dying

or dead or alive and negligent? If sick, say so, open confession may stir to action.

This scolding is for every church that needs it, large or small, and for every preacher that needs it, big or little. It is selfish to rob the whole church of the help that each church can give in this way. Reader, if your church needs this medicine, please see that it takes it according to directions. The quarterly business meeting of the church is an opportune time to plan for the treatment if symptoms warrant.

Let us remember that the Editor alone cannot supply this lack. He needs the co-operation of every church. Come on, pastors and churches, let's make the EVANGELIST doubly helpful by quadrupling the amount of church news each week. May the Lord bless and use this friendly scolding.

Hagerstown, Maryland.

OUTLOOK AND UPOOK

Throughout the new year there are two looks that are vital—The outlook and the uplook. Sometimes the outlook makes us afraid, but the uplook will give us courage. When the outlook is dark and dreary, the uplook will reveal a ray of heavenly light that will lead us over experiences that would make our hearts afraid.—Christian Observer.

"Should we succeed in comprehending God, be able to reduce him to a formulae, explain him fully, we would at once cancel our need and dependence upon him."—Braunstein.

Exercise your highest faculties—Come to church.

THE BRETHREN PULPIT

The Revival the Church is Needing

By C. C. Grisso

(A sermon preached in the First Brethren Church of Warsaw, Indiana, on Lord's Day morning, February 1. Scripture—Psalms 51:1-13).

The real need of this old world is a genuine revival of religion. The wisdom of the centuries have added little to the suggestions found in the above Scripture as to how it can be brought about. There is much religion in the world today that doesn't make men spiritual. There is much Christianity that doesn't make men Christlike. There must come a genuine revival of righteousness, of right living, and right thinking, if we are to secure the approval of God and the confidence of men. The most conservative thinkers are telling us that not only "crime waves" are sweeping our land, but waves of materialism, modernism, worldliness, and indifference on the part of the church. Editors of secular magazines are stoutly maintaining that an old-fashioned revival of religion is needed for the sake of business and the prosperity of the country.

There are some of God's people who feel that the world is plunged so deep in sin, and in the "falling away," and that the apostasy of the last days has taken such a firm grip upon the church, that there can be no hope of a revival before the Lord comes. But the church must be prepared to meet him. It must become as a bride adorned for her husband. She must walk with him in white. She must be presented unto him a "glorious church, having neither spot or wrinkle, or any such thing, but that it should be holy and without blemish."

When and where and how is this revival to begin? If a church is cold and spiritually dead it will be impossible to get the fire, through it, to burn on the outside. Unrevived Christians are poor conductors of spiritual life. The pastors' preaching can reach the world only through the hearts and lives of his own people, and if they are not impressed by it, they cannot expect the sinner to heed it and believe it, and by won by it. This is the great and all important lesson for us to learn—that if a deep, abiding, and mighty work of grace is to be accomplished in the community, we must first of all get ourselves close to Christ and have a new infilling of the Holy Ghost. In order to influence those whom we hope to win and permeate society with the Christian spirit, the church itself must be at the highest point of spiritual vigor. She is the leaven that is to leaven the lump. She was not founded for her own sake, but for the sake of the world.

The Revival We Need

I. Of Non-Conformity to the World.—The preacher of the twentieth century needs to preach more frequently from Romans 12:2, "And be not conformed to this world, . . . that ye may prove what is that good, and acceptable, and perfect, will of God," or from I Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." God meant to impress men of the world with the saintliness of his own people. But the witness of a separate and sanctified life in too many instances is gone. The worldliness of the church is a fact so obvious that we cannot close our eyes to it. There seems to be no longer a clear line of demarcation between the church and the world except in the fact of church membership.

What is to be done? "Come out from among them, and be ye separate." The Lord insists upon a certain definite positive separation from the world. Too long, like Sampson of old, has the church been content to pillow her head in the

lap of the world, and just so long has she been shorn of power, and blessing and victory. I know when the revival will come, I know when our churches will be crowded to the doors, I know when the preachers will preach with a new note of triumph, I know when sinners will flock into the kingdom as never before,—it will all take place when with one accord we begin to live our profession.

II. The continuous revival of the church of the first century was due to the fact that they continued "steadfastly in fellowship." Our work is never acceptable with God, which we do while not living in fellowship with his people. How many times has division, and discord, and jealousies, and bickerings, and strife, and contention crept into the church separating heart from heart and hand from hand. Oh! how much different it would be, my brethren, if we could always heed the injunction of St. Paul when he said, "Let all bitterness and wrath and anger and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Yes, the Holy Spirit works his mightiest works through a united church. A single member may make a rent in the body, and grieve and hinder the work of the Holy Spirit.

The Brethren church, we believe, is a whole-Gospel church. It is our supreme purpose to give to the world in these days an example of implicit and complete obedience to Christ and his Gospel. We claim to have reproduced primitive Christianity, and in many respects we have, yet there is one most precious teaching of our Lord that we are woefully neglecting. This teaching you will find in the eighteenth chapter of Matthew's Gospel. Listen to it once more. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." And again, "How oft shall my brother sin against me and I forgive him? Till seven times! I say not unto thee, Until seven times: But, Until seventy times seven." I'll tell you, we may not be responsible for the making of enemies, but we are responsible for keeping them. God's word is plain, we must be right with one another, or his spirit cannot work through us.

Then again we need to know that we cannot approach God's throne acceptably if we are not living in fellowship one with the other. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar and go thy way: **First be reconciled to thy brother,** and then come and offer thy gift."

III. A Revival of Interest in the House of God. Is attendance at the house of God worth while? Yes, if the salvation of the world is worth while. For the sake of others we must sanctify ourselves. With the divine purpose in founding the church have we not a right to ask that every member of his church be present at every regular appointment of the church unless providentially kept away? I know there are many enticing things that the devil is dealing out in these days to keep folks from the house of God. But if we love the Lord, and love his house, he will find our greatest joys and greatest pleasures among the faithful, in his house, on his Holy Day.

How can we better honor the Bridegroom than to honor the Bride? "A day in his courts is better than a thousand. I had rather be a doorkeeper in the house of my God than

to dwell in the tents of wickedness." Attend and engage in the services of the house of God. There is none so strong in the faith, but what you may become stronger. Your souls must be edified, your hearts comforted, and your lives made more spiritual. Your attendance will influence others to attend. If God's people are not there how can we expect the ungodly to be there? Brethren, I do not hesitate to say that the greatest hindrance to the onward march of the church of Jesus Christ in any community is the half-hearted, disinterested non-church-goer. We shall win the world if we win the church. There is a sermon for every Christian in the words of Voltaire, "I have no expectation that I will be able to destroy Christianity as long as vast multitudes of people attend the churches one day in every week."

IV. We need a revival of Witnessing for Christ. The early disciples of our Lord said, "We are his witnesses." No age has been without her great witnesses for Christ, and none has ever had a greater need than the present. Evils are around us on every side. Moralists are treasuring up wrath against the day of wrath; the indifferent are becoming more indifferent; the negligent more negligent; the dry bones still dryer. Thus the great work of the church is to enlist every member in the heaven appointed task of being a living witness for Jesus Christ. There is work to be done everywhere. Every individual has a part in it, and if he does not do it, it will not be done; an influence to exert; a kind word to speak, and if he does not speak it, it will not be spoken. The call today is for Christians, young and old, to join head and heart, body and soul in the work of testifying for the Master. What are you doing in the Sunday school, in the church, in the missionary society for Christ? What has been your testimony for him in our home and in your business affairs for Christ. This leads me to say finally—

V. There must come a new vision of our responsibility to others. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Oh! What a tremendous responsibility is this! This is no easy task that he has assigned us. All of us shall have to learn something of the fine art of suffering for his sake, if we will be his true representatives in this sinful world. Have we been true to our trust? Can we put our hands upon our hearts now and look God in the face and not tremble?

"Must I go and empty handed?
Thou my dear Redeemer meet?
Not one day of service give him?
Lay no trophy at his feet?

"Oh ye saints arouse, be earnest;
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls while yet you may."

Listen to this love-story. The scene is laid on Calvary's hill. The Son of God is dying upon "an old rugged cross." His brow is crowned with thorns. His hands are torn with spikes, his side is pierced with a spear. All nature is responding to his dying agony; the earth trembles; the mountains quake; the sun refuses to shine. God's Son is dying. But listen! "It is finished!" The great plan of redemption has received its finishing touch and God and sinners are reconciled. What shall be our answer to such love? Shall we not respond with hearts and hands and all that we have, freely laid upon his altar? Even so, Oh blessed Master!"

"Take my life, and let it be
Consecrated Lord to thee."

Warsaw, Indiana.

Our Worship Program

MONDAY

TEMPTATIONS—Luke 4:1-14.

Pray each day, as Jesus taught, that you may not be led into temptations, and that you may be strengthened against every one that overtakes you.

TUESDAY

THE SIN OF DECEITFULNESS—2 Kings 5:15-27.

Pray that you may not allow the sin deception to enter your heart, for be assured that you will deceive no one more than yourself.

WEDNESDAY

MID-WEEK SERVICE—Use "Our Devotional" for private and family worship. If unable to attend the church prayer meeting, invite others to join you in a prayer service in your home, or have a special worship program by members of your own family.

THURSDAY

LAWS THAT ARE FUNDAMENTAL—Exodus 20:1-17.

Pray that you may not only acknowledge God's laws with your lips, but that they may become in very truth the guiding principles of your life.

FRIDAY

SUCCESS THROUGH OBEDIENCE—Luke 5:1-11.

Pray that you may give ready and willing obedience to every instruction and command of your Master that as his disciples you may be successful fishers of men.

SATURDAY

THE REVIVAL NEEDED—Ezekiel 37:1-10.

Pray that God may revive the hosts of church members who are dead to all interest in the church and the Kingdom by the operation of his Spirit upon their lives, remembering how great is the power of a righteous man.

SUNDAY

GOD'S HOLY DAY—Use the sermon for private or family devotions, or for a home worship program. The latter may well be planned if you cannot attend church worship, inviting friends to join you, assigning to different persons various parts in your program, asking a good reader to read the sermon and all to join in the singing.
—G. S. B.

TOBACCO'S WOUNDED BROTHER

Will H. Brown

No one is fighting harder for the nullification of the 18th Amendment than the tobacco men of the nation. A few years ago tobacco organs became very indignant because anti-tobacco writers and others sometimes mentioned liquor and tobacco together, as associate evils. They became particularly aroused over the custom of some business concerns in discriminating against a person "who drinks and smokes," or, a writer who would refer to some well known man as one who "does not use liquor or tobacco."

Even though liquor advocates protest that the 18th Amendment forbidding the manufacture and sale of intoxicating liquor, can not be enforced, the tobacco men are complaining that its enforcement, even in part, is hurting the tobacco business. Here is one proof, if more proof is needed:

The Chicago Leaf Tobacco Merchants' Association sent a letter to over 7,000 cigar manufacturers in the central west territory, in the month of April, 1924, urging them to "write at once to your congressmen and senators, requesting them to vote for 'remedial legislation' in relation to the enforcement of the 18th Amendment, so as to 'permit the manufacture and sale of 2.75 per cent beer.'"

The reason given for this request was as follows. "Thousands of places that formerly did a good cigar business have been closed. Because of this hundreds of cigar manufacturers have lost business or closed up entirely."

In other words, the more men drink, the more they smoke. The drink calls for a smoke and the smoke calls for a drink—if it can be obtained. Tobacco is simply standing by its wounded and dying brother, John Barleycorn.

OUR DEVOTIONAL

Strength from Daily Devotions

Bp Goldie J. Richards

OUR SCRIPTURE

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done in earth, as it is in heaven: Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, forever, amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive you their trespasses (Matt. 6:5-15).

OUR MEDITATION

Devotion is the expression of such a state of mind in particular acts and instances of a religious nature. Devotion, while it brings with it the most entrancing delight, is a call to the greatest exertion of spiritual energy. The way to it through conscience. A man must know what he is to do and be. To abide in God, who thus revealed himself to us, what, for us, are such undeniable facts, is devotion, and likewise the purpose of devotion is not fulfilled until it is translated into activity. It means the decision of the will in favor of good. A spirit of devotion is one of the greatest blessings and the want of it one of the greatest misfortunes at a Christian can experience. When it is present it renders every such act interesting and comfortable to ourselves. It is felt within us when we are assembled with our family in family prayer. It is the spirit of devotion that leads us to church, to the congregation of our fellow-Christians there assembled, and, it returns us to our homes holier, happier and better. But that which greatly enhances its value to every anxious Christian is that it affords to himself a proof at his heart is right with God. When it is followed by the abstinance from sin and endeavors after virtue by avoiding ill and doing good, the proof and satisfaction to be drawn from it are complete.

Wherever the virtue and unadulterated spirit of Christian devotion prevails, its immediate objects will be to adore the perfection of God; to entertain with reverence and adoration the various imitations of his pleasure, especially those contained in holy writ; to acknowledge our absolute dependence on and infinite obligations to him. The effects of such a spirit feelingly expressed before him, must surely be important and happy.

Jesus, in the New Testament, teaches us to "Continue steadfastly in prayer." Is it his will that we should be forever on our knees? No, for work is prayer if done for him. We should set aside a portion of each day for prayer and communion with God, but, we should not forget him at all other times; we should carry with us throughout the day that attitude of devotion. In the ancient church whenever work was practicable, daily service was established, at which every clergyman was compelled to attend under pain of suspension or deprivation whether it was his duty to officiate or not. In some churches a daily celebration of the Lord's

supper seems to have been recommended and to some extent practised. There are found testimonies on this subject, one of which says, "It is the will of our Lord that we should make our offering at his altar frequently and without intermission." We do not need to make long prayers with high-sounding words of praise, for Jesus hears and answers the humblest prayers. Deeds and kind acts are powerful but mere words weak.

Life has its burdens which none may escape, for sorrow comes into our lives uninvited, robbing our hearts of the treasures. But hope in the heart makes the burdens seem lighter though weak may be those on whom the burdens are pressing, for stout is the heart that is strengthened by prayer.

Our lives are influenced in a great many different ways. What a difficult thing it would be to sit down and try to enumerate the different influences by which our lives are affected—influences of other lives, of nature, of place and circumstances, of beautiful sights passing before our eyes, of painful ones; the voices of friends and of preachers preaching, but, to me, the greatest and most strengthening influence of life is the hour spent daily with God. How much we are strengthened by our daily devotions, how much bigger and better are our lives when that spirit of devotion is ever present with us! It is the spirit of devotion that gives us strength and courage to overcome difficulties and obstacles and makes our tasks and burdens lighter. Sometimes difficulties may kick us harder than we bargained for, but they, like thieves, often disappear at a glance. It takes courage to speak our mind and stand for those things we know to be right, yet the effort is less than many takes it to be and the act is worthy of a king.

There are three great words of strength, **faith, hope and love**, but the greatest of these is **love**. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

A MORNING PRAYER

Lord, I greet the morning as thy gift and thank thee for the refreshing sleep. Before the allurements of the day can claim my heart I turn it for a time, O God, to thee. I thank thee for the zeal with which I face the day; I will atone for the mistakes and weaknesses of yesterday. Send me forth, Father, to a new day, with my thoughts made clean and white in the pure light of thy presence. Help me to do whatever thou wouldst have me do. Help me to endure suffering if need be. But help me to do thy will. For Christ's sake. Amen.

Ashland, Ohio.

WHAT PROTESTANTISM MUST DO

Protestantism cannot stand helpless before the tremendous social forces and organizations it has built, lamenting that its children have turned traitor to religion. It must and it will Christianize the State, infuse industrial, commercial and international relationships with the compassion and the justice of its living Lord, and make education's contribution to civilization a moral and spiritual as well as an intellectual equipment. In these tasks we are one. In the doing of them our differences will disappear. In their achievement lies the greater future of the Christian church.—Dr. S. Parkes Cadman.

CHRIST ALL IN ALL

He is a path, if any be misled;

He is a robe, if any naked be;

If any chance to hunger, he is bread;

If any be a bondman, he is free;

If any be but weak, how strong is he!

To dead men life he is, to sick men health;

To blind men sight, and to the needy wealth;

A pleasure without loss, a treasure without stealth!

—Fletcher.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for March 15)

Lesson Title—"Our Lord's Resurrection."

Lesson Text—John 20:1-18.

Golden Text—"The Lord is risen indeed." Luke 24:34.

Reference Passages—Mt. 28:1-15; Mk. 16:1-11; Lk. 24:1-12; John 19-20.

Devotional Reading—Ps. 16:5-11.

Central Theme—The Resurrection of Jesus puts the stamp of authority and power on his death and fully guarantees the salvation which the blood of the Cross purchased.

Historical Background—After his death on the Cross Jesus was placed in a new rock-cut tomb by his adherents, Joseph of Arimathea and Nicodemus. The tomb was later sealed and guarded by soldiers. Then complete silence reigned for three days so far as Jesus was concerned. On the third day, early in the morning watch, the crucified Christ arose as the conqueror of Death and the Grave. The stone was rolled away and after the Master had left the tomb angelic messengers announced his resurrection.

Outline of the Lesson

1. Mary Magdalene at the tomb—vs. 1-2.
2. Peter and John at the tomb—vs. 3-10.
3. Mary Magdalene and the angels—vs. 11-13.
4. Mary Magdalene sees Jesus—vs. 14-16.

The Lesson

The resurrection of Jesus is the most stupendous fact in history. No other man has ever come out of the grave, alive, after his enemies had laid him low and put the stamp of apparent weakness on his words and works. In this very fact the gospel of Jesus Christ differs from every other message that has been given to the world. Confucius could deliver beautiful maxims and a fine philosophy of life, but Confucius is dead. Gautama Buddha could make the "great renunciation" and live the life of a mendicant teacher, even while he sought for "Nirvana"—nothingness, but Buddha died as a man dies and mute statues are his witnesses. His gospel was beautiful in many parts, but because he is a dead teacher his gospel has produced naught but ages of "sleep" to the yellow race. Mohammed, with his visions and dreams, buttressed by a shrewd understanding of his countrymen, could turn loose his gospel of intolerance, caste and bigotry on the world, but today millions of the "faithful" pay reverence to his long moldered body at Medina. Christ could calmly march down to the grave with the assuring words, "A little while and ye shall not see me, and again a little while and ye shall see me," and three days after death the glad hosanna could ring out: "Ye seek Jesus, which was crucified. He is not here; he is risen."

On the fact of the resurrection the gospel of Christ stands or falls. It was a miracle, true, and we can't explain miracles, but if I turn away from the Resurrection because of miracle I must find some other explanation

for the course of world history for the last 1900 years. That first Christian century was unbelieving and adamant regarding the faith of Christ, yet a handful of believers in the Resurrection—all humble people without treasure, arms or military organization—were able to set at naught the might of Roman prowess, the open skepticism of pleasure loving Greece, and the intolerance and avowed hatred of Judaism, and finally crown Jesus as a world hero, religious teacher and very God himself. Let the skeptic explain away this miracle of achievement. Come truths I may doubt—even as a professing Christian—but if I doubt the Resurrection I am hard put to it to explain my faith in Christ at all. If Jesus did rise, our faith and preaching are vain, and

we will be fit subjects for a well established belief in Buddha's "Nirvana."

Women were the first messengers of the resurrection of Jesus. Religious preference up till that moment had been given to the man, but neglected womanhood came into its spiritual birthday on the resurrection morning. Yet there are modern members of the "female of the species" who can come through high school and college with a sneer on their lips and doubt in their hearts regarding the power and authority of their Emancipator. How can they do it? Are the women of today less grateful to Christ than the poor Magdalene was on the first resurrection morning? Yet it seems to be the vogue for millions of "modernists in the feminist ranks" to "crucify Christ afresh and put him to open shame."

Men ran to the tomb that first resurrection morning and saw the grave clothes. Yet the

(Continued on page 11)

Advantages and Disadvantages of the Uniform Lessons

By Quinter M. Lyon, Sunday School Editor

In the beginning let me say that I believe in the Group-Uniform Lesson Series for Sunday schools. But in all fairness I must admit that there are advantages to the uniform lesson plan in the case of the small school. I shall mention the advantages first.

There is the advantage of reading the Scripture lesson in unison. Some pupils do not study their lesson for Sunday school until they stand up to read the lesson together with the whole school.

Besides, the superintendent is afforded an opportunity to give a summary and application of the lesson to the whole school, after the lesson period.

Furthermore, when one thoughtless teacher does not come to teach her class the superintendent can pick out anyone at random who is as likely to be prepared on the lesson as the thoughtless teacher who did not show up.

It is evident that the old Uniform Lessons had these three advantages over the new Group-Uniform Lessons. I cannot think of any other advantages than these.

But what about the counter-considerations?

Where the Group-Uniform Lessons are used in the one-room school it is impossible to read the lesson in unison. But passages of Scripture can be selected and read in a devotional manner which would far surpass the unison reading that goes on in most schools. Single classes could read a passage together for devotional purposes.

We must get away from the idea that the unison-reading of the Scripture is for the purpose of studying the morning lesson. Pupils should be urged to prepare their lessons at home. The reading of Scripture in Sunday school should be for the purpose of devotion, and such a purpose can better be attained by the reading of selected passages than by the

reading in unison of the study-passage. When the study-passage is read people will have their minds on details of study, rather than getting into the devotional spirit.

As for the superintendent's message, he can give a life-talk to the school as a whole that is not based on the study passage. It should relate to the life of the Sunday school, the methods of improvement in class work and such like matters. Or it may be on matters of current interest, or of character and spiritual life.

In the public school each teacher has full charge of the teaching of her classes. She conducts the review and makes the necessary applications. When they all gather together, if they ever do, and the superintendent talks to them all, the talk is along some line that is of interest to all alike. And why should the children of God be unwiser in their methods of instruction than the people of the world? The most important thing in education of children and adults is to give each one the particular course of study that is suited to his needs and capacities. This is the reason for the development of the Group-Uniform Lessons to take the place of the Uniform.

As for the thoughtless teacher, perhaps the consideration involved in the division of lesson study will make her feel a little more responsible. She may do better work herself, and see to it that someone is secured to teach in her stead when she is not there. If the new lessons make for just such improvements in the slip-shod methods of some teachers, they will accomplish a great end.

The new lessons do have their disadvantages, as I have tried to fairly point out. But they should also be acknowledged to have made a great step forward over the old Uniform lessons, when everything is considered.

J. A. GARBER, President
Herman Kooztz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Ashland College Night Young People and Essay Contest

Christian Endeavorers:

To some one in every society of the church has gone recently, information and a personal letter relative to Ashland College Night and the Essay Contest. Practically this same plan for the observance of College Night was complied with last year by a number of our societies. First, we want to urge that every society, earnestly consider this contest in detail. If you have no one who is eligible then make plans to hold a meeting in your own church, using the questions as far as possible, that your church may have the benefit along this line.

Secondly, Christian Endeavor officers, you

owe it to your young people to have them acquainted with facts which will be presented concerning our church college.

Let every society present the announcement before the society. Place it in the bulletin case or C. E. room, so it can be seen and studied. Work until something tangible is done. Essays like most things do not automatically work.

If you have questions, send a card to the undersigned or to Associate President, Herman Kooztz, Ashland, Ohio.

More later about this worthy project.

E. M. RIDDLE, Bryan, Ohio.

A PRAYER

By John P. Gillin

Dear God:

As evening guilds the skies,
So like a part of paradise,
And then grows dark and merges into night.

I lay my work away,
At the end of another day,
And ask thy help to guide me right.

That for me which thou hast done
In my work and in my fun,
I wish to thank thee from my heart;

Be near to those that need thee,
Though they do not even heed thee,
And in thy great purpose let me do my part.
2211 Chamberlain Avenue, Madison, Wis.

"WILL YOU REALLY SERVE?"

That is the question to ask when some one within your class has been elected to an office.

If that "some one" happens to be "you," and you really do not mean to serve, don't let your name be used for any office or position in the class. Nothing can hinder the work of a class quite so much as members of committees or officers who serve in name only.

Will you really serve?

FOR YOUR SOCIAL COMMITTEE

A Mock Spread

"A little nonsense" is relished by the best of classes. Why not have a mock spread at your next class meeting? Spend the main part of the entertainment with an informal musical, with chorus singing, piano solos, ukulele music, etc. Then lead the class to the "eats." Provide a menu of soup, fish, roast, etc.

Of course, no one is served what they expect. "Soup" should be nothing else but a

bowl of soapsuds, with clay pipes as "spoons." Award a foolish sort of a prize to the one blowing the largest bubble.

The second course (of "fish") could be a fish-pond, where every one can try his luck in a toy pond.

"Light entree," a lighted candle on a tray. Have each guest take his turn in blowing out the candle blindfolded.

The "roast" is prepared beforehand, with several members giving some friendly roasts on other members of the class.

The last course should consist of honest-to-goodness ice cream and fancy cakes.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for March 15)

Abraham, Who Chose Wisely, and Abrahams of Later Times Genesis 12:1-4.

There once lived a man who was great, just and powerful; he was wise and loved the Lord. And for his faith he was rewarded by God with wealth, with love and family and with a great promise to be fulfilled in himself. This man was one of our most loved and happiest Bible friends—Abraham.

When all the people were disobeying God's laws and words, when they were worshipping idols; when they were becoming morally depraved, then God called forth a great patriarch to do his will.

Can you tell me what patriarch means? I can tell you. The word patriarch means father of many peoples. Wasn't that a great promise God gave Abraham, then, that he should be a father of many nations?

But to return to our story. When the people became exceedingly wicked, Abraham said to them: "You may worship as you please, but as for me and my house we will worship

God." So Abraham chose wisely, did he not? And in that choice—he promised to serve God all his days—he and his family. I wonder just what our homes would be like, if the mothers and fathers would make such a definite choice and then teach their sons and daughters to love Jesus as they ought. If that would happen, I am certain that we would have many more Abrahams, who could make wise choices and do righteously. Don't you think so, too?

However, there is another man whose life story I love to read and of whom you have heard much and that man was David Livingstone. Yes, in a sense our great missionary apostle of a few years ago was a patriarch of many peoples. For he opened up the closed doors of a mighty nation; he won the love and the hearts of millions of colored folk; he brought them Jesus because he lived a beautiful life so that he might honor his God.

Do you know how David made his choice? Do you know what made him willing to give his heart to Jesus forever, in absolute trust and peace? When but a very small boy, perhaps not much older than many of you he gave his soul into the service of the Master, all because he had a heart of great love. There was something beautiful and bright within himself which needed expression—and so he wished to serve others even as the still small voice had served him. Isn't that a wonderful thing for a small boy or girl to do? Jesus would want you to do just as David Livingstone did—make Jesus your best friend—and then he will tell you what you may do to help others to bring peace and happiness into the lives of millions of people, more unfortunate than you.

Tonight, before you go to sleep have Daddy tell you the wonderful story from the Bible—and something about another man who always had the heart of a boy beating with zeal within his breast.

Daily Readings

M., Mar. 9. A wise choice. 1 Kings 3:9.
T., Mar. 10. Choosing God. Josh. 24:15.
W., Mar. 11. Choosing Jesus. Matt. 4:18-20.
T., Mar. 12. Choosing to serve. Isa. 6:8.
F., Mar. 13. Choosing peace. Gen. 13:5-9.
S., Mar. 14. Choosing to trust. Heb. 11:8.

Ashland, Ohio.

The most dishonored word in the English language is honor. Fifty or sixty years ago honor would have required you to march as Hamilton did to meet Aaron Burr. Today the gentleman belonging to the race that speaks the English tongue would be degraded if he fought a duel. Honor has changed. So with nations. As long as the republic herself acts honorably she remains stainless. Who abolished the duel? Our English-speaking race. Let us now take the next step forward and abolish international duels; let us have the nation's differences settled by the supreme court of humanity.—Andrew Carnegie.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Going to Have a Church School of Missions?

The time is at hand when plans should already be made for your Church School of Missions if you are intending to have one. A number of our churches have regularly conducted such schools for several years. Others ought to try it and see what splendid results are to be obtained. The following report published in the Missionary Review is a splendid illustration of how it is done.

A Six Weeks' School of Missions

The First Baptist church of Rome, Georgia, conducted a successful six weeks' School of Missions during February and March, 1924. To plan the work the following chairmen were appointed: **Chairman of Publicity**, who was charged with the responsibility of furnishing notices for the daily papers, and the church bulletins. **The Map Chairman**, who was to make maps, charts and posters.

The Chairman of the House Committee, who was responsible for seeing that everything was in readiness for the classes. **The Chairman on Program**, to make arrangements for the most inspiring speakers that could be obtained.

Six circles of the women of the Missionary Society served a supper for each of the six meetings. Many intercessors prayed earnestly in advance of the meetings as well as during the six weeks' period.

Every Wednesday afternoon for six weeks the Primary Children met from 3:30 to 4:30 to study the book, "Taro."

From 4:30 to 5:30 the Juniors studied "The Honorable Japanese Fan."

At six o'clock supper was served and at 6:30 the adult mission study classes were ready for work. About thirty-five men were in the class studying "Stewardship and Missions," while fifty women studied "Creative Forces in Japan."

At the same hour the young women were in a class with "Woman and the Leaven in Japan" as the textbook.

After an hour of mission study, members of all the classes met in the Sunday school Assembly Room to hear an inspirational address. The subjects promised live, stimulating thought:

"Bible or Bullets—Missions or Munitions."
 "Opportunity in Needy Fields."
 "Call of China's Children."
 "The World's Baptist Alliance."

One night was "Shorter Night" with a splendid program presented by the Student Volunteers of Shorter College, and a pageant, "The Challenge of Today."

The last lecture was given by a well-known missionary from Japan. The audience were surprised to find the assembly room literally transformed by a Japanese setting, and the missionary's presentation of her work in Japan was so vivid that the whole audience felt they had seen their work in the Sunrise Kingdom with their own eyes.

A quickening of missionary interest, and an increase of missionary intelligence, and a renewed consecration to missionary service have been among the results of the six weeks of mission study.

Evangelizing Power of the Bible

"Let us play the men, for our people and for the cities of our God."—2 Sam. 10:12.

Consider these Startling Facts

"The white foreign population of New York City is as large as the whole population of Chicago, Detroit and Boston put together; the Russian element is larger than that of the city of Warsaw, and the Italians exceed the population of Naples by one hundred thousand. There are 994,356 Russians, 802,893 Italians, 637,744 Irish, 603,167 from Austria-Hungary, and 593,100 Germans, as well as many other smaller groups form all lands and of all languages. The native white stock in the city is 1,164,934, as against a total foreign stock of 4,294,629." The only hope for our city and for the country is the Bible.

The New York Federation of Churches through its efficient workers continues to render helpful service in the distribution of the Scriptures. We quote the following from the last annual report:

"As long as there is human sorrow and suffering; as long as mankind travels the way of sin, just so long must the distribution of New Testament Scripture be made in the highways and byways of our great city.

"The distribution of Scripture portions is an all-year activity of the Federation, and by united action our workers can not only face conditions but can battle more intelligently against them. The achievements in the past four years show a tremendous expansion of this work—accomplishing results which cannot possibly be tabulated.

"The work of distribution rests upon workers particularly interested in the different fields of endeavor, and many actual conversions have been reported to the Federation during the year."

A CHINESE EDUCATOR'S TEST OF VITAL CHRISTIANITY

Dr. Chang Po Ling, who was, a few years ago studying at Columbia University, New York, is one of North China's foremost educators and a member of the board of directors of the Tientsin Young Men's Christian Association. He was invited by Pastor Wang to speak in the Chinese Christian church in Tientsin and addressed himself mainly to the large number of young men who had recently signified their intention to follow Christ. He said:

"The final test of the value of our religion is whether or not it drives us to service for others. The Bible is filled with statements which show this to be the case. Christ says, 'Ye are the salt of the earth.' What value is salt if it remains to itself? A hungry man does not ask for pure salt alone. Salt becomes of value only as it mingles with food and seasons it. So Christians living to themselves are of little value, but mingling with men and influencing them, Christians become of as great value to the world as salt is to food.

"Christ says, 'Ye are the light of the world.' But of what value is light if it is shut up to itself? It becomes of value only as it lights the objects around it. Christ relates, too, the parable of the talents and tells how the talent is taken away from the inactive men and given to the one who has gained ten talents by use.

"In the face of these facts are you young men going to accept Christ and become members of the Church, and then fold your hands and do nothing more? If you do you will miss the main teaching of the Christian religion as I have found it in the Bible."—Missionary Review of the World.

CANNIBALS STILL IN AFRICA

The Mekae people of Africa are more fond of human flesh than they are of pork, writes Dr. Alfred B. Lippert, engaged in medical work. Ebolowa, Cameroun. For several years missionary work has been going on among these people, but mainly through native Christians supervised by white missionaries. The white missionaries make regular trips through the country to help and encourage the native evangelists. Not long ago a native Christian went to teach these people and he was eaten. The cannibals are punished very severely by the Government when they are convicted of this practice, and so the evil is somewhat less prevalent. In spite of this danger, however, there is no lack of volunteers for the work. On one trip of supervision Mr. Grisset, of the station, brought in three almost starved skeletons of orphans. Their mothers had been killed by a leopard and their fathers were almost dead with sleeping sickness. As soon as they are restored to health they will be placed in Christian families and trained to be sent back to their own people as missionaries.—Continent.

One cannot think that any holy earthly love will cease, when we shall be like the angels of God in heaven. Love here must shadow our love there, deeper because spiritual, without any alloy from our sinful nature and in fulness of the love of God. But as we grow here by God's grace will be our capacity for endless love. So, then, if by our very suffering we are purified, and our hearts enlarged, we shall, in that endless bliss, love more those whom we loved here, than if we had never had that sorrow, never been parted.—Edward B. Pusey.

NEWS FROM THE FIELD

VANDERGRIFF, PENNSYLVANIA

A short report of the work at this place was made not long ago but a number of blessings have come to us since. Brother J. E. Remple took up the pastorate the middle of December, 1924 and we will say that with moving and getting settled he has been a very busy man.

Since the beginning of the new year new interest is being shown in all departments of the work by increased attendance and interest at all the services. The Bible school shows an increase of 30 per cent in attendance.

A Y. P. S. C. E. has been organized by the young folks. The Juniors are organized and under the leadership of Sister Remple are taking up definite Bible study. The midweek Bible study and prayer hour has a fine attendance and interest. At the regular evening service, February 8, after the sermon, in response to the invitation, thirteen came forward and definitely accepted Christ as their Savior. This represented all the unsaved in the house and came about without any particular urging. On the following Sunday evening one other came and after the service eleven received the ordinance of Holy Baptism.

We would like to say just a word about the location of this congregation and this place. Vandergriff is known as the Model steel town located 40 miles from Pittsburgh and 50 miles from Johnstown on the Kiskiminetas River. It originally consisted of two boroughs, Vandergriff and Vandergriff Heights, now consolidated and called Vandergriff.

Our church house is in North Vandergriff, hence the name of the congregation.

Here we have the second largest Sheet Rolling plant of the United States Steel Corporation only exceeded by the plant at Gary, Indiana. The town is only about 30 years old, has never had an open saloon and we feel safe in saying has more home owners per capita than any other industrial town in the United States.

But the greatest need is the same here as anywhere else, the Gospel of the Son of God.

Pray for us that we may uphold the "Whole Gospel" and that God may continue to bless and use us in his glory.

B. FRANK BUZARD,

108 Jefferson Ave., Vandergriff, Penna.

MUNCIE, INDIANA

A few items from Muncie may not be amiss at this time. The Lord has been very good and blessed the work and we have many reasons for gratitude.

Some time ago Mrs. G. L. Maus from Peru, Indiana, paid us a visit, as one of the Key-women of the State, in behalf of the Woman's Missionary Society; and the Sisterhood Girls, and both these societies acquitted themselves nobly by turning out in large numbers. The Women's Missionary Society gave a dinner in the basement of the church and the Sisterhood girls gave a splendid program in the auditorium.

Sister Maus gave both Societies much helpful instruction and all were delighted with her visit.

Our Sunday school has gone forward this year beyond our most sanguine expectations under the leadership of O. V. Cruen as superintendent.

We now have on the roll including Cradle Roll and Home Departments, 276.

Last conference year our average attendance for the whole year was 130. I had hoped that we might have our average attendance this year of 150. Thus far our average attendance is 154—but it is only of late that we have made the biggest strides as you will see when I say that for the month of January our average was 150 and for February, 176, and all this without any effort so far as I know.

This means that Muncie must have a new church in the near future to accommodate her growing Sunday school.

We were disappointed in not getting an evangelist to hold our revival this year, so the pastor preached one week, and as a result there were seven confessions and one came from another church.

We intend, however, to put on an intensive Home Visitation Evangelism Campaign the first week in April and try a new method for winning souls.

We also hope to have the "College (Glee Club)" to come to Muncie.

J. L. KIMMEL.

MONEY RECEIVED BY TREASURER OF THE BRETHREN HOME

| | | |
|-------------------------------------|---|-------|
| Mrs. Jackson Hepler, | 8 | 5.00 |
| Wm. H. Miller, | | 10.00 |
| W. M. S., Flora, | | 75.00 |
| Jane Gish, | | 20.00 |
| Lee Myers, | | 25.00 |
| Walter V. Pearson, | | 50.00 |
| Nova Ferguson, | | 5.00 |
| Frank Harter, | | 35.00 |
| Mr. & Mrs. D. W. Camler, | | 5.50 |
| Sunshine S. S. Class, Goshen, | | 5.00 |
| Mr. & Mrs. J. D. Crockett, | | 2.00 |
| Clara J. Neible, | | 5.00 |
| Mrs. Amelia Loose, | | 1.00 |
| Paul A. Bean, | | 1.00 |
| Amanda Walter, | | 5.00 |
| Mrs. Roy Decker, | | 1.00 |
| E. W. Longnecker, | | 30.00 |
| Mary A. Snyder, | | 5.00 |
| George E. Cone and wife, | | 2.50 |
| F. P. Dunton, | | 10.00 |
| Bethel Church and S. S., | | 25.00 |
| Maurice Grill, | | .50 |
| Mrs. C. A. Hill, | | 2.00 |
| Mrs. Jennie A. Woods, | | 1.00 |
| J. W. Beer, | | 1.00 |
| Aline Garber, | | 5.00 |
| Jennie M. Garber, | | 5.00 |
| Jacob Thomas and wife, | | 5.00 |
| F. B. Goughnour, | | 12.00 |
| Beaver City Church, | | 20.00 |
| Margaret L. Watson, | | 2.00 |
| Henry Mawer and wife, | | 2.00 |
| J. J. Hang and wife, | | 5.00 |

| | |
|---------------------------------------|-------|
| Listie Church, | 1.00 |
| Johnstown Church, | 2.50 |
| Jacob A. Fouts and wife, | .80 |
| Carrie M. Stoffer, | 1.00 |
| J. A. Danser, | 1.00 |
| W. M. S., Quicksburgh, Pa., | 10.00 |
| Rowena Donovan, | 1.00 |
| Mrs. Chas. M. Kryder, | 10.00 |
| H. B. Lehman and wife, | 15.00 |
| Irvin Decker and wife, | 2.00 |
| Aaron Showalter, | 3.00 |
| C. E. Society, Mt. Pleasant, Pa., ... | 5.00 |
| Charles J. Heilman and wife, | 5.00 |
| Mrs. Lettie Heilman, | 5.00 |
| Mrs. Oliver Winters, | 1.00 |
| Mrs. Anne Ruble, | 2.00 |
| Mrs. Kelly Roush, | 5.00 |
| Mrs. S. Wyman, | 1.00 |

HENRY RINEHART, Treasurer,
Flora, Indiana.

THE FIRST BRETHREN CHURCH OF PHILADELPHIA

"Bless the Lord, oh my soul, and all that is within me, bless his Holy Name."

Bless the Lord, oh my soul, and forget not all his benefits."

We feel constrained to begin with praise, as we recount some of the "benefits" bestowed upon our church in the recent months.

While our work is not without its trials (Satan is always busy), yet our blessings are more numerous than the difficulties—the joys far exceed the sorrows.

We had a revival meeting in December, under the leadership of E. C. Miller, of South Bend, Indiana. We feel the richer for the privilege of knowing and working with him and his good wife.

The visible results of the campaign were about seventy confessions, most of whom have been baptized and received into the church; seventeen dedications; ten renewals. One of the features of this meeting worth mentioning was that the majority of the converts were men and boys!

We shall not soon forget one memorable Sunday afternoon, when in response to an appeal from the evangelist, seventeen young people (mostly young men) gave themselves unto the Lord for definite service. Though this is no new thing for Philadelphia, for we thank God for many life-work recruits who are being added unto continually. We think just now of three of our splendid young people en route to Africa—three more who are hoping to be in that same trail a year from now—two of "our boys" at Ashland, preparing for the ministry—a young couple who are waiting marching orders to go out into a pastorate—and so we could go on, reiterating the noble purposes of many of our people, to be servants of the Master in a special way!

On January 13th we held our annual business meeting, at which time officers were elected for the present year. We feel sure no church could boast of a better bunch of men than these—men with clean, upright lives and loyal and sincere in their service!

The reports, too, at this meeting were most

encouraging. Every auxiliary showed an advance in Christian duties performed, an increase in receiving and giving out of moneys—and, best of all, a high spiritual standard upheld by all.

On Sunday, February 15th, we had what we chose to call "Brethren Day." The object of this special day was the raising of enough money to clear off all indebtedness on the church. We asked for \$6,000 (the amount of the mortgage), and, of course, God answered prayer over and above the faith of most of us, and gave us \$7,800 in cash and pledges! This enables us to do some very necessary repairing. The plan is to pay on these pledges weekly, so that by February, 1926, we can have another, even greater day, when we shall burn our mortgage which has been a great burden to us. We consider worthy of mention too that the special address given on this Brethren Day afternoon was by our Brother L. S. Bauman, who had been our pastor when this building was erected. Many of us who knew him then rejoiced to see and hear him again and so the day was made more glad by his presence. But it surely would be unfair to our present splendid pastor to close this article and leave him out. It was R. Paul Miller who himself proposed and planned all this successful program of getting rid of this financial burden, once for all. He and his family (even to his dear little children) led the way in sacrificial giving, and to him, humanly speaking, all credit belongs for the results of "Brethren Day."

But, back of him, of course, is first God, "the Giver of every good gift," and then a congregation who have learned the "grace of giving."

And so we in Philadelphia go forward with gratitude and praise, with an increased faith and new dedication to his service.

(Signed) MRS. H. RAUDENBUSH.

REPORT OF HOME MISSION RECEIPTS DURING JANUARY

(Continued from last week.)

| General Fund | |
|--|----------|
| Br. Ch., Brush Valley, Pa., Misc., .. | 11.00 |
| Mr. & Mrs. C. W. Hooks, | 5.00 |
| Bessie Claypoole, | 5.00 |
| Clarke Claypoole, | 5.00 |
| Mrs. J. Y. Hooks, | 5.00 |
| Bessie Hooks, | 5.00 |
| Eva Hooks, | 5.00 |
| Total, | \$ 46.00 |
| Br. Ch., Kittanning, Pa., Misc., | 18.00 |
| Mr. & Mrs. C. E. Hooks, | 10.00 |
| Mr. & Mrs. R. W. Hooks, | 10.00 |
| Mrs. M. J. Shirley, | 5.00 |
| Catharine Bowser, | 5.00 |
| Mr. & Mrs. C. D. Hooks, | 10.00 |
| Mrs. M. A. Witter, | 5.00 |
| M. A. Witter, | 5.00 |
| Alton M. Witter, | 5.00 |
| W. M. S., | 25.00 |
| Bible School, | 7.55 |
| Total, | 105.55 |
| W. A. Gearhart & Family, | 50.00 |
| L. T. Burkett, | 100.00 |
| Total to date, | \$693.40 |
| Br. Ch., Columbus, Ohio, | 10.00 |
| W. M. S., Denver, Ind., | 10.00 |
| Br. Ch. (Liberty), Quicksburg, Va., .. | 11.07 |
| Tella Oberdusky, Rittman, Ohio, .. | 1.00 |
| T. E. Slaybaugh, Rittman, Ohio, .. | 1.00 |
| C. H. Flory, Yorba Linda, Cal., .. | 5.00 |
| Br. Ch., Loree, Ind., | 33.37 |
| Interest, | 28.97 |
| Interest, Muncie, Ind., Bldg. Fund, .. | 34.55 |

| Kentucky Fund | |
|---|----------|
| W. M. S., | 5.00 |
| Br. Ch., Falls City, Neb., | |
| Mrs. H. G. Pritchard, | 20.00 |
| Mrs. Harriet Kimmel, | 25.00 |
| Br. Ch., Washington, D. C. (Add.), .. | 5.00 |
| Br. Ch., Whittier, Cal., Misc., | 60.00 |
| Mrs. R. Boring, Thornville, O., | 2.50 |
| Br. Ch., Waynesboro, Pa., Misc., | 9.75 |
| A Friend, | 15.00 |
| Br. Ch., LaVerne, Cal., (Add.), | 80.00 |
| C. E. Society, Fremont, Ohio, | 5.00 |
| National S. S. Association, | 500.00 |
| Br. Ch., Muncie, Ind., | 8.25 |
| Mrs. Berwyn Evans, Johnstown, Pa., .. | 2.50 |
| Lottie Heilman, | 2.50 |
| Mr. & Mrs. H. D. Ringler, | 2.00 |
| Br. Ch., Hagerstown, Md., Misc., | 33.50 |
| C. E. Society, | 25.00 |
| Br. S. S., Pleasant Grove, Iowa, ... | 6.53 |
| (Birthday Offering) | |
| Br. Ch., LaVerne, Cal., | 75.00 |
| Br. Ch. (2nd), Los Angeles, Cal., | 75.00 |
| Br. Ch., Dayton, Va., Misc., | 3.00 |
| John B. Raish & Daughters, | 5.00 |
| Mrs. W. A. Showalter, | 15.00 |
| John W. Thompson, | 50.00 |
| Total, | \$ 73.00 |
| Br. Ch., Sunnyside, Wash., | 2.50 |
| Lilia McCann, Cameron, W. Va., | 5.00 |
| Br. Ch., Brush Valley, Pa., | |
| Mr. & Mrs. C. W. Hooks, | 5.00 |
| Br. Ch., Dayton, Ohio (Additional), .. | |
| Berean Bible Class, | 25.00 |
| Br. Ch., Lost Creek, Ky., | 67.86 |
| Ind. Dist. W. M. S., for R. I. Equip. M | 23.00 |

Grand total receipts during January

for General Fund,

Grand total receipts during January

for Kentucky Fund,

For Muncie, Ind., Bldg. Fund,

Grand Total,

Respectfully submitted,

W. A. GEARHART, Secretary.

CHRIST FIRST IN BUSINESS

Dr. Charles Stelze tells how two Jews went into a restaurant and ordered fish. Soon the waiter brought the fish and placed it before one of them who proceeded to carve it. After he cut the fish into two pieces, he passed to his friend across the table that part of the fish that consisted principally of the tail and some bones and a bit of skin. His friend looked at him and said:

"Now, Ike, I ask you if you think that's right?"

"What's the matter?"

"If I was dividing that fish, do you know what I would do?"

"Well," asked Ike, "what would you do?"

"Why, I would give you the big end and I would keep the little end."

"Well," he said, "you have got the little end, ain't you? Vot you kicking about?"

After the last word was said about business and industrial problems, one comes back to this proposition: "It is all a question of giving the other fellow a square deal."

After Zacchaeus became converted, he became a greater mixer of religion and business.

In his enthusiasm he said that Christ should be Lord of all or not at all. So he promised to pay back four times as much as he ever took from any one. If modern business men are as earnest about their Christianity as Zacchaeus, they will certainly carry their idealism over into everyday affairs, and seek "the vindication of their moral natures in

Industrial justice means that the earth and its resources are the heritage of the people:

that equality of opportunity be guaranteed to all to secure an equitable share of this heritage; and since all parties in industry are partners, all should share equitably in the management and products of industry, so that income received and benefits enjoyed should have a direct relation to the service rendered, whether in work done or capital invested; that all who work, whether with hand or brain, or both, should have sufficient bread, but they who will do neither shall neither eat nor draw income. Beyond all this, the Christianization of the industrial order is nothing less than the redemption and reconstruction of the whole system and its conscious participation in the spiritual progress of mankind.

The old motive of pecuniary gain must give place to a new. By ranking avarice with gluttony the inversion of the moral order will be abolished. Just as scientists, teachers, social workers, and others have adopted the principle of service for their lives, so must the employer and worker. Why should a business man be ashamed to come out openly with his ideals, or declare that he is "baked of meaner clay than they?" The slogan if the Rotary Clubs has the right idea: "He profits most who serves best."

The ethically-minded business man can abjure this false motive by putting himself upon a salary, fixing the amount of income which he will use for his genuine human needs, and "studying a fine simplicity in his manner of living." He can conduct his business in accordance with the avowed belief that right is superior to might, that morality is at least on a par with legality, and that the observance of both is essential to worthy achievement.

From the Christian point of view it is far from ideal to simply wait and let the inevitable happen. There is a right and wrong in every industrial issue, and in this matter of mutual collective dealing the spiritual principle is not hard to discover. If democracy in government may be made the object of a crusade, the workers demand for a voice in the control of their working life cannot be opposed consistently by those who profess a Christian ethical standard.

The spiritual motive in industry will insure that every able-bodied and mentally fit person is employed in an essential service, and that needed goods are produced. Says Henry Ford, who has made the most spectacular success in modern business: "The only reason for growing crops, for mining, or for manufacturing, is that people may eat, keep warm, have clothing to wear, and articles to use. There is no other possible reason, and yet that reason is forced into the background and instead we have operations carried on not to the end of service, but to the end of making money."

Business that is service will develop the moral natures of the workers. The Christian and democratic principle applied to industry demands that industry recognize clearly the rights of the worker as a person. A tale is told of a slave who came north by the "underground railway." He was being questioned by a judge in the town to which he had escaped. He told the judge that his former master had given him good food, clothes,

and shelter. The judge expressed his surprise that the slave should have run away. The black man then told the judge that the place was still vacant, and that undoubtedly he could get it if he applied. Human values must be placed foremost.

Society has a right to demand that industry and business react favorably upon the culture of the arts and sciences that enrich life. It insists that no group or combination of groups engaged in the industrial process shall seek merely their rights or privileges. It demands that every group shall consider its duty to the common welfare, that it shall regard its part of the work as a ministry of service, and shall ask how it may best co-operate with other groups for the good of all.—Orland M. Ritchie, Pittsburgh, Pennsylvania.

JOHN WESLEY'S SPIRIT FOR RELIGIOUS DEBATE

John Wesley, in prefacing his published "Sermons," wrote:

"Whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, 'What I know not, teach thou me!'"

"Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have known. Show me it is so by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little: take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then, I should not be able to go at all. May I request you, farther, not to give me hard names in order to bring me into the right way? Suppose I were ever so much in the wrong. I doubt this would set me right. Rather, it would make me run so much farther from you, and so get more and more out of the way.

"Nay, perhaps, if you are angry, so shall I be too, and then there will be small hopes of finding the truth. If once anger arise the smoke will so dim the eyes of my soul that I shall be able to see nothing clearly. For God's sake, if it is possible to avoid it, let us not provoke one another to wrath! Let us not kindle in each other this fire of hell, much less blow it up into a flame! If by that light we could discern truth, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried to Abraham's bosom, but if we die without love, what will knowledge avail? Just as much as it avails for the devil and his angels."—Ex.

"DELIVER US FROM—"

The speaker who says, "I have just one word to add," and then follows with several well-punctuated paragraphs.

The member who goes around with a tape-measure gauging his "share" in church work.

The vociferous Amen brother who is short-winded on the steeps of church finance.

The church officials, high and low, who speak of a minister as being a fifteen-hundred-dollar or a three-thousand-dollar man.

The congregation that clings more tenaciously to the spirit of the time-limit than to a constructive and aggressive church program.

Filling the chief seats of the temple with people who pay but cannot pray, and who sing enthusiastically but never serve.

The man who prays to a congregation in the worship service.

The church members who are so concerned about world service credit that one supposes the Master promised conference vouchers for even "the cup of cold water."

The choir that selects the morning anthem while the minister offers the opening prayer.

An official board which has substituted wish-bone for back-bone.

The preacher who knows how to talk but does not know how to listen, and who always addresses an individual as if he were an eager audience before an imaginary pulpit.

Subscribers to church papers who never look beyond the front and back covers.—Paul Morrison, in Western Christian Advocate.

The half dozen women who must leave the church during the last song for fear the dinner will burn.

The social clique of three or four which sees only its own crowd at conclusion of the church service.—Religious Telescope.

The fussy, irritable individual who cranes the neck and frowns viciously when a mother brings her baby to church.

The man who insists on occupying a prominent pew in church and habitually sleeps in it during the sermon.

The man who whines about hard times to the church finance solicitor, and the next day readily yields to the automobile salesman to turn in his good last year's car on the latest model, high-powered automobile.

Sunday School Notes

(Continued from page 10)

grand record is "that they saw and believed." Their faith was big enough to be believe where they could not prove. Shame on us men today. Like Peter and John we all too often go to the tomb and see nothing but the grave clothes, but unlike them we will not believe. All that the doubt of today can see in the tomb is a funeral and from the motion of many of the doubters one gets the idea that they are still at the "wake." Their belief is summed up in the words, "We thought it had been he who should have redeemed Israel." But Woe! Woe! Woe! He is dead. Cheer up, brother; the tomb is open, the grave clothes are thrown aside, the prisoner is freed from death and the grave. Let us not be faithless, but believing. Doubt never spread the Christian message. Doubt never brought on a Pentecost, nor caused the Greeks to cry, "These that have turned the world upside down are come hither also."

Let us be like John and even though no proof, but that of the empty grave clothes, is forthcoming may we still dare to believe.

Mary stayed by the tomb smitten with grief, "magnetized by sorrow." The unceasing rhythm of her thought seemed to be,—"They have taken away my Lord." Finally to her sorrowful gaze came the heavenly messengers who gave her the full significance of the empty tomb. "He is risen." But still she failed to comprehend the truth and when Jesus himself appeared she thought he was the common gardener and saluted him as such.

In much the same way the true glories of the Christian message appear to us. Our appreciation of the Risen Christ is at the mercy of our poor, human limitations. We seem unable to apprehend anything that cannot be fully proven by microscope or telescope. We can't seem to grasp the fact of the powers of the Unseen, so we fail to believe even when Almighty Power opens the tomb for us and sends angels to tell us how it comes to be open. Mary had her limitations of spiritual insight, but our unbelief is much worse than hers could have been. We crowd Christ into our denominational shapes and sizes and unless we see him entirely in conformity with our particular creed we refuse to see him at all. What do we care even though he has revealed his resurrection power in civil law, in the natural world, in the hearts of men? These messengers are not recognized by us and consequently we are all too ready to see in Christ the "common gardener," instead of "the Master of the vineyard."

Separation and the fear of being forgotten are two of the factors that make death so terrifying to mortal men. One of our great questions is "Shall we know each other in heaven?" We don't want our loved ones to forget us after death. The Open Tomb brings to us a cheering ray on this very matter. What does Jesus' resurrection have to tell us?

The message of the Resurrection is this: the grave does not make him forget and when he speaks he lets us know that he knows our name. "Jesus said unto her, 'Mary.' She turneth herself and saith unto him in Hebrew, 'Teacher.' It is the old story all over—Christianity is a personal matter." Jesus knows his own sheep and calleth them by name. Numbers do not make him forget. "Go tell the disciples, and Peter" was his other word in the same vein. If Jesus can arise in glory from the tomb and begin the same fine intimacy with his own, immediately, should there not be joy in our hearts that he does not forget? Is it any wonder that such individual love and care should call out its corresponding reaction in us. It is a biological law that "like begets like" and it is a spiritual law too. "We love him because he first loved us."

The Resurrection message was two fold—(1) He is risen. This is the great truth. (2) Go tell my brethren. This is the great responsibility. A woman not only saw the risen Christ first, but she was the first messenger of his resurrection message. Jesus rose as a conqueror, but his first message stamped him as the confirmed lover of his own whom he had purchased at so great a price.

The Uniform Lessons for 1925

It has long been the belief of the members of the International Lesson Committee and of other leaders in Sunday school work that the old Uniform lessons did not fully meet the needs of all pupils in the Sunday school. For that reason there has been much careful study of the problem in the endeavor to work out a better plan.

Now the International Lesson Committee has found a better way of outlining the lesson courses, and offers what is known as Group-Uniform lessons. Nearly every Sunday school board of the various religious bodies has recognized the great improvement in this new plan and their publishing houses will furnish Group-Uniform literature.

The new plan is simply this: The committee has selected Scripture lessons suitable for children under nine years old, who will be in one group; and other lessons suitable for children nine to twelve years old, who will form another group. All pupils above twelve will have the regular Uniform lessons as heretofore.

Surely every worker who has at heart the best interests of the children will lay aside any slight prejudice there might be in favor of the old time Uniform lessons, and adopt this better plan. Remember that in placing Group-Uniform lessons in your school you are following the International Lesson Committee which has faithfully served you in the past.

There is no change in the plans for Uniform lessons for the older classes. All pupils above thirteen years old will receive the same lessons, which are based on the plans followed by the International Lesson Committee since the beginning of Uniform lessons. The change that has been made by the International Lesson Committee concerns only the Primary and Junior lessons.

We want to emphasize that the change in these lessons is the work of the International Lesson Committee, based on its long experience. Some houses may offer Primary and Junior lessons having the same topics as the lessons for older pupils. If so, it will be the work of some individual editor or other person, making such adaptations as may suit his own fancy. It will not be the work of the International Lesson Committee.

This house, which is a member of the International Council of Religious Education, publishes the Group-Uniform lessons. The members of our editorial staff believe in the judgment of the International Lesson Committee, and have prepared the lessons in accordance with the authorized outlines. We are confident you would find this material of the highest quality.

Send for samples and full information, stating name of school and average attendance.

The above advertisement was made by the *Christian Board of Publication, St. Louis, Missouri*, in the *March International Journal of Religious Education*, and is given here in order that our workers may see how other denominations are handling the Sunday school lesson problem. The points mentioned herein are worthy of the careful consideration of every Brethren Sunday school worker.

The Brethren Publishing Company
Ashland, Ohio

HOW TO ??? A REVIVAL

Don't come.

Don't ask anyone else to come.

Have a party at your home the first week.

Arrange for a good deal of question and answer conduct at this party.

Never mention revival to anybody unless he is in a slighting manner.

Have a second party the next week if the first revival becomes interesting.

Ask some devoted member in the presence of outsiders how long the "spasm" of the church is going to last.

Mark out a course of business and social conduct to continue throughout the revival which will be detrimental to it, and to your own spiritual welfare.

Use bad language.

Swear some occasionally.

Talk about hypocrites in the church.

Get mad at your wife or your husband without cause.

Tell your next-door neighbor that the preachers are lazy and good-for-nothing.

Arrange to go some place else on Sunday and take great pains to show you are interested in everything else more than Jesus Christ and the church.

If you come, come late.

Giggle and chew gum most of the time.

Bring an aroma of worldliness with you.

Sit in the seat farthest back that you can find.

Don't sing a bit, under any conditions.

During prayer, carry on a conversation about peoples' wearing apparel.

When the preacher asks for the people to bow their heads, sit bolt upright, and look all over the church to see what is going on.

The next day, talk to your friends about the "circus" you attended down at the church, putting in a cuss word once in a while just for emphasis.

Don't pray.

Don't read the Bible.

Don't neglect to attend the picture show.

Talk against the church to the children.

Assert that religion is for nobody but weak-minded women, and little folks that don't know any better.

Tell everybody that will listen that you would rather trust the worst man out of the church than the best man in it.

Rake up all the rubbish and scandal that you ever heard about church sinners, and parade your own righteousness.

Belittle everybody who is trying to do right, and swear that he is double-hearted and two-faced, and professing religion for selfish purposes.

If this kind of conduct will not fix a revival, then the devil will be greatly disappointed in the efficiency of one of his chief disciples.—Selected.

TOLL

By Tracy Fay Baker

I met you in the crowd today

And heard the music in your soul,

So prayed to cheer you on your way

Without a thought of toll.

Spokane, Washington.

VOLUME XLVII
NUMBER 10

MARCH 11,
1925

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



Photo by Homer Kent

The Sea of Galilee

At the north end of the lake looking
toward Mt. Hermon

(See Brother Kent's article on page 4)

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Paul's Patriotism

By G. W. Rensch

In that noble letter to the Romans Paul reveals the longing of his heart toward his own people. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The people of his own nation, how he loved them! This was the supreme expression of a Jewish patriot. He was proud of his lineage, and never hesitated to align himself with the marvelous people whose history has at once been the outstanding proofs of the leadings of almighty God in the affairs of the race. Hear him say proudly, if not boastfully, "An Israelite, of the seed of Abraham, of the tribe of Benjamin, a Hebrew of the Hebrews."

His patriotism puts in the twilight some of our own boasts, especially along about the 4th of July. How we love our country then. Oh, we can sing, "My Country 'Tis of Thee,

Sweet land of liberty, of thee I sing:" we can do that all right. And that is something. If only all the people who were enjoying the protection of the flag, were willing to do that much! There are yet school houses where no American flag is displayed from fall until spring, and homes without a Washington, or a Lincoln adorning the walls; and from out of these homes are coming our future legislators, judges, and governors. Some are concerned, however, and are willing to man the good "Ship of State" when she needs true hearts in danger as well as in peace. But Paul's patriotism was of a higher order than his people. Their ambition was to restore Israel to the political power and glory of the reign of David. His supreme wish was to bring them to right relations with Jesus the Christ. They would exalt Israel to power among the nations. He would exalt the nation to lofty heights by slaying the evil appetites and passions that had brought them into bondage and sin.

To accomplish this end, Paul would use every possible means. From the burning desires of his heart UNCEASING PRAYERS WOULD GO TO GOD in Israel's behalf. Patriotism, unmixed with prayer, will never go very far. Who knew that any better than Paul? Blind zealots as they were, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. 10:3). Failure to "submit themselves to the righteousness of God" was what was shocking the finer sensibilities of this Christian patriot. No wonder prayer was on his program. That was first. If America is ever swung back where she will submit herself to the righteousness of God, there will have to be a lot of Christian patriots with a prayer-program like that. Brass bands will move many men, but a

program of prayer was the actuating spirit of Paul in behalf of his people. And he would not rest until a redeemed Israel should be brought face to face with her God-given mission and become the channel through which the gospel of Christ should reach all the nations of the earth. Universal dominion and world wide peace could not be realized on the earth until Israel occupied her God-given station. This accomplishment was ever the glowing hope of the mighty apostle. To bring it about he could but pray, teach, exhort, and prayer made the other two efforts worth while.

Some one has said, "We must pray for our Israel as Paul prayed for his own. Desire will grow by its very utterance, and what we never bear to God in supplication we will hardly bear upon our own hearts in longing and expectation. America needs our prayers, for the dangers that threaten her peace are many and great. She is being attacked by many of the internal foes under whose blows other great nations have fallen. Drunkenness in high places, unchastity, dishonesty, Christ haters and God defamers, are seeking to undermine her foundations and it behooves every friend of his country to pray for her peace and prosperity."

Do we love our countrymen enough to pray and work for their salvation? We must preach the gospel to our whole country, to every man, woman, and child. Every orator dwells upon the fact of the thousands who have been willing to die for their country, but we need a lot of men who are willing to live for their countrymen. Our wonderful resources and increasing political influences may lead us to throw our hats into the air and pound our drums but without God our nation is doomed. A people may be big without being great. St. Paul's patriotism looks toward making a nation great, as well as big. The enlargement of our commerce is a worthy ambition, but the exaltation of our citizens is vital to the life of the nation.

It will take a battle royal to save this nation for God. Our cities are the storm centers of our civilization. The cities dominate and control the legislation and law-enforcement of the nation. The city is not only a problem, but it is the solution. More missionaries and of greater faith and endurance must be sent to our cities. A single city like Chicago, made thoroughly Christian, might block the mad rush of our nation Romeward. What the church under God has done, she can do. If temptation, debauchery, and crime are the dominant factors in the average city, here can be massed the forces most easily to counteract its sins. Let the united forces of the church enter some city, camp upon the ground until the task is done, and

it will yet be shown that "the gospel is the power of God unto salvation."

Paul's patriotism will do another thing: it will reconstruct our district conference programs, and will give us a method of approach in our own work. District supervision will become a reality instead of a farce. District problems will no longer be side-tracked. Our miscellaneous, hit-and-miss sort of a program will give way to the discussion and solution of our own problems in the district. About the only inspiration in missionary endeavor we get in the average conference is to hold up the apportionments for missions, point out the failures, followed by the usual tirade of shortcomings. This is supposed to last until the next year—and it usually does. Legislation we have, in great abundance. Why not spend the next ten years in trying to catch up in administration? We should put something on the map as well as in the minutes. We must rally the churches of the districts on the need of ministerial supply, and we have been letting this take care of itself with the usual results. We must unite our various church organizations and concentrate their energies and efforts along some definite line. We are wasting by scattering; let's conserve by concentration. A steering committee strong enough to lasso, every organization, among us, and hitch them up as one team all pulling in the same direction, might be worth while.

South Bend, Indiana.

EDITORIAL REVIEW

Brother C. F. Yoder and family, accompanied by Miss Nielsen, are back on the old battle grounds of Argentina and his generalship finds a welcome everywhere. They held their general conference on February 22 to 29.

We generally look upon the Indiana churches as aggressive and prompt to respond to an accepted task, but they do not seem to be maintaining their reputation in regards to paying their state mission apportionments, according to their secretary's call in this issue. Hoosierdom, arouse!

It has been a long time since mail has reached us from Africa and the good letter in this issue from Dr. Florence Gribble will be most welcome news. Our church in Yalouki is now the largest congregation in Africa—nine hundred members—and the blessings of God are still falling upon the hearts of the people.

We are in receipt of a copy of The Louisville (Ohio) Herald which informs us that Brother Robert F. Porte of Pleasant Hill, Ohio, has accepted a call to the pastorate at Louisville to succeed Brother Alvin Byers, whose pastorate has already been announced to terminate June first.

Dr. E. M. Cobb, pastor of the Second church of Los Angeles, reports briefly, but he gives very interesting news. He has been able to maintain his aim thus far in the new year, of baptizing converts every week. The church's growth has been marked and no small part of the secret seems to be that the "people have a mind to work."

Prof. G. W. Brumbaugh whose splendid address before the Ohio Conference appears this week, is the Teacher Training director of the big Dayton Sunday school and up to the present has graduated fifty-two and began a new class in Teacher Training the first of February. That is one important element in the success of the highly efficient school.

Brother C. A. Stewart speaks encouragingly of the work at Col lege Corner and Loree, Indiana, where he is pastor. At the former place two have been added by baptism and at the latter, as a result of a revival in which Brethren H. E. Eppley and Harley Zumbaugh gave assistance, thirteen confessions were received and fourteen added to the church. Both churches are blessed with a splendid group of young people.

Brother Charles H. Ashman, pastor of the First church of Johnston, reveals one of the secrets of his success in telling of the

thorough advertising campaign preceding the evangelistic services conducted by Brother L. S. Bauman. Moreover the evangelist and pastor made such a good team that it is not surprising that success attended their efforts. Eighty confessions were received during the meetings and the days immediately after. Besides the church was greatly strengthened in other ways than numerically.

The big recent event of interest about the college, according to the news of President Jacobs, was the great basketball tournament, which has proven a very successful advertising scheme, bringing hundreds of promising young high school people in touch with the college in a pleasant way many of which later return as students of the school. Dr Jacobs is asking Indiana churches for co-operation in completing an itinerary for the Girls' Glee Club, an organization that had proven itself in a musical way.

Our good brother, W. C. Benshoff, pastor of the Berlin, Pennsylvania, congregation, writes a most interesting letter, but so many things of interest have happened in his pastorate since his last report that we can not hope to hint at them all. Outstanding features were the Daily Vacation Bible school and the reception of seventeen members into the church through the regular services. He also mentions the splendid revival he held for Brother L. V. King and his people at Lydia, Maryland. We hope Brother Benshoff will give the brotherhood the benefit of his valued letters more frequently.

Of the more than 100,000 children who have been under the care of the Near East Relief a goodly number are from time to time being united with relatives. It is the policy of the organization never to keep a child who has a relative that can provide a home for it, and in the working out of this policy the Armenians and Greeks have heartily co-operated.

One Armenian now living in Jerusalem, where he is earning a modest living has relieved the organization of the care of thirteen orphans' children of his own or his wife's relatives.

Able scientists and archeologists are now claiming that the real explanation of the decadence of the Greek civilization is malaria. It is true that malaria is to Greece what the hookworm is to certain sections of the South. The Near East Relief, in grappling with the problems of the health of the children under its care in Greece, has discovered the means of eliminating malaria from large areas. The methods it has developed are now being taken up by the Government and may become one of the largest contributing factors to the rejuvenation of Greece. This is but a by-product of Near East Relief activities, but it may bulk large in the minds of future historians in the contribution America will have made in Greece.

Brother W. R. Deeter of Portis, Kansas, reports "several" new members since last report. On February 15th a "note burning" program proved to be a most interesting event and marked the liquidation of the debt on their new church. It will be remembered that the old church was burned just before Brother Deeter arrived on the field as pastor, about two years and a half ago. This naturally greatly discouraged the people, besides other difficulties they had had. Under Brother Deeter's leadership the people took new courage and set about to rebuild a house of worship and to build more strongly their organization and marked success has attended their efforts. That the people greatly appreciate the splendid leadership that they have enjoyed during this time, is evidenced by a well deserved tribute recently published in their local paper.

An Interdenominational Conference of the Layman's Church League will meet in Columbus, Ohio, May 8 to 11, 1925. This conference is limited to about 1,000 laymen selected from the various organized denominational agencies of men's work and fairly representing the evangelical churches of the United States and Canada. The "District Convention" will meet in joint session with the "Interdenominational Conference" for three days in order that a much larger number of the men of the district may attend the conference. Many of the most prominent laymen in America are engaged in preparing reports for this conference dealing with certain phases of the church's work from the layman's standpoint. It is hoped that the men of our church may have representatives there. It will afford an opportunity of comparing notes and profiting by the combined experience and wisdom of all these workers.

GENERAL ARTICLES

Glimpses of Galilee

By Homer A. Kent

(Brother Kent spent several months last year traveling in the Holy Land in company with Brother Herbert Tay and under the direction of Dr. Kyle, the archeologist.)

Under Syrian skies lie the placid blue waters of that little lake about which cluster a great host of the most hallowed memories of Christendom. The Sea of Galilee has a charm that is all its own. Its fascination draws visitors from every corner of the earth. They come to its shores, for the most part reverently, and almost at once the sentiment expressed in the words of the favorite hymn steals into their hearts,

"O, Galilee, sweet Galilee
Where Jesus loved so much to be
O, Galilee, blue Galilee
Come sing again thy song to me."

From the Mount of Beatitudes our party of four last spring gained its first comprehensive view of the lake. The Mount of Beatitudes is removed some little distance to the west of the lake shores, but it looks down upon those blue waters in a most impressive manner. The day we saw them from that prominence all was calm and peaceful. The water appeared as a great sheet of glass laid at our feet. The silence of the scene bespoke tranquility. All around the lake arose the barren hills which envelop it like the sides of a basin. We must remember that Galilee is over seven hundred feet below the level of the Mediterranean. Those hills, we remembered, once echoed and re-echoed the prayers of our Lord and it seemed as though we could almost hear a faint echo still, and once again words of a poet came sounding in our ears,

"O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of Eternity
Interpreted by love!"

But from this exalted position removed from the lake let us descend to its shores and take our stand upon the little wharf which jets out into the water at the village of Tiberias. It was just at eventide when first we stood there and gazed about with the keenest interest upon everything before us. Many of the natives were coming to the shores to dip up the sweet waters of the lake to take them to their places of abode. They carried the water in five gallon gasoline cans or else in pottery jars. However, of greatest use were the gasoline cans which have been introduced only since the World War. On the shores many were walking aimlessly about, garbed in their characteristic flowing garments and talking and gesticulating in typical oriental fashion. Others were busy playing games, drinking native beverages, or just listening to the harsh notes of an old-fashioned horned phonograph which was being played incessantly. A few were getting their nets ready for the night's fishing trip. Some were embarking in their little crafts and making for the best fishing pools. Of course this all reminded us of great fishermen of other days.

But forsaking all of intense interest close at hand we began looking away to distant scenes. Away yonder to the north, fifty miles distant arose the majestic, snow capped peak. Mt. Hermon, whose melted snows and refreshing dews are the balm for all the land of Palestine. That peak is the source of the Sea of Galilee, the Jordan River, and the Dead Sea, far to the South. For us who are Christians it is of unusual interest because its dazzling white snows which glisten in the sunlight vividly remind us of the One who

ascended its heights and who was there transfigured into One so glorious, so magnificent, so full of splendor, that human tongue cannot describe him. Thus, Mt. Hermon, which towers over all of Palestine like a mighty citadel serves to recall to us that Christ is the Son of God with power. From the base of Hermon to the northern end of the lake can be seen a great ravine which carries the waters of the Jordan. Near the point where this historic stream empties its waters into the lake the site of the ancient village of Bethsaida is shown. Scarcely anything but a clump of orange and eucalyptus trees is there today to mark the spot which must often have been the scene of the activities of our Lord and his disciples. Some little distance to the west of Bethsaida on the northern shores of the sea is another clump of trees which marks the site of ancient Capernaum. Nothing remains of that town today save heaps of ruins, among those ruins being the ruins of the old synagogue. Catholic monks live there now and are protecting the ruins and searching for hidden treasures.

Across the lake to the east arise the tawny cliffs of the country of the Gadarenes. One declivity almost directly opposite the village of Tiberias is designated as the one down which the swine ran to their watery grave, being possessed with the demons cast out by Christ from the unfortunate Gadarene demoniac. The whole of the eastern shore of Galilee is devoid of civilization. In fact it is a dangerous country in which to travel alone. There are no villages. Only now and then do the Bedouin shepherds come to the water's edge to satisfy their thirst and that of their flocks. Somewhat to the northeast a grassy plain is pointed out as the traditional place where the compassionate Christ fed the five thousand and thus demonstrated his power and willingness to satisfy the wants of poor humanity.

Almost straight across from this place on the other side of the lake lies the fertile Plain of Genessaret, which in the spring of the year is beautiful because of the multitudes of blooming flowers which are there and for the numbers of vegetable gardens cultivated by the natives. This plain can scarcely be seen from the wharf at Tiberias due to its secluded situation but its approximate location can be ascertained and also that of the site of the wretched little village of Mejdol or the Magdala of the time of Christ, which was the home of Mary Magdalene.

Looking again upon the lake we see here and there upon her bosom the bird-like sails of small fishing vessels. How peaceful to sail upon those waters and how wonderful just to pass the moments in reflection! The waters seem to speak and tell us of the Man of Galilee whose power could still the angry waves and sustain his passing feet.

And thus as the night came slowly on, we stood upon the wharf contemplating the scenes before us and wondering what it all must have been like nineteen hundred years ago.

Ashland College, Ashland, Ohio.

The mental processes of a mule are interpreted by his heels.

We cannot sing God's music without he supplies us with the key.

When the Lord was upon the mountain communing with the Father, the world could sleep in peace for devils feared the mighty tryst.

How to Provide Regular and Competent Teachers

By G. W. Brumbaugh

(Address Prepared for Ohio Conference at Clayton)

There was a time when untrained men were permitted to practice medicine and prescribe for the ills of the human body. Today society is protected from such men, who have been designated as quacks, by stringent laws which require years of training in order to practice. Doctors today must be able to supply certain scientific facts of physiology, chemistry, histology, materia medica, and other sciences to the healing of diseases. Laws now require special training of those who are to prescribe for the human body.

Time was when petti-foggers were permitted to practice law. Today the lawyer must be trained in the fundamental principles of justice, equity, and jurisprudence.

Fifty years ago the public school teacher was untrained in the science and art of teaching. Today more and more standards of training for teachers are becoming higher than they have ever been in the history of education. Professional preparation and certification is required of all who are expecting to enter our public schools as teachers. Society is protecting its children from mental malpractice.

Only yesterday anybody could farm. The "college-trained farmer" was ridiculed by the masses of our people. The different states are dotted with colleges of agriculture in which thousands of young men are preparing to be professional farmers.

Society protects its land from the ravages of unskilled tenants; it insists that justice be not thwarted by untrained jurists; it guards the bodies of its citizenship from the untrained quack; it excludes the untrained individuals from the school room, that the minds of children may not be maimed or crippled by unskilled workmen; but the souls of children have been left unprotected from thorough teaching at the hands of well-meaning but untrained workers in the field of religious education. It is strange that the last resource which society has attempted to conserve is the spiritual life of children. It is just now beginning to dawn upon Christian people that "there is such a thing as spiritual malpractice and that the pious, well-meaning Sunday school teacher may ignorantly pull up by the roots and destroy the very elements which enable the soul to bring forth the fruits of the spirit."

The past few years have seen the beginning of a science of religious education. There is every reason to believe that the church will soon give its little ones scientifically trained religious teachers. It can be taken for granted that the church which demands an educated ministry will also demand trained teachers in its church schools.

We give all honor to the faithful men and women of the past who gave of their best to the cause they loved more than life itself, but a new day has come and new demands must be made of those who serve in the Lord's house. To sincerity, devotion, noble Christian character, we must add that technical skill which comes from instruction and training. Our young people during their adolescent period, who come under the instruction of thoroughly trained teachers in our grade schools and high schools demand more thoroughly prepared and better trained teachers in the schools of religious education. They challenge our best thought and consideration as teachers if we would equip them with the best foundation for their growing Christian lives and rounded-out Christian character.

That a new day is already here is evidenced by the army of consecrated teachers and officers who are calling to their denominational leaders, "Teach us, that we may teach others more perfectly." Teachers in the past have been selected largely from those who have been found willing to teach. What would you think of a principal of a public school who would go out into the vicinity of his school to secure a substitute teacher for a regular one who may be absent because of illness or other reasons, and ask some one

to come into the school room to keep the children quiet at least, for an hour? Have you not seen the Sunday school superintendent in desperation go from class to class on Sunday morning in his adult department, to get the consent of someone to come to take a class, and keep them quiet, at least, during the Sunday school hour?

That there is a real need for trained teachers and workers is evident to all of us who have had anything to do with Sunday school administration. The task of the church school is to give religious education to childhood and youth. What kind of teachers do we want? What do we want them to do? We must realize that the Sunday school ought to be a real school with well-planned and definite instruction suited to its members in all of its departments. The problem is to stir up adults, to induce them to accept the responsibility to work as teachers and leaders. We must train for leadership and teaching. We must have standards in our school which are based upon scientific principles, and must secure young people who are willing to be trained for teaching. They should be led to consecrate their lives and be willing to give some time to preparation for the important work of religious instruction. We must have trained workers in the church and Sunday school of the future.

Three elements should enter into every well-rounded training course. (A) **Knowledge**—What should a teacher or an officer in a church school know? (1) The teacher must know the mind of the child. This means a study of general psychology and child psychology. (2) The teacher must also know the subject he is to teach. He cannot teach what he does not know. He must first of all know the Bible. (3) He must know something of pedagogy or the laws of teaching. This study tells the teacher how to get subject matter and mind together so that the mind will absorb the subject matter and be nourished by it. These three well known elements, **Mind, Matter and Method**, have been called the three **M's** of modern education. They constitute a trinity. (4) The teacher should also know something of the institution in which he works. He should have some knowledge of its organization, administration, and discipline. He should know the ideals, doctrines, and standards of the church in whose school he works. (B) **Observation**—In addition to knowledge the teacher's preparation should require some observation of good teaching. Good ideals must be made concrete. Time should be given under proper direction for visiting good teachers.

(C) **Practice**—An incident is related of a man who learned to swim by correspondence. Neither could he learn rules for making all the strokes, passed the examination with high marks, and graduated with the degree of "E. S." (Expert Swimmer). The first time he went into the water after graduation he was drowned. He had not completely learned to swim by correspondence. Neither could he learn to teach completely by correspondence or by class room instruction. He must practice teaching. This practice will enable him to meet some of the real problems he will have to face when he takes up the work as a regular teacher.

Knowledge, observation, and practice rightly combined make the ideal combination for a teacher-training course.

Where and How can the worker in a rural, village or city church school secure this training? There are several sources.

(1) Every church should have, if possible, a teacher-training class to train its teachers and leaders. The class may be composed of young people in the church from seventeen to twenty-five years old or over, who are willing to prepare themselves for future work as teachers in the school. In our International Standard at this time there is a two-years' course in class work and one year in specialization. In all lines of industrial, commercial, and educa-

tional work we are stressing specialization. Efficiency experts are needed who are specially trained for some definite, specific line of work. The church doing the King's business should also have specially trained workers. The training class in the local church may meet during the Sunday school hour, or it may hold its meetings some week day evening. Classes meeting at other times than during the Sunday school hour may include in their membership some of the present teachers of the school who desire to equip themselves more fully for their work. Examinations should be given upon the work of the course at stated times. Special graduation exercises should be held at the completion of a course in which special recognition is given to the members of the class in a special service of the church. A certificate or diploma should be given publicly to each one who has successfully completed a course. This will give encouragement and inspiration to all who have done some prescribed work in preparation for the teaching service of the church.

(2) Another source of preparation is in a **Community Training School** which may be organized and conducted in a village or city by the co-operation of different churches or schools. These training schools when properly organized are given recognition by our International Denominational Associations. The teachers in these schools should be specialists in their line of work and such a school will be of invaluable service in any community.

(3) A third source for the teacher's special preparation is in **Institutes and Schools of Methods**. In many sections of the country there are held each year special training courses under the leadership of denominational and interdenominational experts. These are of untold value to all who may avail themselves of such privileges.

Another vital step in religious education which has been taken in very recent years is the establishment of **Week Day Schools of Religious Education**. These give an oppor-

tunity for pupils to learn more of the Bible than can be learned through the Sunday school alone. Specially trained teachers who have either graduated from special schools or who have taken courses in colleges or universities offering courses for training of teachers in religious education, are employed as instructors in these schools. This movement gives each pupil one hour a week in co-operation with his regular public school work to secure religious instruction for which he is given regular credit the same as his day school work. This agency will stimulate such an added interest in religious education as is bound to result in much good, and to furnish an incentive to young people to prepare for teaching the Bible. The City of Dayton now has eleven of these schools in which the Board of Education of the city co-operates by permitting the pupils to leave the regular school one hour each week to get this religious instruction.

In conclusion, we may add that in every church or Sunday school all persons, who are teachers in the public schools, and who have actively enlisted in the work of the Christian church, should be willing to give their voluntary services to the church and the Bible school on the Lord's Day. These are trained teachers who have had real experience which will specially fit them to teach in the Sunday school. We should all deem it a special privilege and consider it a duty we owe to the church to give our services in this way and thus help to advance the cause of religious education. As teachers in the Bible school we are engaged in the highest God-given work in which it is possible for us to serve. May we be willing to consecrate our lives in this way to give of ourselves to the service of the Master, and thus to help to solve the problem of supplying regular and competent teachers for the Sunday school.

Dayton, Ohio.

The Purpose of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part VII

What was his function? What is his purpose? As the Father is the representative of the Trinity in the work of CREATION, and as the Son is the representative of the Trinity in the work of REDEMPTION, so the HOLY SPIRIT is the representative of the Trinity in the work of REGENERATION; and in all of these there is that unity and harmony, as of the blending of the colors of the rainbow. Therefore we are reminded of the importance, beauty and completeness of our baptism, which duly recognizes and equally honors, the Creator and creation, the Redeemer and redemption, the Regenerator and regeneration. And this is why I consider trine immersion fundamental to Gospel obedience in the plan of salvation. The work of regeneration, by a new birth, is the clear purpose and function of the Holy Spirit in the application of salvation.

In the heat of a revival once, in a church joining my charge, one of the lay-workers told me that he had converted five persons. My answer was, "You have not converted any one, if they were really converted it was the work of the Holy Spirit. If YOU 'converted' them they were not converted; all of the elders in the church could not convert one little boy." It is indeed the Holy Spirit, whose work it is to regenerate men. "Regeneration" is the work of the Holy Spirit, by which he makes us new creatures in Jesus Christ, and thus answers the requirements of our Lord for citizenship in the Kingdom of Heaven. "Ye must be born again" (John 3:3). "Except one be born of the water and of the Spirit, he cannot enter into the kingdom of God (John 3:5). Of course we are aware of the fact that the WORD is his instrument,—“And take the helmet of salvation, and the

sword of the Spirit, which is the word of God" (Eph. 6:17). As in our natural life we must be begotten before we can be born—and here again is the basis of Trine immersion; the Father begets: "He that is begotten of God, keepeth himself" (John 5:18). How are we begotten? "Of his own will begat he us with THE WORD OF TRUTH" (James 1:18). But the personal energy of the Holy Spirit is absolutely necessary in order to quicken us from the death in sin unto the new life in Christ Jesus. This new life is in the SON: "And this is the record, that God hath given to us eternal life, and he that hath not the Son of God hath not life" (1 John 5:11, 12). Thus we see the new life emanating from the Father and the Son and the Holy Spirit. Regeneration, or the new birth, or the "new heart," or whatsoever you may choose to call it, is the personal act of the Holy Spirit, actually creating a new creature. If you ask me HOW HE does this, my answer is, "I DO NOT KNOW," neither would it add anything to the richness of grace if we did know. Regeneration, then, is the beginning of a new life, "that we should be a kind of first fruits of his creatures" (James 1:18). It is not an old life renovated, but it is a new creation, in the image of God. Faith now takes the place which was occupied by unbelief, the light of Christian truth now controls where the darkness of sin had reigned, where the great monster DEATH was causing fear and trembling, the ABUNDANT LIFE is now assuring of victory. It is the greatest change that can come into human life. Neither change of climate from "Greenland's Icy Mountains" to the tropical banks of the Amazon, nor change

of condition from extreme destitution to that of a multi-millionaire, nor change in mentality from the grossest ignorance to the best trained intellect, nor change in physical vitality from the blushing cheeks of fifteen, to the stooping form of ninety, can compare with this change of life in Christ Jesus! And all of this is purposed and accomplished by the Holy Spirit, yet without the sound of the trumpet, or the blowing of a horn, for "Thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit" (John 3:8). But that one who has passed "from death unto life" knows that he has entered the kingdom of grace because he loves the brethren.

The Apostle sums up the complete process thus: "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

It is my humble opinion that the doctrine of the Holy

Spirit has been both woefully neglected and shamefully abused by being treated too frequently by the fanatic, and too seldom by the sane, sound teacher of the Word. Not long ago I read in a Sunday school quarterly these words: "All that we need is to emphasize the spirit (spelled with a small 'S') of Christ. His majestic presence, even though not in body, will as effectively purify our church buildings and our membership and schools today as his presence cleansed the temple long ago." I must confess that I have to receive that with modification, because there is such an effort abroad today to possess the spirit of Christ without Christ. So many today are magnifying the spirit of Christ concerning the unity of fellowship and denying his spirit concerning complete OBEDIENCE to his Word. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

Johnstown, Pennsylvania.

(To be concluded next week)

The Immigration Problem

It is stated that over 800,000 children in New York City receive no religious education and that more than fifty per cent of the population grow up without any knowledge of the Scriptures. That which has preserved America from the ruin that has overtaken some other countries, that which has preserved our nation in its moral and political influence is the fact that from the beginning there have been those among our leaders who have not hesitated to declare their faith in God and in his Word. The secret of America's success and greatness is the Bible.

If we are to carry on the work of the fathers of our country, if we are to continue and increase faith and righteousness in the land we must scatter everywhere among all the people the Book "the leaves of which are for the healing of the nations."

How can the knowledge of the Bible be given to all the foreign speaking people that crowd about us? By restoring the Bible to the public schools and requiring that some portion of it be read every day. We also advocate that the Bible shall be upon every public school teacher's desk so that it may be always visible in every class room.

We propose too, a plan for giving a knowledge of the Bible to the immigrants and to the aliens throughout our country; a plan that will do much to quiet social unrest and disarm the spirit of rebellion that grows out of unbelief. The immigrants desire as quickly as possible to learn English. Practically no efforts have been made to teach English to the foreign-born until recently.

The simplest and finest plan by which the immigrant can learn English is to furnish him with portions of the Bible printed in two languages, in parallel pages or columns, his own native language and English.

For illustration, the Bohemian will be given the Gospel of John in Bohemian and English, each language parallel with the other, page for page. The Italian will be given Italian and English, the Russian, Russian and English, and so on. Each one eager to learn English will read every line and word on every page. He will learn too from a Book that contains the best and purest English, for as President Coolidge says "the classic of all classics is the Bible." To promote the learning of English by the foreign born is a real patriotic and Americanization work.

And further, in studying the Bible printed thus in two languages, English and his native tongue, the immigrant will learn of the laws, the moral standards and ideals which are the basis of our America and American institutions. The principles of the Bible are interwoven and entwined with our whole social and national life, and the reading of it for the sake of learning English, will make for good citizenship as well as develop noble Christian character.

The hope of our country is the Bible. In the words of Andrew Jackson, "it is the rock on which our Republic rests." The solution of the Immigration problem is the Bible.

A large fund will be required to provide portions of the Bible in two languages for the many nationalities among us. May we have your prayers for the carrying out of this plan?"—The Bible in New York.

Jesus Sifts the Multitudes

When Jesus draws the line the people apostatize. Too many of them followed him for the loaves and fishes. They sought of him a sign. When he refused to give it and offered them only the sign of Jonah they fell away. It became a day of apostasy for them. Jesus wants the multitudes. He must have them follow him, but he does not save them in mass. He sows his seed in their lives and out of the multitude draws the individuals who responded to his spirit and are moved by his ideals. He cannot do anything with the masses. He values them as the farmer values fallow ground. They are places to sow his seed. He can use the crowd, for it is a surging mass. He must gain its will and its allegiance or it will destroy him. Out of it he expects to draw those who will listen to his voice and surrender to his control. He cannot use the multitude, for they are not of one mind. They go jostling each other. They seek their own way. They wander about as sheep without a shepherd. They are together and know not why. They are going, but know not where. They are seeking, but know not what. It is the individual that Jesus Christ is after. It is the personal man in the crowd who seeks escape, who yearns for deliverance, who wants himself to find release that Jesus Christ is seeking. He wants loyalty; he wants personal allegiance; he offers individual redemption. The crowd, the masses, the multitudes, must be broken up into their units; for he seeks to add unto himself such as shall be saved; for loyalty to him must be personal. It cannot be rendered satisfactorily in mass. Every man before God must speak for himself. Every man must find individually God in Christ. He who would be a disciple must take up his own cross and follow Jesus, regardless of the multitude.—Western Christian Advocate.

Nothing parches the soul like selfishness; the heart that feeds upon itself grows old fast.—W. L. Watkins.

"When you succeed in causing men to lose faith in a heaven to come, they will proceed to make a hell out of this present world. This is happening before our very eyes."

THE BRETHREN PULPIT

The Beauty of the Lord

By A. B. Cover

TEXT: Let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.—Psalms 90:17.

The closing verse of the well-known Ninetieth Psalm contains a vital truth of tremendous significance to the Christian. "Let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." The marginal reading of the American Standard has it, "beauty." Let the beauty of the Lord be upon us, etc." The beauty here referred to, is, that it may be in and upon his creation and creatures of creation. Now what more vital to Christian character could be desired than that the Lord's beauty should be attained. It is like the starry sky in all its beauty reflected in the lake. One of the most beautiful sights the writer was privileged to behold was the reflection in what is termed, "Diamond Lake" in the Endless Caverns of Virginia. All the beauty of those many colored stalactites glow with radiant splendor in the reflection. So may the beauty of the Lord reflected from the surrendered life, shine forth to eternal glory.

This beauty may be varied in the life of the individual. The beauty of faith shines from different angles in Biblical characters. In the life of father Abraham, it was portrayed in implicit obedience; in the experience of Job, it radiated in patience; in Joseph, the favorite and hated one, it took the form of purity; in the life of the Law-Giver it produced meekness; in the life of the apostle to the Gentiles, it expressed itself in earnestness; and in the disciple whom Jesus loved, it grew into the flower of ardent love. Are we developing in our Christian experience a faith expressed in and through our personality that is manifesting the Lord's beauty upon us? It is a sad commentary upon the outward test of Christian faith that there are two many little, narrow, self-centered and self-possessed individuals that reflect none of the graces and virtues of the Christian life. Study the characters of examples given above and it will become evident that in these lives there was no selfishness. Take the puny, disgruntled church member and analyze the malady and you will find it a case of great "I-Ness." Surely the beauty of the Lord cannot manifest itself in such lives. Oh, that we may develop that faith that will bring blessing to us and then radiate to others.

This beauty of the Lord will grow. Earthly beauty is developed through the growing process. The Lord in his

teaching points out the important fact when he likened the Kingdom to the growth of corn: first the blade, then the ear and then the full corn on the ear. So grows the tree; first the twig, then the development until a mighty giant spreads his branches to the heavens, defying the storms of centuries. Likewise first comes the rosy tint of dawn and then bright day. So in the Christian life we begin as "babes" and grow to men and women in the Lord or retrograde into the pitiable "knocking" back-slider.

What are some of the Christian graces? Paul has given a list: faith, surely, that must precede; then comes that coveted one, humility, the humble shall be exalted; patience, the patient shall reap in due season; gentleness, that grace on real temperance; meekness, that quality that inheres in great men; and love that crowning virtue that sums up the beauty of character. These virtues will shine forth as the sun, "glowing with brightness."

This beauty of the Lord is unfading. Earthly beauty grows until it reaches full bloom and then it fades. The rose in its splendor is glorious to behold; but how soon the color fades, the petals drop and its beauty is gone. How true a picture this is of all material matter. Man in the flesh rises to success and eminence, but the earthly structure is doomed to fade. But the beauty of God grows brighter and brighter; the sun sets in hues more golden than those in which he rises; so do those who leave this world with the beauty of God upon them. This beauty will defy all the ravages of time; time will not write its wrinkles upon it; care cannot write its furrows; nor will death and

decay destroy it. or eternity is written upon this beauty and it will endure forever.

This beauty of the Lord as attractive. Josephus in describing the beauty of Moses says that people would turn to gaze upon the features that were so wonderfully beautiful. Perfect beauty is attractive and commands admiration. How easily does this become a symbol of spiritual beauty! Does your life and mine attract the unsaved to desire the spiritual life? The beauty of God upon the apostolic church drew from the heathen the exclamation, "Behold these Christians, how they love one another." Does our love for one another commend us to the unsaved? Or does our conduct cause people to take "knowledge that we have been with Jesus?" Or does our witness for the Master bring conviction to the

Our Worship Program

MONDAY

FAITH DEFINED AND ILLUSTRATED—Heb. 11:1-5. Pray that all that the sacred writer declares for faith may be attested by your own actual and blessed experience.

TUESDAY

FAITH LEADS WHERE SIGHT FAILS—Heb. 11:8-15. S:16.

"—, if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go."

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use "Our Devotional" for your meditations. If unable to be present at the church prayer service, invite friends to join you in a prayer service in your home. Make it very informal and urge everyone to pray.

THURSDAY

AN EXHORTATION TO HOLY LIVING—Heb. 12:12-17.

Pray that you may walk the straight path of holiness, being diligent not to fall from the grace of God.

FRIDAY

THE VALUE OF CHASTENING—Heb. 12:5-11.

Pray that you may not be inclined to rebel against God's discipline, but that you may willingly allow it to accomplish its work of grace in your life.

SATURDAY

SOME GODLY ADMONITIONS—Neb. 13:9-17.

Pray that the greatness of our High Priest may grow upon you and that the effectiveness of his atoning blood may ever be realized in your life.

SUNDAY

THE LORD'S HOLY DAY—Do not fail to worship the Lord on his holy day. Aside from your private devotions, if unable to attend the church services, invite friends to join you in a program of worship in your home. Have plenty of singing to interest the young people. Have some one read the sermon and others the Scripture and to offer prayer.—G. S. B.

multitudes? Why does our life not attract? Is the beauty of the Lord upon us? What is the world saying in reference to our witness for him? Our daily prayer should be, "God be merciful to us and bless us; let the beauty of the Lord be upon us; and establish through the work of our hands; yea, the work of our hands establish thou it."

This beauty of the Lord is an unconscious attainment. If your Christian life is only manifested in your own verbal testimony, the beauty of the Lord is not upon it. We should be conscious that we are saved for we are taught that God's spirit beareth witness with our spirit that we are the sons of God; but this beauty is an outward growth of faith; not the kind obtained at the beauty parlor. This beauty expresses itself in service. It is recorded of Moses that when he came from the Mount he "wist not that his face shone." The faithful service rendered in unselfish devotion brings this beauty. Matthew in the portrayal of the judgment gives a picture of the result of spiritual deformity on the one hand and spiritual beauty on the other. Spiritual beauty is obtained by unselfish service.

This beauty is rare. Really, how rare is this beauty? It is as rare as a few flowers amidst a garden of weeds; or as rare as a few pebbles gleaming up out of the ocean of sand; or as a few clusters of stars appearing on a dark and stormy night. Why is it that it is so rare? Because the enemy of your soul and mine is waging a relentless warfare against every attainment of the Lord's beauty. Are you permitting him to sow "tares"? Let the very fact that this beauty is rare, be a challenge to us; let us put on the armor of God and go to battle. Let us follow our Master over the ramparts into the enemies' country with the determination that we will keep ourselves pure, spotless and secure that crown of beauty that will result in Christian grace and Eternal reward. God help us to attain. Amen.

Falls City, Nebraska.

OUR DEVOTIONAL

The Measure of True Greatness

By Albert G. Hartman

OUR SCRIPTURE

For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven (Matt. 5:18-19). Whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. 20:26-28). For he (John the Baptist) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Luke 1:15-17).

OUR MEDITATION

In the first scripture reference given above, we are furnished with one qualification of those who will be called great in the kingdom of heaven. Christ made it very clear that there are certain fundamental laws of God which can not be broken without serious consequences. Obedience to God, then, is the first requisite of that success without which any thought of greatness is impossible. In the next scriptural passage, Jesus teaches that no true greatness of char-

acter can exist without the element of service. In fact this requirement of God has been recognized and adopted by the world, and among those who have received the lasting praises of the nations of the earth are those only who have given their lives for the sake of advancing a worthy cause, or performing a noble service. In the third and last portion of the Bible quoted above, we are given an insight to the character of John the Baptist, a man who was absolutely willing to forget himself and think only of the Christ whose name he was to proclaim. John was highly honored of God, for the angel said, according to Luke, that "he shall be great in the sight of the Lord." We will do well to meditate upon the righteousness and unselfishness of John, for he had those dominant qualities without which no one has ever achieved greatness. Christ himself, of course, is the greatest example of unselfishness, and we must look to him for the inspiration of our lives.

We have said that greatness of character requires obedience to God. The result of obedience is a righteous life; and righteousness is indeed a measure by which real greatness can be determined. How many of the most highly honored men of the past or present have not been of good moral character? How many without clean, pure lives? It is not necessarily a great thing to be born a prince, for kings and emperors have been known to live and die in disgrace. Nor is it necessarily a sign of true greatness to be elected president, or senator, or governor. But if a king is a good king, if a public officer is a good officer, and worthy of his trust, then he may be great indeed, and reap the rewards of his faithfulness. And by the same process of reasoning, if any man, regardless of his station in life, lives up to the best light that he has, his efforts will surely be rewarded of God and that is what counts.

Having learned the importance of a goodly life, we are ready to observe that a truly sincere person is willing and anxious at all times to contribute something definite for the good of his fellow men. If we will pick at random some of the outstanding characters of the world, past or present, we will get a glimpse of the fullness of the lives that have been honored with great success. Abraham, Moses, David, Peter, and Paul were righteous men and they were busy men. So also have been the religious leaders of more modern times. We may learn lessons from the lives of these men, also from the great poets, artists, musicians, historians, philosophers, etc. We may learn from them the advantage of devoting ourselves constantly to a definite form of work. Not that we should ever desire fame for ourselves, it has been the lot of only a few to become famous, and we should not wish to become great in that sense of the word. But every individual has the exalted privilege of endeavoring to live a useful life. All may strive for that real success which is always to be found along the way of Christian service.

Unselfishness is the test of our religion and the measure of our true worth. If we have such a zeal for helpfulness that we can forget ourselves and think only of Jesus in whose name all good should be done, we may be counted great in the sight of God, even as was John the Baptist. God will reward our earnest efforts in his own good way. Let us not seek to become great, but rather let us try to forget self and live our lives for the good of others. After all, there has been just one really great man, and he was not a product of the world—he was the gift of God. And it is our very high privilege to emulate his life and strive toward that perfection which we find in him, even in Christ Jesus.

OUR PRAYER

Dear Heavenly Father, We thank thee for all the blessings of life, and pray that thou wilt continue to guide us in all our efforts, day by day. Wilt thou forgive us of our sins and overcome our weakness with thy strength, that we may seek after that true greatness of character which finds expression in unending service to thee and love to our fellow men. Help us always to be true followers of Christ, our Lord and Savior. In his name we pray. Amen.

Warsaw, Indiana.

SEND
WHITE GIFT
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for March 22)

Lesson Title—The Forty Days and the Ascension.

Lesson Text—Luke 24:15-53.

Golden Text—"Ye are witnesses of these things. Luke 24:48.

Reference Passages—Matt. 28:16-20; Mark 16:14-20; John 20:24 to 21:25; Acts 1:1-11.

Central Theme—Christ showed himself alive after his passion by many infallible proofs and it is our prerogative to believe, and propagate the "faith."

Historical Background—The Open tomb has become a reality and Jesus appears to his followers in Jerusalem; Judea and Galilee. The whole burden of his ministry is to make plain that suffering was but a prelude to glory; that the apostles' work was not ended but that it was just beginning.

The Lesson

He showed himself alive after his passion by many infallible proofs. In these words we find the summary of Jesus' post resurrection ministry. He was resting his whole case on the inspiration and appeal he could make to his disciples and every step in that forty days' ministry is important. Jesus had to quell doubts, transform disillusioned, disappointed men into inspired, energetic witnesses for him, and make such a lasting impression on them that his message would be proclaimed to all nations. This labor was no small task and it is our privilege at this time to consider some of the notable events of those 40 days.

After the appearance to Mary at the tomb the next fine picture given us is that of Jesus on the Emmaus Road with two men who were still held in the grip of the tragedy three days before. Their hearts were despondent, their thoughts were bitter and their outlook in life was pretty black. They had heard the account of the "vision of angels" who said that Jesus was alive, but such a miracle was too much for their faith, so all they could think to do in such an hour was to take a 7½ mile walk, nursing their sorrow and bitterness. Jesus joined them as an unrecognized companion and was permitted to learn all about their trouble, after which he proceeded to infuse the darkness of their understanding with the brilliant glow of the Resurrection. Their hearts caught fire, they were enthused, and all too late they learned who their companion was—as Jesus disappeared in the gathering gloom.

What a picture of our experience this is. We bemoan the absence of the physical presence of our Lord, when lo! we come to understand at the close of day that he has been with us on the whole journey, making plain to us the mysteries of life, thrilling us with the new power of old truths and at last vouchsafing to our enlightened understanding the very vision of himself in resurrection power.

How slow of heart we are, and how dwarfed by present loss. We will have to learn like the two going to Emmaus that there can be no crown without a cross, nor an eternal future of blessedness without a willingness to live for him in the eternal present.

The "Eleven" saw Jesus. He came into their assembly unannounced and after the doors were locked. We do not need to argue here as to what kind of a body could come through a locked door. We know that it was a body commensurate to his resurrection needs and that ought to suffice. Principal A. E. Garvie says "The resurrection body could evidently offer resistance to touch, but its nature escapes our conception."

There was one disciple however, who was not present the first Sunday evening. The crucifixion was too much for Thomas and he was evidently off somewhere fighting out his battle of faith. We know from the several scriptures relating to him, that Thomas was naturally prone to take the desponding outlook on life. Courage and love were strong in him, but we'll remember that at the last supper he wanted to know all about where Jesus was going and the way there. Talk of such departure as Jesus said he was to take was obnoxious to Thomas for to his eyes appeared only the gloom of death. How much more terrible were his doubts then when he saw Christ on the cross. Hence when he later saw of Jesus' appearance to the disciples he refused flatly to accept their testimony and offered his own formula for belief, instead. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

There's the materialist's view of testimony. The combined witness of 10 truthful men was to be thrown aside as of no moment, while Thomas offered as the basis for his own belief the witness of senses, he derided in others. Doubt, when it is glad to be enlightened, is honest, but when it smugly turns away from honest testimony and re-emphasizes its objections it is depraved unbelief. We can be honest skeptics in our understanding, but we've got to be careful that our skepticism doesn't turn into an "evil heart of unbelief."

The fine thing about Thomas was that he was "on hand" on the next Lord's Day. His doubt didn't cause him to separate himself from the assembly of believers. He was willing to have his doubt done away. Many modern doubters act in just the opposite manner. They don't assemble together with believers. They journey to the places where their doubts can be nurtured. For example, I wouldn't think of going to an atheists' meeting to have the Deity and power of Jesus proven. Proof would never come to me through that source but if I'd put my life in close relation to people who had a joyous faith there is every likelihood that I too would come to

believe. So with Thomas and the proof come but when the truth flooded over him Thomas forgot the nail prints and the wounded side. The compelling voice and directness of manner of Jesus were enough and in an ecstasy of faith he cried out "My Lord and my God." I suspect that our doubt and unbelief will seem the most "piddling" thing to us when we come to see him face to face, and we too will be only too glad to own him as Lord and God.

The last incident we want to consider is the appearance to the seven on the shores of Galilee. As per Jesus' direction the apostolic band had temporarily left Jerusalem for the more congenial region of Galilee. Apparently, in their old haunts, the apostles felt the pull of the old life and took to fishing. Men had to live was no doubt their thought so they proceeded to their task. The whole future of the church was in the balance that night when they started out, but Christ was watching that boat and the disciples had vivid proof that the game of "every man for himself" could not be played as it once was. Finally, tired and discouraged, they turned

(Continued on page 15)

ZEALAND EXHIBITION

The New Zealand and South Seas International Exhibition will be held at Dunedin from November to April, 1926. As a part of the Education Court there is to be a presentation of Ethical and Religious Education. Here prominence will be given to exhibits illustrative of the progress made in educational methods as related to religion. One section of it will give some indication of the scope of modern educational work carried on by the missionary societies in various parts of the world. Another section will deal more specifically with the graded curriculum and the general equipment connected with the modern Sunday school. The Otago Council of Sunday School Unions has undertaken to arrange for this religious education section and is seeking world-wide co-operation.

SUNDAY SCHOOLS AT KWANGJU, KOREA

In 1908 the first Sunday school was started at Kwangju, Korea, with less than a dozen baptized Christians in the city and only a few children gathered inside the North Gate. Now there are thirtyone Sunday schools which have developed from this one school organized about sixteen years ago. There are 2,991 pupils collected from every nook and corner of the city and from the numerous accessible villages in that vicinity. During this period there have come from five of these Sunday schools as many organized churches and more will be organized later. Every missionary in the station, together with the cooks and other servants, take part with the teachers in persecuting this work, while the bulk of the teaching is done by the students of the girls' and boys' school, the hospital staff and the workers in the city churches.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Hold Fast to the Pledge

President Francis E. Clark's Message to the Christian Endeavor Society

If I could never send another message to Christian Endeavorers, I would say "hold fast to the pledge," not in a slavish spirit, but with the freedom wherewith Christ makes us free.

Hold fast to it because it emphasizes our high ideal to do only what Jesus Christ, our Master, would like to have us do.

Hold fast to it because it adds, to our weakness, his strength, in which alone we can achieve success in any work for him, and our fellow men.

Hold fast to it because it demands loyalty to the church as well as to Christ, for without definite and strenuous loyalty to the people of God with whom we have associated ourselves we shall disastrously scatter our influence and our power.

Hold fast to it because it enforces the duty of testimony and outspoken allegiance to him whose we are and whom we serve. Expression is as necessary to religious growth as to the impression of truth. A plant cannot grow unless it expresses its life by its leaves and flowers. Strip off the leaves of a tree for three successive years and it dies. A bird, if it lives, will surely express itself in song.

Every honest word for him in the prayer meeting, every simplest service on a committee is an expression of our love.

A Christian, if he would grow strong, must express his love for Christ in words and songs and deeds.

Hold fast to the pledge because it has been and is the main cable of devotion to the prayer meeting, which is the powerhouse of our movement.

Hold fast to it because it has been the inspiration of all our many committees and of our multifarious welfare work, for soldiers and sailors, prisoners and shut-ins, for children in fresh air camps and for people in all conditions of distress.

Hold fast to it because it is the bond of our world-wide fellowship. In a hundred different languages, in more than a hundred different denominations, in every continent and in all the great islands of the sea simple, reasonable, practical in spirit and purpose it is not in exact phraseology.

Condensed into a line it is to strive not boastfully or vaingloriously, but to strive earnestly, persistently, humbly to do whatever Jesus Christ, our Lord, would like to have us do.

This is the gist of Christianity. This is the pith of Christian Endeavor. This, please God, will give strength and perpetuity to our movement in the long years that stretch before us.

TRIALS OF A GOOD DAY

Once there was a Good Day—a Perfectly Good Day, warm, but not too warm, bright and snappy and glorious. I took a walk to receive men's praises and bask in their gratitude, and this is what I overheard: Casper Rinehart: "Dear me; we need rain." Mary Jones: "How monotonous this weather is!" Samuel Sprague: "Getting horribly dusty." Morton Grant: "It's windy today, I can't burn my leaves." Granny Simmons: "Heigh-ho! The weather today gives me the spring fever." The Good Day went back home discouraged. "What's the use," it said, "of being a Perfectly Good Day, if this is all that I get for it?" So the next day it rained.—Christian Endeavor World.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for March 22)

Why Boys and Girls Should be Christians

Eccl. 12:1; Matt. 22:37

Perhaps you have heard people discuss religion and what it means to be a Christian. Or maybe, your ears have heard the unhappy remark that that man or woman is not a Christian. So I wonder if it might not be a wise policy for us to make just a sensible statement of what we think religion means and what demands it makes of us.

James said that pure religion consisted in visiting the widows and orphans, and in doing good unto them. That is to love our neighbors more than we love ourselves—and to always be alert to make their existence brighter and happier. Do you think that a fine definition for religion? I do. At least it is good for one side of religion. And from it we can readily understand why every boy and girl should become a Christian.

As boys and girls, we are all interested in the beautiful things of Nature and in love; we are interested in our playmates and often we choose from among a group, one whom we may make our best chum or pal. And it is a glorious possession to have a "best gal."

Now we shall try to answer the *why* of our first statement or topic. Every boy and girl should be a Christian—for to be a Christian means to be Christ-like and to love the good and true as Jesus did and does. Jesus had no time for foolish things, did he? No indeed. Jesus had time to play and read as a boy, but he also had time to think and work. And because Jesus was such a beautiful boy, should we not try to live up to his example? And then Jesus gave us love and happiness, home and friends and all the "priceless treasures of earth which money cannot and does not buy."

Do you know a miser? Do you know what causes one to be called a miser? Is a miser a Christian? No, I am afraid he isn't. For he loves just yellow gold and silver metal more than he loves friends, happiness and helping others. He secludes himself and makes himself miserable to himself and to all other people. We like men and women, or boys and girls who can use their last penny even in making other people happy, do we not? Money was made to be spent, so we must learn not to be selfish and stingy.

And last of all, we should be Christians because God loved us and gave to us eternal life. For he sent Jesus down on earth to live as a mortal man. And then, to think, that he died on a cruel cross just so we could come back and not lose our heritage with God! Yes, indeed, if we love Jesus as he loved us, then we cannot be other than Christian boys and girls.

I wish I could take you with me into a large city where perhaps millions of people live, and then go down to some quiet church and show you how beautiful are the lives of the men and women who are laboring day and night to save other boys and girls from the dark ways of a city's underworld; to provide shelter and food to those who have none. I wonder if we too, wouldn't catch something of that divine fire which emanates from the cheery and smiling faces as they go to their little tasks! For boys and girls are the brightest, the cheeriest and happiest harbingers of Jesus' love, peace and happiness that may anywhere be found.

Let's pray:

Dear Jesus, make my little life a blessing to all the world. May I be happy, loving and true to all my friends and playmates: may I love as Jesus loved and so consecrate my life on the altar of Christian happiness. Amen.

Daily Readings

M., Mar. 16. Because Jesus saves. Matt. 1:21.
T., Mar. 17. Because Jesus helps us. Jno. 15:7.
W., Mar. 18. Because Jesus gives eternal life. John 10:27, 28.
T., Mar. 19. Jesus gives happiness. John 15:11, 12.
F., Mar. 20. Because Christians help others. Rom. 12:17-21.
S., Mar. 21. Because God loves us. John 3:6.
Ashland, Ohio.

The road of life is better

If you journey with a smile,
The hills of life are smoother,
If you climb them with a smile.
There's always sun and blossom,
When the heart is smiling sweet
At the clouds that drape the heavens
And the stones that bruise the feet.

—Selected.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

By C. F. Yoder

My last letter was mailed at Rio de Janeiro. Here our boat tarried an entire day and we had time to see some of the sights in the city which many call the most beautiful in the world. Its fame for beauty however, is due more to what God has done than to what man has done. The beautiful harbor and the mountains round about lend enchantment to the city, where we remained twelve hours and visited the beaches and took a street car ride around the city.

Arriving at Buenos Aires we were met by Brethren Sickel and Romanenghi and it was a great joy to meet again after a year's absence. Three large ships had arrived just ahead of us and to disembark at the customs house we had to cross over these ships, up stairs and down stairs, clambering over many things and passing among the hundreds of passengers that had arrived from Europe on these boats. As soon as we arrived the struggle began with porters, officials, coachmen and others whose services we needed and all of whom plied all their arts to extort from us all the money possible. There is a great difference between being met by brethren seeking to serve us and heathen seeking to rob us. We remained only one day in Buenos Aires, but in that time were able to attend to all necessary business. I had hoped to have a meeting at our mission, but learned that it has recently been closed because the owner of the house has been making repairs. He has been trying for several years to put us out because he thinks he can make more money using the hall for a cigar store, so that it is

likely that we can rent the same property again. Brother Anton, who has been the faithful pastor for several years, has gone with his wife to Rio Cuarto and is now pastor there. Brother Romanenghi is visiting the members in Buenos Aires for several weeks before leaving for North America to attend the seminary at Ashland.

The meeting arranged for the first night in Huinca Renanco was hindered by a rain storm but we had good attendance at the several Sunday schools and at the preaching service on Sunday, in spite of the Spanish "romerías" which correspond to street fairs in the home land. They will be followed by the week of carnival and then by the Italian romerías. The band and the dancing and games and gambling all attract the people who are not converted and make church work more difficult. The Romanists have made a little progress here the past year and now have weekly mass and catechism. They give the children tickets for attendance which they can exchange for lottery tickets for a raffle that is being held.

On Monday Brethren Sickel and Reina, his assistant, my boy Robert and myself, came over to Buchardo, 50 miles northeast of Huinca Renanco, where we held a meeting for children and another for grown people in a

hall which we have rented there. A nice nucleus of people are interested in the Gospel. Meetings are held for them every two weeks on Mondays. After the evening meetings we came on to Laboulaye, fifty miles farther, arriving shortly after midnight, when the Southern Cross stands vertical in the sky.

Brother Istueta and his good wife were ready to receive us and we passed one day with them, talking over the work and visiting with the people. This is one of the most important towns of the province and the evil

Yalouki, par Boali, par Bangui Afrique
 Equatoriale Francaise,

December 20th, 1924.

Dear Evangelist Readers:

Two months have elapsed since writing to you, months seemingly too full and busy to afford time for relating their happenings.

Our Brother Hathaway's return from Bangui on October 18th marked the renewal of many labors which are partially, at least suspended during his absences.

Our numbers have increased upon the church roll until we are perhaps one of the largest, yet one of the most scattered churches on the continent.

We have had another Christian wedding, that of Dobeil and Babeo. These occasions are occasions of great rejoicing and mean much for the establishment of Christianity through the home.

Another mud dwelling house has been completed, several smaller buildings erected and repaired and the erection of a brick house begun.

Thousands of bricks are already manufactured. Meanwhile the stone foundations are being laid.

We are just about to enter upon a week of prayer, following our love feast which we observe tomorrow. This week of prayer will be followed by three days of conference on vital problems.

Our daily program is very full:

Breakfast at 5:30, following morning prayers. The daily evangelistic service immediately follows, after which the three hundred workmen commence their toil, occupying the time and consuming the strength of Brother Hathaway as he directs them. At eight o'clock the horn is blown for the dispensary. Our three classes daily, each of us taking one, are now adjusted as follows: Music taught by Mrs. Hathaway is at 8 A. M., simultaneously with the dispensary hours. The class in Bible Doctrine follows at 9:15, after a short intermission. Brother Hathaway has the class in homiletics about 4 P. M. Meals are somewhat variable, but are planned to allow for a brief afternoon siesta, and if possible an evening walk.

one has made tremendous effort to ruin it for the gospel, but we believe that we will yet have a strong church here. We have a fine lot in the very center of the town and a group of faithful children and a few parents.

Tomorrow I hope to go to Rio Cuarto, leaving Sister Nielsen with Brother Sickel's a few days longer till time for our annual conference which is to be held at Rio Cuarto February 22 to 29. We are glad to see the sunny skies of Argentina and to find a welcome everywhere that we have been able to go with the blessed Word that makes men brethren in Christ.

Rio Cuarto, Argentina.

News from Africa

Much time is spent in language work. The Books of Acts, Mark and Luke are under our care and thought as we endeavor to render them into the Banou idiom.

We are all preaching now, our Sister Hathaway having joined our ranks in October when her husband's and my illness occurred simultaneously. Brother Hathaway and I agree that although she has never done public work before, and though she made her debut as an evangelist in the difficult Banou tongue, that she is the best preacher of the three.

Some of our native evangelists are developing into excellent preachers. One morning service on the station is conducted by them, and most of our village work until our station force increases must be accomplished by them.

Baptisms occur every Sunday morning. On the date of our last love feast (November) 106 were baptized, the largest number to be baptized on any one Sunday. Our church now numbers nearly nine hundred.

Our news from Bassai is very encouraging. There are constant accessions to the church and a deepened spirituality on the part of the members as well as an endurance of persecution and an open confession of sin which shows deep working of the Holy Spirit.

The health of our missionaries has been sustained. Although in some cases chronic suffering has been endured yet acute fevers are fewer and shorter than hitherto. This is the case at both stations, and we believe as housing conditions improve fevers will yet more decrease.

We ask your pardon for the brevity of this resume, and your prayers that the service of which we scarcely have time to write may abound yet more and more to the glory of our God.

Yours in Christ Jesus,

FLORENCE NEWBERRY GRIBBLE.

Every hour hath wings and there is no moment passing from us but it flies up to the Maker of time, and bears him true tidings how we have used it.—Thomas Adams.

NEWS FROM THE FIELD

BERLIN, PENNSYLVANIA

It has been some time since there has been any report from this place. I exonerate the Berlin church and assume all responsibility. Have no excuse to offer; just neglected to report. Many things have occurred within recent months which would have been of interest to the readers of the Evangelist had they been reported at the time. Will make but brief mention of the outstanding events.

During the summer the four churches of Berlin co-operated in a Daily Vacation Bible School. This was the first effort of this kind in our community. The results were beyond expectations. The enrollment was large, and the average attendance was good. An open program before a large audience showed the nature of the work done in the school. Much credit for the success of the venture is due to the excellent work of the Dean, Prof. A. B. Cober, of our church, the efficient teachers, and the co-operation of the pastors and parents.

The annual business meeting of the Berlin church was held on the afternoon of January 1st. The attendance was the largest under the present pastorate. A splendid spirit of Christian fellowship prevailed throughout. Officers were elected for the present year, and reports showed the congregation in splendid condition financially. The writer received the call of the church to serve as pastor for another year from April 1st. The auxiliaries are functioning and each is accomplishing, in a measure at least, its purpose. On the first Sunday evening in January, a Christian Endeavor Society was organized with fifty members. We expect this auxiliary to serve as a training school for our young people. No special evangelistic effort has been made here for some time, but we endeavor to keep alive the revival spirit, and new members are added from time to time. Since our last report to the Evangelist, seventeen have been added to the church, eight by letter, eight by baptism, and one by relation. We are fortunate in having Brother and Sister Jobson with us since November. He has preached for the people a number of times during my absence in meetings. He has also given us two stirring missionary addresses. He should be heard more widely by our people.

The largest immediate task before the Berlin congregation is that of building a new house of worship. For years the need of an adequate church building has been felt by some of the people. We are hoping the next year will see the realization of years of "expectation." Work is being done to that end. The present church building was moved to the rear of the lot last fall, stone for the foundation were quarried and in the basement under the old church, are being faced this winter. More will be done when weather conditions permit. The brotherhood at large has a peculiar interest in Berlin. Many have inquired about the new church. Pray for us that we may build for the glory of God, and a credit to the church.

St. James Maryland

Through the kindness of the Berlin people, the writer has been conducting two meetings a year for other congregations. The fall campaign was with the Brethren at St. James, Maryland. This meeting began October 28th and continued for three weeks. The pastor, Brother L. V. King has already reported this meeting. This is a rural community and the church is confronted with all the problems peculiar to such a field, but Brother King is proving himself equal to the task. Just prior to coming there, the church had been renovated and a Sunday school room had been built. This additional room and added attractiveness makes it possible for this people to render a larger service.

Services were held every night except Monday. The attendance was good and we were well supported by pastor and people throughout the meetings. A special feature of these meetings was a pre-prayer service each evening in the Sunday school room. These prayers led many of the Christian people to a fuller consecration of their lives to Christ. In fact one of the very marked results of this special effort, was the benefit to the members of the church. A delegation of about twenty-five members of the church at Waynesboro, Pennsylvania, attended one evening and rendered two special musical numbers, which were well appreciated.

This is the first campaign we have passed through with Brother King. It was a real pleasure and the joy of this fellowship will never be forgotten. I was entertained in the pastor's home. Brother and Sister King are thoroughly consecrated to their work. Much might be written about the King hospitality and royal entertainment found in these homes but space forbids. I will ever cherish the memory of these good people.

W. C. BENSHOFF.

Berlin, Pennsylvania, March 2, 1925.

PROGRESS AT THE FIRST BRETHREN CHURCH

Johnstown, Pennsylvania

We have recently passed through one of the best revival campaigns it has been our privilege to enjoy, either as evangelist or pastor. Three weeks of both extensive and intensive preparation preceded its opening. Everything possible to inform, arouse, and prepare the church was done. The advertising was big and thorough. Brother Bauman said, "It is the best advertised meeting I have ever conducted." On billboards, street cars, window cards, hand cards, in newspapers, in every way safe and sane, we proclaimed to the city that we would conduct an "Old FASHIONED REVIVAL." We let it be known that the drawing power was to be the Bible preached by an Evangelistic Bible Lecturer. Thus by information broadcasted without and prayer and consecration stirred from within, we were ready for the arrival of Brother Bauman.

Brother Bauman fulfilled every expectation of the church. His sermons were expert presentations of the scriptural subjects used.

His Bible lectures on special themes were thought stirring and discussion provoking. The "Series" of sermons throughout were well balanced, meaty, edifying, convincing, and scriptural. No one doctrine of the Word was sacrificed for the undue exaltation of another. There was no extremism. When three weeks drew to a close, we were loath to close the meeting, so we just held Brother Bauman for the fourth week.

Was the meeting a success? In every way, yes, pronouncedly so! The crowds were the best, sustained, average ones this church has ever been able to rally. There was not a delegation, each night was everybody's night. Night after night, for four weeks, regardless of the kind of weather, the big audiences gathered to hear the Word of God proclaimed. That was the supreme attraction. There were 73 public confessions during meeting. Seven have come since the meeting closed, making a total of 80 confessions since the opening of the campaign. Thus in the "numbering of the people" we find the visible victories of the Gospel. The church was marvelously blessed also. Her faith in the Bible was made more intelligent and strong. Many were led out of worldliness and compromise into a more clean cut Christian life. Higher standards of Christian conduct were adopted.

A strong impetus was given to the established practise of the church to "search the scriptures." In fact, although we do not need to offer this as a disguise to hide any failure in conversions, perhaps the greatest blessing of this meeting was the anchoring and establishing of many more firmly to the Rock, Christ Jesus. The financial obligations were easily met. Our entire budget of expenses was \$900.00. In just a few offerings, it was easily contributed. For each and every victory, we give thanks unto him "who loved us and gave himself for us."

There are many items in the general life of the church in which there has been progress, but we will confine this report to the evangelistic campaign. We thank the Long Beach church for loaning us their able pastor. We rejoice with every church in their soul winning triumphs and ask that you, "Rejoice with us."

CHARLES H. ASHMAN,
1121 McKinley Ave.

COLLEGE CORNER, INDIANA

The church at this place is moving steadily forward with but one aim in view and that is to glorify the Master. Although this is not a large congregation yet it cannot be discounted as to quality. For a more loyal class of workers as a whole is hard to find. And the church is held in high esteem by those in the community who are not affiliated with it. The Sunday school is well attended and the young people are not always in the minority at either the Sunday school or church services. The largest part of this small band feel their obligation and take hold and work. Of course there are always some black or at least spotted sheep in nearly every flock. Some who play drone and live off the honey the workers gather. There are many times

the whole burden placed on the shoulders of the pastor, but not so here. What they can do they are willing to do.

In October our revival was held and while not a great meeting from the standpoint of numbers, yet we had a good meeting, a fine spirit prevailed and two were added to the church, one an influential farmer of the community, the other the superintendent's daughter. While the results might have been greater, yet we thank our heavenly Father for what little good he has permitted us to do at this place, and if there is any praise we give it all to him. The preaching was done by the pastor, who is now on the second year with them. The singing was led by Mrs. Harry Knee while Mrs. Hazel Ridenour presided at the piano, and with such a splendid choir back of them it is needless to say the pastor had good support.

Loree

Loree is still on the map and making her presence felt in the community, and we hope not just marking time and resting on the oars, but pushing out in the current after lost souls. We are now in our seventh year's work together as pastor and people and we trust we are not spending our time on trifles but doing that greater work for the Master. Here too, we have a very loyal church. A body of people who are willing to stand back of their pastor as he tries to do the things God would have him do. Our people are more scattered here, covering a large territory which requires more driving, which is always the case in churches of this size in the rural districts. Our Sabbath school is doing a great work and has received some very fine compliments from neighboring pastors in regard to the number and such a small per cent leaving after the study hour. Here too we have a large number of young people who show their loyalty to their church and pastor by staying for preaching services. Beginning March 1, we entered into a three months' contest with the Peru Sunday school. They have a little the best of us on account of the roads at this time of the year, and they have preaching services every Sunday. But all are interested and working hard and we are going to win if we can or chase them so hard they won't have time to stop to get their wind very often.

At Christmas time we began our revival meeting. Brother H. E. Eppley from Huntington, Indiana, was the preacher and Brother Harley Zumbaugh did the singing. It is needless to say we had a good meeting. Both of these brethren worked hard, and with the help of all the good brethren who so willingly did all that was possible to do, working under the banner of the Lord Jesus Christ and the direction of the Holy Spirit, thirteen souls were led to make a confession in the meetings and two the next week following, and fourteen were baptized and added to the church. Ten were adults and four children. Again we were made to rejoice that we were privileged to work and serve him who called us into that larger life of service. We ask for your prayers that we may ever be humble and useful in his services.

C. A. STEWART.

PORTIS, KANSAS

Since our last report in December we have received several new members and baptized another recently. We have another applicant just now who wants to be baptized and come into the church. We have reason to rejoice over many victories, and are looking forward to our Pre-Easter services with Brother A. E. Thomas to lead us on to other accomplishments. He will be with us a week or ten days.

On the 15th of February we had a memorable service—a Noteburning event. After dedication of our remodeled building in December, 1922, we carried an indebtedness of \$12,00.00, which was provided for by pledges and notes. The last of this account was paid in January, 1925, and we thought it of enough importance to give the occasion due recognition in this public way. Therefore we set February 15th and had a wonderful time of rejoicing. Men and women representing the different auxiliaries of the church spoke in behalf of each organization in words of commendation and rejoicing, closing with some facts and statements by the pastor along the line of co-operation and good will among the members for one great purpose and aim. Some financial facts were also revealed which looked good to all. We have enough gifts and pledges, notes, etc., to cover all of this year's budget and debts that by the close of the church year, we shall have a clean slate from all indebtedness. We still have some surplus from the building fund which will be used for more modern improvements later on. The recent parsonage repairing cost over \$567.00 and that has been taken care of except some little over \$100, and is provided from other sources.

The different auxiliaries are doing good work, and coming along in good shape.

Plans are being laid for a Junior C. E. re-organization this spring.

The church recently gave a farewell service to Brother and Sister J. N. Miller who have moved to Colorado Springs. After a Sunday evening worship the pastor invited all who would to just pass to the basement for a short time. Almost a half-hundred remained, and down there we surprised the good brother and sister. Words of appreciation and good will for what they have been to the church in the years gone by, and their helpfulness and faithfulness, which all means inspiration to others were of mutual benefit to all. Yet, these "flowers" handed out while they are living will linger in their lives for the years to come and there abide forever. Let's give flowers to the living, and tears for the dead.

We are happy on the way. Hallelujah!
W. R. DEETER.

NEWS OF THE COLLEGE

The College was fortunate in having Miss Ida Tarbell with us for a half hour's lecture. She emphasized the desirability of world peace.

While Dr. Bame is away holding meetings at Columbus his pulpit is being filled by the local men, the writer last Sunday, this Sunday Professor DeLozier morning and Dr. Miller evening. Next Sunday Brethren Baer and Teeter will fill the pulpit.

A friend has recently given the College several hundred dollars with which to overhaul the College Chapel. We expect to extend the rostrum clear cross the south end, finish it in hard wood, repaint the woodwork and buy some pulpit furniture. Take note that this man was not a member of the Brethren church. He gave more than some half dozen churches on Educational Day.

The Basketball Tournament

Last Friday witnessed the Fifth Annual Basketball tournament. I suppose there never was a larger crowd on the College grounds since annual meeting held here years ago. Twenty-four high schools were entered and counting twenty young people of high school age to each school, it is evident that there must have been upwards of 500 young people here. The facts are there were twice that number. The financial returns were most gratifying.

The Girls' Glee Club

It is evident that if the churches in Indiana want the Girls' Glee club to come out there, they must do better than they have yet done, as we can not go so far on the promise of offerings alone. There will be some 25 in the club and it will take at least three dollars a day apiece to sustain that club. Hence, the offerings ought to average \$75.00 and they will never do it on free will offerings made up for the most part of nickels and dimes. Please reconsider the letters of Brother Koontz and when he writes you again give him not the promise of an offering but a stipulated guarantee. We are not relying wholly on our own churches to make the trip possible but on other organizations and it does seem to me that if our own churches can not do this for this club, then the trip ought to be cancelled notwithstanding the fact that we have the chance to broadcast from Chicago if we get as near as South Bend. The fate of this year's itinerary is now in the hands of the churches to which we have written, and if the response is not better we will have to cancel this year, which I am very reluctant to do. Please reconsider.

Recently Dr. Miller and Professor Anspach went to Columbus, where they purchased several hundred books, using the money so generously given by the National Sunday School Association. We are under profound obligations to them for this source of money for books.

Summer school announcements are off the press.

I recently had a personal letter written by hand from our aged Brother Samuel Kiehl of Dayton. He expressed his deep interest in the work of the College. It is surely blessed to have assurance from such age-long friends of the College.

The Religious Interests

The religious activities of the school are not so often reported simply because they go on so regularly as to need no notice in these columns. The Sunday services, the Sunday school classes, and the Y. M. and Y. W. are school classes, and the Y. M. and Y. W. are well attended by the students. Daily Chapel

is also generally well attended and inspiring. The Men's Gospel Teams and also the Girls' teams have been doing the usual amount of work. Special mention ought to be made of the general spirit of helpfulness exhibited by the Y. M. and Y. W. They fill a very important place in the life of the school.

The Seminary men are especially interested in all these activities and with the added number of new men in this department of the College this year, the future of the Y. M. looks bright. So also with the Y. W.

E. E. JACOBS.

SECOND BRETHREN CHURCH LOS ANGELES, CALIFORNIA

Since our last report, showing how the Lord had remarkably answered our prayers in doubling our membership until the last day of the year, we have been overjoyed to see the people flocking home to God. On January 4, we baptized 3; January 11, two; January 25, six; February 8, two; February 15, six; making 19 in all by baptism since January 1, besides two by re-instatement.

Our Sunday school last Sunday had climbed to 353, without any special drive, but rather just the normal growth. Last night, at the regular prayer service, it looked as if our large auditorium was nearly half filled. We had a very spiritual meeting.

Those in the east who have friends or relatives here who are members of the Brethren church, please let me know and I will do what I can to get them into the work here. Several have done that already and we appreciate it very much.

E. M. COBB, Pastor.

EVANGELISTIC METHODS IN THE CONGREGATION

Rev. S. C. Gamble

The writer was really disappointed when he was asked to write a few words upon this subject. His methods are commonplace indeed, and the reader will be pardoned if a yawn comes during the perusal of this article. At the same time the methods are Biblical and methods authorized by the Master are the only safe ones to follow. God has given us 500 during the past two years, the great majority of whom have come by profession and he has used three means to win them.

1. **Prayer.** When Jesus was here in the body, people carried their burdens to him literally. The palsied man who was carried by four friends is a sample. Now the Master has gone to heaven, but through prayer you and I can carry our sin-palsied friends to him and lay the burden at his feet. In doing that we are but following his example. Simon's spiritual state was a burden to the Savior and through prayer he carried that burden to the Father. "Simon, Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." And present-day Simons, who are either dead in sin or have become indifferent to the claims of the Master, can be carried to the Master's feet through the same agency. When we quit saying prayers and pray souls are born. "When Zion travailed she brought forth chil-

dren." At the last young people's convention Mr. Grier urged the formation of "Borne of Four" bands. In other words get four people who know what prayer is to center their thought on some one out of Christ and through prayer day by day bring that unsaved person to him. The suggestion is a good one and yields rich returns. In the church of which I am minister, we also have a Saturday night prayer circle. There is no singing, and there isn't even any Bible reading. It is all prayer. Each one comes with requests as well as with thanks and we spend an hour on our knees. It sweetens the Sabbath. It calls God's Spirit down and makes the Sabbath services more effective. The writer would rather sacrifice an arm almost than give up that prayer hour on Saturday night.

2. **Plain Gospel Preaching.** In common with the great majority of our United Presbyterian ministry, we have the burning conviction that the Bible is God's Word. We do not say, the Bible contains the word of God, but the Bible IS the Word of God. Having no doubts along that line, no doubts are preached. That, it seems to me, is the greatest glory of the United Presbyterian church. We are not a denomination of doubters. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Let it not be said that any United Presbyterian church is experiencing that famine. It is not to the writer's credit, but to the grace of God that he has been preaching plain gospel messages. The invitation is given at each service. What sense is there in urging, "Now is the accepted time," and then giving the people no opportunity for decision? The old announcement made only at communion times, "The opportunity is now given to meet with the session," has no sanction in Scripture. In substance it means, God gives the chance to be saved just once in three months.

3. **Personal Work.** Not long ago Student Robert McQuilkin preached a specimen of progress before Philadelphia Presbytery, dealing with Christ and Peter and Cornelius. He took as his theme, "The Third Link." Christ wanted Cornelius. How was he to get him? He didn't strike him down and convict him that way, as he did with Saul of Tarsus. No, he used Peter as his third link. In other words Cornelius came to Christ through Peter as instrument. I wonder if Peter didn't remember the time when he came to Christ in a parallel way. As Mel Trotter tersely puts it, "Andrew the personal worker brought Peter the sinner to Christ the great Savior." Friends, almost invariably you will find the third link. In Strong's Theology I found the terse statement, "Your salvation is God's business." And God's work is evangelization. God's work is seeking the lost. I find that God honors the personal touch. He honors house-to-house visitation, when we talk not about the weather or politics, but about him.

I have a dog, the bequest of a man in New Castle. The man was very sick and though he was an agnostic he was won for Christ by personal work. The former owner is now the companion of angels on high, but the dog is a personal worker. Everybody within six

squares knows him, and I have become acquainted with many people through him, and have brought the word to them. It makes me think of the dog or young Frederick W. Robertson. The barking of that dog disturbed a sick neighbor and young Robertson went to to make apology. The sick woman was one of Christ's and through her influence Robertson's whole course in life was changed. Instead of becoming one of England's soldiers he became England's greatest preacher, and many of us believe the greatest preacher of the nineteenth century. These dog stories have this application: If God could us Robertson's dog and if he is using my dog, what right have you, O reader, to take your ease and stand with empty hands in the presence of the King? God's work is your business. The sweetest food we can have is to be used of God in the salvation of souls.—Presbyterian.

Prayer is the natural language of believing souls, by which they daily address their heavenly Father, yet when they are pressed with an uncommon pain or danger, it is no less natural that his voice should be louder than ordinary and should be raised into a cry.—Robert Leighton.

Sunday School Notes

(Continued from page 10)

their empty boat shorewards. Through the early morning a hail came, "Lads have ye any meat?" Confession in the negative follows and then the command comes for them to let their net down for another attempt. They obey and the miracle happens. John's heart perceives who the Unknown is and Peter's impetuous efforts to reach shore prove the fact for him. There stood Jesus, in the old familiar haunts, to restore the old familiar intimacy.

After we've come to know Christ and his work we dare not leave him and follow our own bent. He demands life service. We may differ about the type and place of service, but the big thing about "stewards of the manifold grace of God" is that they be faithful. When Christ has a piece of work for us to do he will see to it that every other avenue of labor is closed until we come to the place where we'll say, "Thy will be done." I believe this with all my heart for it is in the constantly unfolding plan of God for my life that I come to appreciate his wondrous leading. Simon Peter and John were good fishermen, but Jesus had the will to make them his witnesses. Hence he spoiled for them "the pull of the old life."

The Resurrection ministry came to a close in a literal blaze of glory and promise and as we stand 1900 years this side of the great events, with the accumulated testimony of the centuries before us, we can truly thank God that Jesus took time to satisfy doubt, quell despondency, and prevent betrayal of his cause by miracle. May we be able to hail him in these great days as Lord and God; and may we just as truly enter into the work of his cause as the disciples of old with the consciousness that some day we shall see him and be like him.

Terra Alta, West Virginia.

MORAL CODE FOR SCHOOL CHILDREN

(This is said to be "a crosscut of American opinion" formulated by "Collier's" as the result of a questionnaire, many of its readers, Protestant, Catholic, Jew, or of other faiths, contributing what they believed to be the fundamental truths suitable for the school code).

IN GOD WE TRUST

If I want to be a happy, useful citizen I must have:

COURAGE AND HOPE: I must be brave. This means I must be brave enough and strong enough to control what I think, and what I say and what I do, and I must always be hopeful because hope is power for improvement.

WISDOM: I must act wisely—In school, at home, playing, working, reading or talking, I must learn how to choose the good, and how to avoid the bad.

INDUSTRY AND GOOD HABITS: I must make my character strong—My character is what I am, if not in the eyes of others, then in the eyes of my own conscience. Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits. **KNOWLEDGE AND USEFULNESS:** I must make my mind strong. The better I know myself, my fellows and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

TRUTH AND HONESTY: I must be truthful and honest. I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in all my thoughts. Unless I am honest I cannot have self-respect.

HEALTHFULNESS AND CLEANLINESS: I must make my body strong—My eyes, my teeth, my heart, my whole body must be healthful so that my mind can work properly. I must keep physically and morally clean.

HELPPFULNESS AND USEFULNESS: I must use my strength to help others who need help. If I am strong I can help others, I can be kind. I can forgive those who hurt me and I can help and protect the weak, the suffering, the young and the old, and dumb animals.

CHARITY: I must love—I must love God, who created not only this earth, but also all men of all races, nations and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country, and be loyal to all these.

HUMILITY AND REVERENCE: I must know that there are always more things to learn. What I may know is small compared to what can be known. I must respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

FAITH AND RESPONSIBILITY: I must do all these things because I am accountable to God and to humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

—Collier's.

THE POWER OF THE BOOK

A missionary, at a recent convention in Brazil, asked all in the audience who had been brought to Christ through the reading of the Bible before hearing a sermon, to stand up. Nineteen arose. He asked how many of these were preachers. Nine stood up. He then inquired how many in the audience of perhaps one hundred and fifty had known other instances of persons having found Jesus as their Savior through the reading of his Word before hearing a preacher. Fully one-half of the audience arose.

This will be a fair testimony of the membership of the evangelical churches in Latin America.—Northfield Record.

AMERICAN BIBLE SOCIETY AIDS IN PROMOTING INTERNATIONAL GOOD WILL

In a letter just received by the American Bible Society, on Astor Place, President Coolidge has expressed his interest in the presentation of Bibles to the 1900 members of the Japanese Battleship Training Squadron during their recent visit to San Francisco.

This presentation, which was made through the Pacific Agency of the American Bible Society by the Agency Secretary, Rev. A. Wesley Mell, followed the broadcasting of the Scriptures in English and Japanese from Hale Brothers KPO. Bishop Charles Wesley Burns of the Methodist Episcopal church read the English version and the reading in Japanese was by Rev. S. Hata, President of the Association of Japanese Churches of Northern California.

The Vice Admiral was so impressed with these manifestations of good will that he expressed a desire to attend a religious service in an American church on Sunday morning. Arrangements were therefore made for him, with his entire official staff and the Consulate General of Japan, to attend the First Congregational church of which Secretary of the Navy Wilbur is a member. They were graciously received by the pastor, Dr. James L. Gordon and the entire party seated on the platform. The welcoming speech and the sermon were broadcasted to all stations on the Pacific Coast and to ships at sea.

In responding to the presentation of Bibles by Mr. Mell the Vice Admiral made the following significant statement:

"If America and Japan will follow the teachings of Christ as expressed in the Bible there will be peace on the Pacific and the two nations, America and Japan, will remain in friendship and brotherhood."

REPORTS BEING PREPARED FOR LAYMEN'S INTERDENOMINATIONAL CONFERENCE AT COLUMBUS, OHIO, MAY 8-11, 1925

The Interdenominational Conference of the Laymen's Church League to be held May 8-11 at Columbus, Ohio, will hear the reports and recommendations of investigators of na-

tional reputation in their various lines. The eight subjects that will be discussed are—"Victorious and Fruitful Living"; "Christ in Business"; "Laymen and Missions"; "Laymen and Stewardship"; "Enlisting and Training Ministers"; "Laymen and Organization."

More than sixty prominent laymen are already committed to the preparation of reports on these subjects. Included in this number are the following: Dr. Robert E. Speer, ex-chairman, Federal Council of Churches; Hon. Newton Rowell, Toronto, Canada; Mr. P. A. Elssesser, York, Pennsylvania; Mr. George Irving, secretary, International Y. M. C. A.; Dr. James R. Joy, Editor, the Christian Advocate; Mr. A. A. Hyde, president, Mentholum Company; Dr. J. Campbell White, ex-president of Wooster University; Mr. Manual R. Boggs, national president of Gideons; Dr. Walter Athearn, dean, School of Religions, Dr. J. P. McCallie, president, McCallie School for Boys, Hon. P. Whitwell Wilson, noted publicist and ex-member of Parliament; Prof. James Lewis Howe, Washington and Lee University; Dr. W. J. Martin, president Davidson College; Mr. Charles A. Rowland, ex-chairman Laymen's Missionary Movement; Mr. Kenyon Butterfield, president Michigan Agricultural School; Mr. A. O. Dawson, chairman Board of Trade, Montreal, Canada; Mr. David McConaughy, secretary Stewardship Committee, Northern Presbyterian church; Dr. Howard A. Kelly, eminent surgeon and scientist; Mr. John Willis Baer, ex-moderator General Assembly Northern Presbyterian church; Mr. G. L. Morelock, general secretary Board of Lay Activities, Southern Methodist church.

Following the presentation of the reports prepared by these commissions, the same will be open for discussion. A very earnest effort is being made to find laymen who can speak out of experience on each of these great subjects. Testimony is the most powerful instrument that can be used in moving the minds, hearts and wills of men. Mere exhortation seems to get us nowhere, but facts and experience count tremendously.

M. L. SWINEHART,
General Secretary.

ANNOUNCEMENTS

THE INDIANA AND MICHIGAN CHURCHES

We are now nearly six months from conference and very few churches have responded to the request which was made there to pay your district apportionment every three months. Many have not paid any part of their apportionment. It is 60¢ per capita for the year or 15¢ per capita quarterly. We have obligations which must be paid every month, and we are badly in need of funds. Where could you invest 60¢ where you could get as great return? We ask you in all fairness and kindness to send us at least a part of your apportionment as soon as possible. Don't make us beg you to pay the part which belongs to you. Remember we are in need now. Please send to C. A. Stewart, Loree, Indiana,

VOLUME XLVII
NUMBER 11

MARCH 18,
1925

The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -

Messages of Religious Faiths

Greece said, "Be moderate—know thyself."

Rome said, "Be strong—order thyself."

Confucianism says, "Be superior—correct thyself."

Buddhism says, "Be disillusioned—annihilate thyself."

Hinduism says, "Be separated—merge thyself."

Mohammedanism says, "Be submissive—bend thyself."

Judaism says, "Be holy—conform thyself."

Modern materialism says, "Be industrious—enjoy thyself."

Modern dilettantism says, "Be broad—cultivate thyself."

Christianity says, "Be Christlike—give thyself."

Dr. E. Stanley Jones of India, at the Washington Foreign Missions Convention

He who has received
Cannot Continue to Possess
Unless he is willing to give

Christ

To the Whole World

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Where God Speaks

By J. Allen Miller, D.D.

Recently a great scholar, a scientist, declared in a public address that every one who reflects at all believes in one way or another in God. He added, "I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God." Another equally eminent scientist of Britain wrote, "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion." A great teacher, educator and superintendent of the schools of a great state has written, "What Jesus taught has held a meaning for all races and generations of men unequalled by that of any other teacher and the Christian teachings have made their way into the world, unsurpassed for their healing of the nations." In a recent English publication, a series of studies sold on both sides of the Atlantic, the author after reciting the salient facts of the Gospel declares that no reputable scholar challenges them. I have given these references to show the readers of the Evangelist a powerful trend in our present day thinking. I am going to quote one more authority on the matter of the quality or chief characteristics of the thinking of our day. In what is perhaps the greatest and most masterly of the new Encyclopedias it is repeatedly declared by competent scholars that both Science and Philosophy compel us to interpret the world in a spiritual sense. Meanings and values must be found in terms of the spiritual.

I hold that the profoundest conception of the human mind is GOD. The thought of God fills the soul with wonder and awe. So does the contemplation of the immensity of the world which he planned, then created, and now orders and sustains move our little minds to reverent admiration. Long ago an inspired Psalmist sang, "The Heavens declare the Glory of God; and the firmament showeth his handiwork." God's power, God's wisdom and God's ultimate purpose can be discovered on every hand. We read it without. We feel it within.

Next to the thought of God, made rich by his glory displayed in creation, we are moved by the revelation he has made of himself in the Lord Jesus Christ. I doubt whether any one will seriously dispute the statement that the most significant affirmation we can make of God is: GOD HAS SPOKEN TO MEN IN THE PERSON OF HIS SON, OUR LORD JESUS CHRIST. Indeed, here we have the very foundation of our whole Christian Faith, namely, 1. The thought of God; 2. The Son of God our Savior; 3. The Revelation of the Will of God through Him to us men.

Here lies our Missionary obligation—to make known to all the world these supreme conceptions. Our obligation is manifold in this respect. There is the command of God given us in Christ. There is the unspeakable need of the unevangelized world—two-thirds of all mankind. There is the deadening and sinful selfishness that makes us content to be the possessors of the knowledge of Life with no interest in our dying fellowmen. There are all the counter evils of a godless paganism that constantly assail us and threaten our most cherished and priceless possessions. IT IS DOUBTFUL WHETHER WE CAN MAINTAIN OURSELVES AS CHRISTIANS AND WITHHOLD FROM OTHERS ALL THAT WE COUNT DEAREST AND BEST.

The Easter tide is swinging in. The days are swiftly passing and with every passing day every opportunity of that day passes too. So life ebbs away and the years accumulate; then comes sunset. After that we lay down the toil of the day and pass on to give an account. There can be no greater joy to any pilgrim on the road to the City of God than the thought that he has borne his part well.

To one who holds that God speaks to him in his Word there can never be any question as to his duty in this matter of MISSIONS. In 1 John 4:14 we read, "And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world." No truth of God's revelation is more plainly stated and so many times emphasized by repetition than that Jesus Christ came from Heaven to our earth. Thus in John 6:38 Jesus says "I came down from heaven"; and in the same chapter at verse 62 he declares that he will ascend where he was before he came. Compare with these statements this other from John 3:13, "And no one hath ascended into heaven, but he that descended out of heaven, even the Son of Man, who is in heaven," GOD HATH SPOKEN TO US IN HIS SON (Heb. 1:1).

Now we may relate our own obligation to God growing out of this fact just stated. "For as the Father sent me, even so send I you" (John 20:21). "As thou didst send me into the world, even so send I them into the world" (John 12:18). This defines for us Christians, the successors of the Apostles in the divine entrustment of the Gospel for the Nations, not only our duty but the sphere of our Apostolic activity. The imminent need and the divine urgency are to be seen when we place alongside of these passages another teaching of the Gospel. "And we know that we are of God, AND THE

WHOLE WORLD LIETH IN THE EVIL ONE" (1 John 5:19). Where we remember further that it cost the life of the Son of God to break this power of the evil one over man and to save him we dare not falter at any cost to us. (Hebrews 2:9-15).

Let us recall the testimony of the first and perhaps the greatest Christian missionary, St. Paul, "But I hold not my life of any account."
(Continued on page 7)

EDITORIAL REVIEW

Dr. E. M. Cobb, pastor of the Second church of Los Angeles, informs us of ten more baptized and five others awaiting baptism since last report.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one for another." It is little to be wondered at that the world doubts the Christianity of so many church members when there is so much of contention and bitterness among the professing children of God.

Brother C. R. Koontz who has recently closed a successful four years' pastorate in his home church at Linwood, Maryland, tells of the transition to Carleton, Nebraska, where he has succeeded Brother J. D. Kemper as pastor and has been royally received and subjected to a genuine western "pounding."

Brother H. F. Stuckman, the pastor of the Goshen church in Indiana, writes that twenty have been received into membership since the close of the recent meeting by Dr. Bell and that twelve more await baptism. A new property has been purchased on which to erect a Sunday school annex, but for the present the buildings already on the ground are being used to good purpose. The Sunday school is crowded and more room is necessary.

The publicity agent of the Brethren church of Mount Pleasant, Pennsylvania, informs us in a brief note that the work is still going forward under the faithful pastoral care of Brother W. A. Crofford, and its future is steadily brightening. The Sunday school attendance has risen from an average of 70 a short time ago to 100 and the collections from an average of \$7.00 to \$10.00 per Sunday. The Young and is proving an arm of strength to the church and school.

Our correspondent from Des Moines, Iowa, writes concerning the progress of the work at that place to the present time. Brother G. T. Ronk who was unable to continue the work longer was succeeded last fall by Brother W. E. Kemp, who is giving his full time to the field. An evangelistic campaign resulted in sixteen confessions and reconsecrations. A number of other evidences of encouragement and progress are mentioned.

Christian Endeavorers should not fail to make plans for the observance of "Ashland College Night" the first Sunday in June, which will be the 7th. And all young people in Junior or Senior grades of high school are eligible to enter the contest for some valuable prizes in the way of Ashland College scholarship funds. There are three prizes, of \$65.00, \$35.00 and \$25.00, being offered. See Brother Riddle's letter on Christian Endeavor page.

EASTER SUNDAY is the time for receiving the annual offering for Foreign Missions and it is time for every one who is vitally concerned about the spread of the Gospel into all the world to begin praying and to plan for the success of this offering. The goal as suggested by the Foreign Board is **One Dollar and a Half Per Member** for every congregation. For the average Christian of missionary temper, this will be considered a small amount, but let us bear in mind the vast numbers who have neither vision nor concern for missionary endeavor. Others must make up for their lack.

Brother C. C. Grisso calls attention to a real problem in our church in speaking of small rural churches unable to care for themselves. In addition to his suggestion, it occurs to us that it is a problem that deserves the serious study of our mission boards. As pastor of the Warsaw church he has been very kindly received and is being given loyal support. Prof. J. Raymond Schutz of North Manchester assisted him in an evangelistic campaign which resulted in twenty-two additions to the church, and he speaks very highly of Brother Schutz' services.

Brother T. F. Howell, pastor of our church at Mulvane, Kansas, gives us the privilege of viewing his comfortable-appearing parsonage and also of presenting his own likeness to the Evangelist family. He has done a splendid piece of work there and as he closes his pastorate he has not only this beautiful preacher's home, but also a greatly revived and enlarged church membership to offer to his successor. Brother L. G. Wood recently assisted him in a revival meeting, during which time bitter winter worked against them, but two were baptized. Mulvane is seeking a pastor and Brother Howell wishes to come east, and locate where he will have high school privileges for his son, so he informs us.

A conference on evangelism is called to be held at Northfield, June 16 to 18, to consider questions of evangelism affecting the whole country. Secretaries of commissions or committees on evangelism of the various communions are urged to be present and also representatives of city evangelistic organizations. It has been suggested that the Gospel of John be selected as the subject for next year's study in the Fellowship of Prayer, used by all denominations during the Lenten period.

Race problems will be discussed at the National Interracial Conference to be held in Cincinnati, Ohio, March 25-27. It is believed to be the first national conference of its kind ever held in America. The meeting will be mainly a conference of White and Negro representatives from North and South, and not a convention of addresses from noted speakers. With few exceptions, the delegates will represent organizations that have undertaken community interracial activities. Each topic will be in charge of a discussion committee composed of persons who have special knowledge and experience in the field covered by the particular topic. While three-fourths of the time of the sessions will be taken up by open forum discussions, there will be a short address on each topic, also a public mass meeting at which Sherwood Eddy will be the main speaker.

We are glad to note that the "scolding" which Dr. G. C. Carpenter recently administered to other pastors and correspondents is bearing fruit and that some have accepted it as a kindly prodding and are setting about to report their work more frequently. We hope still others will be stirred up to be more mindful of their brotherhood relation and obligation. It occurs to us that this frequent communication one with another is about the best means at our command of maintaining a fine brotherhood spirit and kindly interest in one another. This is one of the benefits that grows out of the fact that we are a small people numerically. A church that numbers its communicants in the hundreds of thousands or millions cannot maintain this intimate relation between the congregations and pastors; such letter writing is out of the question. Our church family has not yet grown so large that we cannot keep in touch with one another in this fine and intimate way. Let us not permit this great privilege and blessing to be lost through neglect. Members of a family who do not correspond lose interest in one another and drift apart. Let this not happen in our family of churches.

According to its publicity departments, Winona Lake, Indiana, though a town with a population of only 300, claims the unique distinction of being one of the greatest convention centres in the country, the only rivals being large cities such as Chicago, Detroit, Indianapolis, New York, etc. According to facts given in the magazine, "World Convention Dates", the forthcoming season at Winona Lake will show over eighteen local, state and international conventions, assembling at this summer resort a total of upwards of 60,000 delegates and friends. The reason for this popularity is the great accessibility of Winona Lake, her large auditoriums seating thousands, and her natural beauty.

Some of the more prominent conventions at Winona Lake the summer of 1925 are: Ohio Farmers Insurance; Indiana Parent-Teachers' Association; Church of the Brethren Conference (Dunkards); Indiana State Council of Religious Education; Older Girls' Conference (Bethany Girls Movement); Presbyterian Young People's Conference; Virginia Asher Council; Convention of Evangelistic Association; No-Tobacco League Convention; National Conference of Brethren (Progressive Dunkards); Northern Indiana United Brethren Annual Conference; Roque Divisional Tournament; Roque National Meet; El River Christian Church Conference; Winona Bible Coference (largest and oldest in United States); National Photographers' Convention; and Chicago Boys' Club.

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Stewardship Our First Great Need

By H. F. Stuckman, Director Stewardship and Tithing

The most casual thinking will reveal that a proper recognition of stewardship is essential to all growth in the Kingdom of God. There are very definite reasons why God saw fit to inaugurate the law of possessing and sharing. No one so well as he knew what importance could be attached to it all, as his plan was being carried out.

While we immediately fly to the conclusion that stewardship is alone the giving of gifts, God's idea was never so narrow. I am thoroughly convinced that we will never enter into it fully until we get his viewpoint. Let us first of all consider a few fundamental things. God is the Creator and Sustainer of the earth and all that is thereon. Everywhere the Word points out that man is to subdue, develop, retain, and share with God from time to time. This at once involves us in a broad program, but one we nevertheless can ill afford to ignore, if we are to have his approbation. Immediately this calls for a proper development of that which God may have intrusted to us. Body, mind and soul, and not the least are the material things he has privileged us to possess. Might we not case the question personally by asking ourselves what interest have we taken in the development of our bodies? What particular use has God for a body that is underfed or overfed? What good can he put a worn out machine to, such as many of us present to him in the form of our physical bodies? I have to shudder when I see people who are dreadfully worn out by the toils of life, and a constant grasping after material things, dragging themselves into the worship of God, or worse, struggling along half-hearted at some God-given errand, too tired and weary to do it justice. No wonder we take no real interest in Kingdom building, when we are so frayed out with the cares of life that our bodies rebel against any suggestion of church or service. And how dare we ever hope to build up ourselves spiritually, and play our part in the strengthening of God's Israel on earth with this attitude, and most important of all, what is God's thought of us in so selfishly wasting our physical strength?

Let us come to a recognition of the fact that God did not create us and sustain us through all the years of our life, alone for selfish and material ends.

Dare I make bold to face my readers with our attitude toward the stewardship of mind? Why do you think God favored us above the animal kingdom in this wise, if it was not that we wisely develop and use them to his glory? Do you further your mental development by making use of that which God has given you? or do you lazily pass by the opportunities to grow mentally? So many today are starving their minds with libraries, schools, lectures and sermons all about them. We are so lazy, mentally that one has to seriously wonder what the next generation will be, and what it will have inherited from us. Certainly not great libraries, works of art, etc. For we are not producing these; our whole thought is in having the immediate world of wealth, pleasure and honor. We are not willing to pay the price for strong mentality, consequently we have to offer to God, shallow, undeveloped minds. From these can never be made great preachers and laymen. The stewardship of mind is wholly lacking among us of this century. All our boasting about this being a great age of knowledge is simply nonsense; we have no right to make claims to any such thing. America has not produced an outstanding scholar in the past twenty-five years, largely because we have put a premium on other things than well-balanced educational programs. God's work has suffered accordingly.

It goes without saying that with this wrong attitude concerning body and mind, that the proper development of immortal souls can not follow. It is so needless to inquire as to the decay of spirituality these days, when our sphere of thinking and doing is dead set against it. The atmosphere which we create for ourselves is too musty, impure and selfish for soul growth. I am not amazed at the dying out of faith in the souls of men, when I consider how we spend our time and talents. Faith, to develop, has to be nurtured in a body that is strong, and encouraged by a mind that has been brought to the point where it can function properly. The deniers of God today, as through all the ages, have been so, because they are inconsistent, and inconsistency is born in ignorance. Up to a certain point we can build on inherited faith, then one day we find that it is being tried, by its enemies, and we can no longer depend on that handed down to us by our parents; we must be able to give a reason for the faith that is within us. How few can do this today. Go out and test men on this very point, and you will not wonder that our Lord asked whether there would be any faith at his second coming. These are days when men's souls are being tried, and a soul whose temple is a worn out physical body, and that grounds itself on a shallow mind, will soon falter and fail. Stewardship of mind and body are absolutely essential to the proper development of the immortal soul, God has entrusted to you.

May I just be indulged in a few pointed statements with regard to our stewardship of material things. God the owner; we the developer, keeper and sharer of these. How different the aspect of things would be if men and women everywhere recognized this plan! Sometimes I think we are afraid to trust God, the way we seek after, grasp and retain that which he has never more than loaned to us. The fact that he privileges us to take none of it with us, shows that it is not ours but his, and that we are just to have the use of it while we sojourn here. The meanest man on earth is the fellow who will take that which has been entrusted to him by another for safe-keeping and wise use, and spend it selfishly on his own pleasures. And yet that is the general attitude of man toward God. Brethren, let us get away from the foolish idea that God wants us to accumulate and hoard his property even against adequately supplying that which is necessary to spiritual work. We can use very little of it ourselves, we can take none of it with us when we leave, and as Roger Babson has said within the last year, that the greatest curse in this country is the large estates which are left to undeserving and spoiled children, who not only quickly dissipate the fortune, but leave a path of ruin and sin behind.

If time and space permitted, I should like to emphasize a more profitable use of time, especially that portion which we designate as spare time, and special gifts, etc. But I must be content to close this article with the statement that a right understanding of the sovereignty of God in our lives will solve the above mentioned difficulties, and instead of wasted lives and substance, which leads to such deep soul impoverishment, will come the approbation of God, and unprecedented spiritual growth.

Members of the Brethren church, let us realize anew the heritage God has entrusted to us. No church with a similar one—"A Whole Gospel for a Whole World." Certainly God must add his blessing to such a program. It only remains for us to recognize the law of stewardship wisely, and

(Continued on page 7)

GENERAL ARTICLES

Impressions of the Washington Missionary Convention

By M. A. Witter, D. D., Member Foreign Board

From January 28 to February 2, Washington, D. C. entertained the great Missionary Convention of the United States and Canada. The sessions were held in the Auditorium seating over 6,000 people and at many of the sessions between five and six thousand people were present. Among those representing the Brethren church in this great gathering were, Mrs. Mary C. Wenger, Dayton, Ohio, and Mrs. F. C. Vanator, Canton, Ohio, of the Woman's Missionary Society, Rev. Orville D. Jobson, missionary to Africa, Rev. Fred V. Kinzie, mission pastor at Krypton, Kentucky. The Board of Trustees of the Foreign Missionary Society was represented by Dr. J. Allen Miller, president of the Society and by the writer. Fifty-eight Foreign Mission Boards and twenty-seven other societies were represented by 3480 delegates, the churches of Washington by 1000 more and the total of all who attended any of the sessions of the convention was estimated at not less than ten thousand. Sixty-two addresses were made in the sessions at the Auditorium and twenty-seven simultaneous sessions were held in the churches of Washington at each of which several addresses were made. The speakers were world leaders in mission work. The address of welcome was made by President Coolidge who emphasized the need of a revival of faith and said, "The most Christian thing about our Christianity is its missionary spirit." "Wherever it has been carried it has wrought for the good of men." "If the spirit of the early church could be revived it would bring to the world immeasurable blessing." "All who go should carry the true spirit of Christianity."

There were many valuable lessons to be learned from the speakers who were familiar with the work that is being done in mission lands and who brought to the convention not mere opinions but first hand information straight from the many fields. One such lesson emphasized repeatedly was the fact that the missionary's most successful work cannot be accomplished in a patronizing spirit nor in a spirit of superiority toward the people of mission lands. The missionary has much to learn from the people to whom he goes as well as much to teach them. A striking illustration of this point is seen in the oriental's mastery of the art of meditation. While the oriental possesses this valuable trait to a very marked degree the average American has permitted the rush and hurry of our western civilization to well nigh obliterate this faculty.

Another lesson from mission lands emphasized at this conference was the importance of developing an independent native church. The native church should not be led to depend upon the leadership of the missionaries indefinitely, but should be encouraged to plan their own work under the leadership of their own officers, until by its own initiative it is actively carrying forward its own missionary and evangelistic program.

Still another valuable lesson emphasized in the conference was the fact that it is not necessary to carry to the

mission lands our western civilization in order to take to them our Lord Jesus Christ. There is far too much that is not Christian in our civilization to make it an unmixed blessing if it is taken to mission lands. The one great need in all mission lands is not our civilization but Jesus Christ and him crucified. This need cannot be met by a message in which the high standards of our Lord Jesus have been toned down, nor can it be effectively carried by representatives of Christ whose lives are toned down. Dr. E. Stanley Jones declared that the inoculation with a mild form of Christianity is the surest method of making those to whom we go immune to the Gospel message.

While there were many rich spiritual messages and many precious truths to be learned in this great gathering yet this article would not faithfully express the impressions of the writer were it to represent the conference as an unmixed feast of good things. Repeatedly during this conference a feeling of keen disappointment was experienced as the purpose of missions as stated by our Lord, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," was either ignored or brushed aside for another purpose. There was much of "world betterment," "elimination of war," and "Christianizing public opinion," but no "taking out of a people for his name" in many of the addresses. In this connection one speaker declared, "There was once a time when saving souls from eternal doom was the predominating motive in missions, and it may be that even yet there are some who are actuated by that motive." The implication that soul saving is an antiquated and inadequate motive in foreign missions was consistently carried through the address which pled for the Christianizing of social, industrial and political standards. Oh that church leaders would learn that the Scripture cannot be broken, and that every prophecy of God's Word is hastening on to its certain fulfillment. A warless world and an universal reign of righteousness are certainly to be desired but why bend all of our energies to saving the present world order instead of saving men out of the present world order when that order is under the definite sentence pronounced by almighty God. The universal reign of righteousness is coming but we are not hastening its coming when we turn from the revealed plan and purpose of the King who alone can establish such a reign. It was a keen disappointment to find that the authority and the finality of the Bible as the revelation of God's will were not emphasized in the addresses of this conference.

Once again we were reminded by the experiences of this conference that we dare not blindly follow the leadership of any man. The fact that a speaker has a world-wide reputation as a leader of men does not make him a safe guide in spiritual matters. May our beloved Society be kept alert, and uncompromisingly loyal to the whole Bible and to its Christ.

Kittanning, Pennsylvania.

Right Personal Habits as Moral Assets

By J. S. C. Spickerman

It is evident to every thoughtful reader of the New Testament that Christians are distinct from the world. We are children of God, and partakers of the divine nature John 1:12; Romans 8:14, 16; 2 Peter 1:4. We have a different hope and a different destiny. Colossians 1:5; Titus 1:2; 2:13; Romans 8:29. But while regeneration is a work of the Holy Spirit, a strong Christian character can not be attained

without effort on our part. "Sow an act, and you reap a habit; sow a habit, and you reap a character," is as true of us as of others. He that soweth to the flesh shall of the flesh reap corruption (Galatians 6:8). Sowing to the flesh is gratifying any desires of the body which are wrong in themselves or which interfere with our spiritual growth or the performance of our duties. Jesus commands us to seek

first the kingdom of God, and his righteousness; most of the world's people, and many who claim to be Christians, are seeking first the pleasures of this world. They are pleasure-mad. Their bodies, which should be their servants, are their masters.

The cost of sensual indulgences in money alone is a good reason why Christians should deny rather than pamper their bodies. Jesus came not to be served, but to serve (Matthew 20:28). He taught his disciples to do likewise. Matt. 20:26, 27; 23:11; Luke 22:26; John 20:21). But we spend more for tobacco, candy, shows, automobiles, jewelry, etc., than in serving mankind in this time of appalling need.

Along with our money, we spend our time and strength. In many cases, we weaken our bodies and minds by indulging our appetites. Worst of all, we fail to attain Christian character, the goal which every Christian ought to seek (Philippians 3:8-14). Peter tells us to use all diligence in the pursuit of Christian character (2 Peter 1:5-8). It can not be had without effort. The armies of this world spend much time in strenuous drill to prepare for battle. Athletes abstain from everything that would weaken them when training for a race or a game. Should Christ's soldiers do less?

The tasks before us—relieving the suffering caused by war and vice, shielding the young from the manifold snares that beset them, building a new social order in which every man, woman and child shall have a fair chance and above all, giving the gospel of Christ to the whole world—call for every ounce of our strength at our best. But you say, "Those things can not be done in our strength, but only by God's power." True, but God's power is available only to those who are subject to his will. He works through human instruments, and they must be fit for his use.

Paul could say, "When I am weak, then am I strong." (2 Corinthians 12:10) and "I can do all things in him that strengtheneth me" (Philippians 4:13), because his life was wholly surrendered to God. He buffeted his body, and

brought it into bondage (1 Corinthians 9:27), that it should do God's will.

A good automobile does the will of its driver. It starts, stops, turns, goes faster or slower, as he manipulates the levers, steering wheel, etc. If it fails to do his will, there is trouble. If it can not be made to do his will, it goes to the junk pile. Many persons who profess to have offered themselves to God for his service, are not subject to his will, and they become castaways.

To influence others by our example. Ninety-nine percent of the boys who use tobacco begin it because the men do. He who tells dirty stories and jokes is corrupting his hearers as well as himself. Most of the follies and excesses that are injuring the young people are what they have learned from older people, some of them church members. The high cost of living, which is such a burden to the poor, is largely due to luxury and extravagance. Capitalists demand larger profits, and laborers higher wages, that they may get the luxuries they covet; this increases the cost of necessities as well as luxuries, calling for still larger profits and wages.

Extravagance is one cause of the prevalence of crime today. Many who can not earn honestly the price of the indulgences which they have come to regard as necessities, try to get it by other means. Have you and I, by our example, done anything to bring this about?

The world judges Christianity by the samples that they see. We are the only Bible that they read. If they do not see Jesus in us, they will never see him at all. Many of them have no use for him because some of us are such miserable caricatures of him. If we are seeking happiness and satisfaction from the same sources as the world, it is hard to make them believe that our religion is something better or more satisfying.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God (1 Corinthians 10:31).

Maryville, Missouri.

The Purpose of the Holy Spirit

By L. G. Wood

(Being a Series of Lectures Delivered at the Pennsylvania District Conference, Johnstown, Oct. 13-17, 1924.)

Published in Parts. Part VIII)

He that would, in his thinking, divorce the Word of God and the Holy Spirit, is on very dangerous ground, for the Bible is the Word of God because it is SPIRIT-BREATHED.

"Spirit of truth, indwelling light,
Forever in our souls abide,
Open our eyes to see aright,
Into all truth our footsteps guide."

All Bible truth is spiritual truth, just as much so concerning baptism, as regeneration, which is the antecedent of baptism; just as much so concerning footwashing, as spiritual cleansing, which footwashing symbolizes; just as much so concerning the Lord's Supper and the Communion, as concerning Christian fellowship and the Atonement, of which the Supper and the Communion are the expressions.

Christ has placed in the church three special services to be perpetuated as symbols relating to the place, power and purpose of the Holy Spirit: Dr. C. F. Yoder, in his "God's Means of Grace" presents this Scriptural arrangement in a very forceful way. These services are COFFIRMATION, ORDINATION, ANOINTING the sick. Each service is performed by "laying on of hands" and each represents the anointing, or endowment of the Holy Spirit, for some phase of the new life. We are to ask for the Holy Spirit: "If ye then being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). The Con-

firmation Service was practiced by the Apostolic church: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized both men and women. . . . Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John; who, when they came prayed for them that they might receive the Holy Spirit. . . . Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:17). It is classed with fundamental Christian doctrines: "baptisms, LAYING ON OF HANDS, resurrection of the dead, and eternal judgment," (Heb. 6:2) and ORDINATION—by laying on of hands, as a symbol of the endowment of the Holy Spirit for the special work to which he has called them. Paul said to Timothy, "Wherefore I put thee in remembrance that thou stir up the gift (fan into a new flame) which is in thee by the putting on of my hands" (II Tim 1:6). ANOINTING the sick: Scriptural basis—"Is any among you afflicted? Let him pray, Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him" (James 5:13-15). Christ himself gave authority for this service: "And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2-6). And the Apostles obeyed their Lord; "And they went out and preached that

men should repent. And they cast out many evils, and anointed with oil many that were sick, and healed them" (Mark 6:12-13). The anointing with oil is not the means of healing within itself, but IT IS THE SYMBOL OF THE ANOINTING OF THE HOLY SPIRIT. He is the healer. How can there be any virtue in so simple a service? As the morsel of bread and a sip of wine of the communion service promotes life as the emblems of the body and blood of our Lord, so also this simple anointing service promotes life as the symbol of the anointing of the Holy Spirit. I am persuaded that the best antidote for the poison of false religions, is for the church to TEACH and PRACTICE the WHOLE BIBLE. The so-called "healing cults" of the last 25 years have sprung up on the church's neglected territory. I do not believe that "Zion City" would have ever been heard of, or Mrs. Eddy's movement ever moved, if the whole Christian church had continued true to her whole message.

We certainly can rejoice that the Gospel of our Lord Jesus Christ, energized by the Holy Spirit, is not only a TEACHING AND PREACHING, but also a HEALING Gospel. There is not a divine healer in the Brethren church, except as the Holy Spirit is in the Brethren church.

The healing of the seamless dress,
Is by our beds of pain,
We touch him in life's throng and press,
And we are whole again.

As the Lord Jesus Christ is eternal Deity, and yet condescended to an earthly mission and ministry beginning at Bethlehem and ending at Olivet, so also is the Holy Spirit Deity and coequal with him, but he also in fulfilling the divine plan of salvation, has an earthly mission and ministry which began on Pentecost, and I believe will end at the second coming of our Lord.

Too often the church is minus the most important qualification of Pentecost; there was a TIME, a CONDITION, and a PLACE; "And when the day of Pentecost was fully come, they were ALL with ONE ACCORD IN ONE PLACE" (Acts 2:1). Dr. A. H. Strong says, "THE HOLY SPIRIT IS THE ONE AND ONLY POWER IN MISSIONS." On his last birthday but one, Dr. Livingstone wrote these words: 'My Jesus, my King, my Life, my ALL, I again dedicate my whole self to thee!' No wonder that he died on his knees, with his face buried in his hands, praying for the regeneration of Africa. The Spirit of missions is also the spirit of consecration. He prompts to various kinds of service. He puts it into the heart of one to say: 'Here am I, send me!' He moves another to say: 'The half of my goods I give, to send the Gospel across the sea!' He impels others to spend days and nights in prayer for the conversion of sinners! Finally his purpose is to convict of sin, to REGENERATE the believer by imparting a new life. He is that "Other Comforter" that abides forever. He is the TEACHER that teaches all things. The GUIDE into ALL Truth, the SEALER of the consecrated life. "Ye were SEALED with the Holy Spirit of promise" (Eph. 1:13).

The last phase of his purpose of which I will speak, is the "QUICKENING OF OUR MORTAL BODIES"—our resurrection. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

The Spirit which has been with us, watching over us, will never leave us until he raises our bodies from the dead, and "fashions our vile bodies like unto the glorious body of our Lord." Our bodies may be buried in the unfathomed caves of the ocean; they may lie upon some mountain peak or be placed in a crowded cemetery of some great city. No stone may mark our resting place, no friend may be able to find the spot or place a flower of love upon it; but that abiding place is known to the infinite Spirit of God, and from our dust he will quicken our bodies and present us faultless before the throne of God.

God of our fathers, who of old
Didst lead thy people by the hand

And by thy wonders manifold,
Didst bring them to the promised land.

Who wrought redemption for our race,
By sufferings born on Calvary
Where Jesus Christ through thy grace,
Didn't taste of death to make us free;

Fulfill the promise of thy Son,
And grant us power from on high,
The fire on Pentecost begun
O let thy Spirit still supply,

Let us thy full salvation know,
The apostolic unction prove,
That we to all the world may show,
The wonders of redeeming love.

"WHO IS YOUR PILOT?"

May the Holy Spirit help us to understand the Holy Spirit! May he so strengthen us with all might in the inner man that we shall learn that our strength is made perfect in weakness, our sovereignty is made victorious in surrender. Let us yield ourselves unto God the Holy Ghost, and our members instruments of righteousness unto God.

Johnstown, Pennsylvania.

END.

Stewardship Our First Great Need

(Continued from page 4)

instead of taking our plea to a few scattered communities, we will be able to carry it to the entire world. Men and money are essentials in carrying on this task. No wonder God recognized this law, and no wonder he emphasized it so forcibly. God is waiting on us to use that which he has given us, WILL WE DO IT?

Goshen, Indiana.

When God Speaks

(Continued from page 3)

count as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the Grace of God" (Acts 20:24). What can be the utmost that we do as compared to this unless we give our life also? But only the choicest souls give life and that only a very few. Think of our own groups in South America and in Africa! For those of us who remain here in the homeland what do our few dollars count in the way of sacrifice? Really, how dare any one speak of having made a sacrifice? As I think over all my acquaintances and the gifts they have made I fear I dare not count any as real sacrificers. Who has ever given the cost of a car? of a month's work? of a pleasure trip or a dinner?

There are two inescapable commands that God's word lays upon every real Christian. The first is, GO. "This Gospel must be preached." So Jesus said. We must preach it in our day. Those who can, must go. I do not see how any one can escape this obligation if God calls. We have young men and women in the church to whom this call comes. To save ourselves they must go. They are here at Ashland in school preparing to go. THESE ARE WILLING TO GIVE LIFE.

The second command to every one is, GIVE. This means all of us who can not go. Yes, I am thinking of giving money. The New Testament enjoins this duty. "Give as God has prospered you." That is a Gospel principle. "God loveth a cheerful giver." That refers to giving money. Our Easter offering this year ought to be larger than ever. We have more workers to sustain and greater opportunities to enlarge the fields. When I consider that literally hundreds of souls will depend upon the BRETHREN CHURCH TO GIVE THEM THE GOSPEL I shudder at the responsibility.

EASTER SUNDAY, April 12, is the time for the Foreign Mission Offering.

EVERY Church, every auxiliary organization, every member should make an offering that will bring a blessing.

THE BRETHREN PULPIT

The Separated Walk

By H. E. Eppley

Scripture: Ephesians 4:17-32

In Paul's letter to the Ephesians seven walks are described. The first might be called the "Unregenerate Walk" or the walk of one before accepting Christ and obtaining salvation. The remaining six walks deal with the conduct of a Christian. The one with which this article is concerned is the fourth in the list. The scripture will be found in the Fourth of Ephesians, verses 17 to 32.

Since Paul has already discussed three walks he approaches the fourth with an introduction. It is brief and to the point. Two short but striking phrases serve the purpose. First, "this I say therefore." What he is about to say grows out of what has gone before. He has reached a logical point in his presentation and the utterances which will follow are the logical outgrowth of that which has gone before. But he seems to fear that the appeal to reason and careful thinking may leave room for doubt and possibly dispute. Hence he presents his second phrase, "and testify in the Lord." Advancing from his former argument he presents his authority. That which he is about to say is not merely the utterance of mere man. Rather man is acting as the agent for Another and that other is "the Lord." "Paul speaks as one who had access to the mind of Christ, knew his will, and could therefore speak in his name."

Following his introduction he sets forth his proposition in the third phrase of the seventeenth verse, "that ye no longer walk as the Gentiles also walk." Surely these are words referring to or admonishing a separated walk. A careful reading of these verses (17-32) will reveal at least four outstanding thoughts bearing on the proposition which has been set forth.

As might be expected the first thought bears upon that which his readers should not be engaged in, from which they are to be separated. What can be added to the force of his words: "that ye no longer walk as the Gentiles also walk, in the vanity of their mind; being darkened in their understanding, alienated from the life of God, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness."

If it was necessary for the Christian to be separated from these things in Paul's day is it not even so today? And is this not the very reason the church today does not exhibit more power? And, is it not a fact that many a church

member exhibits little or no power in spiritual matters because of a lack of complete separation from these things? The church of today should heed the injunction of Paul and "no longer walk as the Gentiles also walk."

The way has now been cleared for the second thought, namely; that a Christian has not learned Christ in such fashion. How forceful his words are: "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus" (20, 21).

"The expression 'learn Christ' is peculiar and unique, without example. It would seem that any other form of expression failed to satisfy the apostle's conception. Christ is, in the view he here takes, not the medium, but the object of that knowledge to which a Christian, in becoming a Christian, attains. He knows more than the doctrine about Christ, more than other doctrines through what Christ teaches. He knows CHRIST, in that apprehension of his personality which includes all this, and that MUCH MORE THAN THIS which constitutes the ineffable relation existing between the saint and his Savior."

Paul's "if" clause should also be noted. "If so be that ye heard him." "Heard him, we should here notice, is not heard OF him. It implies a conception kindred with that in 'learned Christ.' The allusion is to that intimate spiritual experience in communion with Christ, in which we come into close personal relation with him, so that we are as if personally taught and led by him." Are the masses hearing OF Christ or are they HEARING HIM?

The separated walk is next set forth in two thoughts directly opposite to each other. The first of the two is the third thought in Paul's treatise of the subject and is recorded in the twenty-second verse: "That ye put away (off), as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit." "The obvious allusion is to a change of clothing. To put off is to renounce, to remove from us, as garments which are laid aside . . . The figure employed is a very striking one. It has reference to that opposition of 'the flesh' and 'the spirit,' of which mention is found in other writings of this apostle, and of which every renewed person is conscious. The resistance, the subduing, the absolute overcoming of those sinful propensities and habits, and the abandoning of those sinful acts which are so contrary to the

Our Worship Program

MONDAY

THE LIFE-GIVING STREAM—Ezekiel 47:1-12.

Pray that your own heart may thirst and drink deeply of the stream of gospel grace and then seek to bring others to partake of its ever-broadening influence.

TUESDAY

A PSALM OF DELIVERANCE—Psalm 85:1-13.

Praise God because he is faithful in fulfilling his word. Truly the Lord hath done great things for us whereof we are glad (Psalm 126:3).

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use "Our Devotional" for your private and family worship. If situated so you cannot attend a church prayer meeting, invite friends to join you in a prayer service in your home. Let it be very informal and urge all to take part in prayer.

THURSDAY

EFFECTUAL FERVENT PRAYER—Nehemiah 1:1-11.

Pray that God may intensify your love for his cause to the point where you will be inspired to effectual prayer in its behalf.

FRIDAY

THE BLESSEDNESS OF FORGIVENESS—Psalm 32:1-11.

Pray that God's holiness and your own sinfulness may be so vividly impressed upon your heart that you will daily seek the relief that can come only through confession and forgiveness.

SATURDAY

A PRAYER FOR THE TEMPTED—Psalm 141:1-10.

Pray that you may come to have greater dependence on prayer as a means of relief in times of temptation, remembering that he to whom prayer is made is able to deliver your soul from all the snares that are laid to entrap it.

SUNDAY

GOD'S HOLY DAY—Use the sermon as the basis of your devotions, both family and private, and if impossible to attend church worship, invite neighbors to join you in worship in your home, assigning scripture reading, prayer and reading of the sermon to different persons, inviting a group of young persons to lead the singing.—G. S. B.

new principle of spiritual life begotten in us in our regeneration, in the putting off of the old man; represented here under the figure of the laying aside of an uncomely garment, that another and better may be put on." In the mind of the great apostle being a Christian means putting off the old man; may I say it again—PUTTING OFF THE OLD MAN.

A stop must not be made here. If the OLD man is to be put off there must be something to replace that which was removed. Therefore, his fourth thought is given: "And that ye be renewed in the spirit of your mind, and PUT ON THE NEW MAN, that after God hath been created in righteousness and holiness of truth" (23, 24). Care must be exercised lest some one think he can earn or work for this new garment. Not so. "For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Eph. 2, 8, 9). And so in this passage, "renewed . . . created in righteousness and holiness of truth." The thought seems to be from these two references, and others, that the garment which is furnished by another is to be put on to replace the old one which has been cast away, put off. And of how great importance this change of garments is. The words of Jesus come with great force just here. "But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, Friend how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth" (Matt. 22:11-13).

Huntington, Indiana.

OUR DEVOTIONAL

Jesus at Prayer

By Mrs. G. L. Maus

OUR SCRIPTURE

And when he had sent the multitudes away, he went up into the mountain to pray and when even was come, he was there alone (Matthew 14:23). And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me (John 11:41-42). And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God (Luke 6:12). And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling (Luke 9:29-29). And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt (Mark 14:35-36). And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation (Luke 22:41-46).

OUR MEDITATION

The four gospels tell us Jesus' habit of prayer. He used the early morning hour oftentimes for prayer (Mark

1:32-35 points out that after an unusually, absorbing day in Capernaum the next morning found Jesus rising early and going off for prayer. This naturally suggests the common habit, that in all likelihood, grew up from earliest years in that simple Nazareth home.

Luke strikingly tells how, as the activities among the needy throngs thickened, Jesus would plan to get away for a special time of quiet prayer (Luke 5:16). Sometimes it was late at night after others had retired and sometimes it was all night (Luke 6:12; Matt. 14:23-25; Mark 6:46).

Prayer was the breath of his life. It was a fixed habit, begun early, held to devotedly and leaned on at every turn. He realized his utter dependence on the Father, so he kept in touch with his Source of Strength. O, if men could only learn the true value of prayer and form the prayer habit there would be less emergency praying or tight-corner praying or praying when they are driven to it. Jesus prayed in the great emergencies and at the critical places, but he also prayed habitually, and this made him better able to pray in times of emergency.

Before he picked out the twelve men, the coming leaders, he spent a night in prayer. They were picked out on his knees (Luke 6:12-16). He spent one night in prayer as he planned to leave Galilee, and resolutely set his face toward the terrific, tragic climax at Jerusalem (Luke 9:28, 51). Then when the greatest crisis of all came as we recall it in Gethsemane, it was on his knees and then prone on his face that that spiritual battle was fought out and won (Matt. 26:36-46; Mark 14:32-43; Luke 22:39-46).

Yes, it is the one simple explanation of his life story from Nazareth to Calvary, in fact, it tells the whole story. Prayer, like love, never faileth. When criticized, he prayed; when the tempter himself came, Jesus steadied his feet with prayer. What a wonderful lesson for us, if once we could only realize that the greatest thing we can do is to pray,—if it is true praying. The church needs more and more every day men and women of prayer, men and women that the Holy Spirit can use. The Holy Spirit does not flow through novel methods, or organizations or machinery but through men and women. It is the prayer force which make saints. So as prayer was Jesus' quick, unfailing refuge in every emergency, may we early learn the lesson from him to always be in the spirit of prayer. Jesus' own praying is a tremendous plea to us.

OUR PRAYER

Oh Lord, our Lord, how excellent is thy name in all the earth. The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. In thee we see one who knows how to teach and who knows what we need to learn. In thee are all the treasures of wisdom and knowledge. O! that we might realize this, for we are seeking wisdom and knowledge and we come to thee with the prayer of the Psalmist, "Show us thy ways, O Lord; teach us thy paths." Teach us to be in the spirit of prayer. Help us to form the prayer habit as Jesus did. May we lean strong upon prayer for our source of strength. We pray we may learn in all emergencies to speak to thee from whom all help comes. May we be continually in communion with thee. Hear our prayer, O Lord, who art our strength and our Redeemer. In Jesus' Name. Amen.

Peru, Indiana.

PRIVILEGE OF A FRIEND

This is the glorious privilege of a friend: to help a man—whether by gift, or by self-revelation, or by a wound that cuts to reality, or by the sacrifice of one's self—to choose the path in life that leads to God's first-best plan. And if, when that friend has found this highest path, he slips from it on to the lower trails of self-indulgence, or greed, or pride, to help him to mount again by a sure Way on to the higher road.—Steward Wright in Personal Evangelism Among Students.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for March 29)

Review: Closing Period of Christ's Ministry.

Golden Text: Jesus Christ is the same yesterday and today, yea and forever. Hebrews 13:8.

Devotional Reading: Revelation 1:9-18.

The Lesson

We live by heart throbs. When we are deeply stirred our heart beats are increased many fold. With this truth in mind as we approach the review of this quarter's lessons we ought to get a lot of real life out of our study for we touch the very pulsing heart of the divine as we contemplate the final experiences in the earthly life of his dear Son. Our own hearts must respond to the tragedy and glory of that wonderful life. May we truly pray God that it may be so.

The quarter's lessons treat us to a moving picture which leads us from the enthusiastic plaudits of an admiring throng to the grief stricken silence attendant on a fearful tragedy. It is a picture depicting every passion and emotion of human experience. It shows us heights of glory and depths of woe. We march in the bright sunlight with the triumphal procession and weep in the shadows with the grief stricken disciples. We stand with Jesus at the pinnacles of his earth life—the pinnacles of Fame, Shame, and Glory. It is a picture that introduces us to a fickle populace, treacherous "friends," insolent religionists, brutal soldiery, vacillating jurists, and incredulous disciples. In fact the last week of Christ's life is a cross section of all life for it gathers into it the sum total of experience.

It was a week of wonderful Teaching. Jesus speaks on a variety of the most important subjects possible to consider—judgment, the life beyond his relation to God, his relation to his followers, man's communion with God, the work of the Holy Spirit. He does not give any more than the high points of truth on any one subject, but he opens each theme explicitly enough to make us sure of our ground. Just a group of these key thoughts crowd on us now in somewhat the following manner:

1. **Judgment** is based on one's reaction to his present environment. Leaving out all theological discussion, the truth is apparent that judgment really begins right now, and one's eternal reward is determined by his willingness to serve the present age—or his failure to serve it. If I believe in Christ as Lord I will prove my faith by my works. (Lesson 2).

2. **Life Beyond** is not shadowy and questionable, but it is life lived in a prepared place. This place is designated as "the Father's House" and the fact is that it will be a real home for Love will be there. We are certainly not to be "shades" stalking through the dim vaults of death but "pilgrims" reaching home. (Lesson 4).

3. Jesus relates himself to the Eternal God with the words: "I and the Father are One." Our God then possesses a definite personality, transcendent power, supreme patience, limitless love, and the ability to forgive to the uttermost. Doubts about the Heavenly Father should certainly disappear before the radiant revelation of him given in Jesus Christ. (eLesson 4).

4. Jesus vitally relates himself to each of his followers. Each one is his "friend," not his "bondslave." Each one is as essential to him as the branch is to the vine. Christ as the Vine has the Life which he is able to impart to his followers. They in turn must bear the fruit, by abiding in him. One part in this partnership dare not be untrue to the other lest all suffer. (Lesson 5).

5. Communion with God is essential and we are able to enjoy it. The symbols of communion keep vivid the open path to God. The footwashing recalls humility, sacrificial service and real intercession. The Meal holds before us the brotherhood existing between Christ and his church. The Bread speaks of the Broken Body of sacrifice, and the Cup speaks of the Blood Atonement. It is a memorial between God and man, and works both ways as the symbols of a perfected salvation. As our physical system digests the morsel of bread and wine, making these elements part of our very selves, so in some mysterious way Christ becomes part of our very soul life in the transaction. (Lesson 3).

6. The Holy Spirit is the Guide to Eternity, the Pole star to our faith, and the epitome of all truth. He is the active God at work in his world now, wooing and winning men to full allegiance to himself. (Lesson 4).

The above truths are but a few among many that Jesus gave during his last week of ministry, and the conviction must be ours as we view these truths that Jesus did some specific teaching that week.

The last week was a week of testing: testing for Christ and testing for the hearts of men. Jesus had to go through the Garden and the ultimate tests before human jurors, but he came through unscathed. Men, however, in the refining fires made plain the large element of dross in their makeup. The multitude on the triumph Sunday could soon change their cry from "Hosanna to the Son of David" to "This is Jesus the prophet of Nazareth." It was a far cry from giving Christ the place of Messiah and King to that of acclaiming him as Jesus, the prophet of unknown Nazareth. The multitude were judged by this change. The disciples were tested in their faith and allegiance, and they broke under the strain. The leaders of Israel were put in the crucible, being tested by the Cross, and the "blood of cleansing" became the "blood of cursing" to the nation.

It was a week of tragedy. From the moment Judas sold himself for 30 pieces of

silver until the rock cut tomb received Jesus the tragedy was in progress. A tragedy of physical life at the completion of his mission, but all the potential qualities of his being were secure through his obedience to the Fathers' will. Then there was the near tragedy of Peter—who could deny with cursing, and then repent with tears and bitterness of heart. But what shall we say of the tragedy of national Israel? The people blinded themselves to the spirit of prophecy and in a foul moment of passion they slew their benefactor and thus became party to a crime whose curse they still bear 1900 years after its perpetration. The picture of tragedy in this last week is indeed dark.

The week also brings us its story of triumph, and the glory of this triumph outshines all the gloom of tragedy and apparent defeat. The triumph begins in Gethsemane when Jesus can finally pray, "Nevertheless, not my will, but thine be done." Submission to God's way made a glory world even out of dark Gethsemane. The Cross but heightens the triumph of Gethsemane for there supreme loyalty to God's will received its counterpart of supreme love for men expressed in sacrifice. Apparently defeated, Jesus was the glorious victor when he could say, "Father, forgive them." Then the Resurrection morn sheds the final glory of Eternal Life over the earlier triumph of the week. Death could not hold Jesus so he left the useless ceremonies of the grave behind and steps forth as mighty God whose gospel to the world is the message of salvation guaranteed by the power of the Resurrection.

As we close this consideration of the last week of Jesus' earthly life we can say with Renan—in his famous apostrophe to Jesus:—

"Repose now in thy glory noble founder. Thy work is finished; Thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of frailty, thou shalt witness from the heights of divine peace the infinite results of thy acts. At the price of a few hours of suffering, which did not even reach thy grand soul, thou hast bought the most complete immortality. For thousands of years the world will depend on thee. Banner of our contests, thou shalt be the standard about which the hottest battle will be given. A thousand times more alive, a thousand times more beloved since thy death than during thy passage here below, thou shalt become the cornerstone of humanity so entirely that to tear thy name from this world would be to rend it to its foundations. Between thee and God there will be no longer any distinction; complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshippers.

Terra Alta, West Virginia.

"It is a good rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or making a friend."

J. A. GARRER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPOICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Young People and College Night

Essay Contest with Valuable Scholarship

Occasion: College Night is observed in Brethren churches by their young people as the climax of Educational Sunday—June 1st.

Subjects: 1. The Value of Education in a Christian College.

2. Why Brethren Young People Should Attend Ashland College.

3. Make Ashland a Center of Brethren Idealism and Enthusiasm.

4. Ministerial and Missionary Service in the Brethren Church.

5. Present Day Life Work Opportunities and Challenges.

Preparation: Each contestant will choose one of these subjects; master it thoroughly through study and consultation with teachers and pastors; write his resulting thought orderly and clearly, writing legibly on one side of the paper only.

Eligibles: All high school students of senior and junior years.

Length: No essay shall exceed 750 words.

Time: All competing manuscripts must be delivered to the Contest Committee at Ashland, Ohio, not later than May 1. The duplicate will be read in the local church on June 1.

Judges: The judges will consist of three distinguished persons at Ashland who will consider the writer's knowledge of the subject and observance of rhetorical principles.

Awards: 1. The person accredited with the best essay will be awarded a credit of \$65.00 toward a year's tuition in Ashland College.

2. The person accredited with the second best production will be awarded a credit of \$35.00 toward a year's tuition in Ashland College.

3. The person accredited with the third best production will be awarded a credit of \$25.00 toward a year's tuition in Ashland College.

Supplemental Suggestions

1. Though promoted by the Stewardship Department this is not an exclusive Christian Endeavor affair. It is open to all the young people of each local church throughout the brotherhood.

2. Where there may be only one person of the high school rank indicated let him or her join the church-wide contest and supplement the program with papers or talks on the other topics by young people of lower or non-high school grade.

3. These parts with suitable devotions and appropriate music will make an inspiring evening's program for the whole church. The pastor may want to give a short talk or address. Let all share in the offering for this work.

4. Additional material and helps will ap-

pear in both the Brethren Evangelist and Angelus.

5. Send offering and names of Life Work Recruits to the undersigned.

E. M. RIDDLE, Bryan, Ohio.

The Truth

Tell the truth, my boy, no matter
What the consequence may be;
Neither criticize nor flatter,
Try to state just what you see.

If you need to make confession,
Make it humbly and complete;
For we grow in life's progression
When we learn to shun deceit.

If the truth you have is needed,
Tell it out in all you say;
Every man who has succeeded
Told and lived the truth each day.
—H. O. Spellman, in the Boys' Weekly.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for March 29)

Gliding Over Cherry Blossom Land

Luke 9:1-6

Cherry blossom time! Doesn't that make you throw back your shoulders and smile up into the laughing face of King Sol and help you breathe the farm breezes of the springtime? It's always spring when cherry blossoms are smiling to you and me—and when they fill the air with a mellow fragrance.

I wonder if you can tell me where cherry blossom land is? And just why it is called by such a sweet name? Do you want me to tell you a story about that country? All right, close your eyes for a moment and play you were in a fairy boat sailing over land and sea. Now you may open them.

Far away, in a beautiful little country, or isle, we shall come. We can sail around this isle in a day, for it is so very small. But the waters which are blue upon its shores are warm and waft a balmy breeze. Off in the distance we can see great mountain peaks, some of them covered with snow. And if we approach nearer them in our funny little jinkisha, the only automobiles the native Japanese possess, we shall find lakes as placid and blue as a turquoise. Beautiful scenery—yes—some of the prettiest one may see anywhere.

But now we want our friend who is pulling our vehicle to take us to the city—to the very heart of a Japanese city. And the first thing we wish to see is a temple. Do you know what a temple is? It is a shrine of worship—

a beautiful building where people come to worship even as we do in our churches. But you say it is so beautiful—for look at all those pretty cornices—the wonderful architecture, and stepping inside of the long corridors, you are astounded and silenced by the quietness and the unparalleled grandeur of the furnishings. Beautiful rugs, gold idols—for in Japan most of the people worship idols. They do not yet all know Jesus whom you and I love. And so we see many idols—some massive in size—others small and very ugly to look upon. But to these people they are beautiful for they believe that these gods, as they call them, bring them happiness and give them food to eat. So they pray often to them, imploring them for aid. It is hard for us who believe in a good Christ to understand how people can worship mere figures of ivory, wood or gold. But some day when you learn more about these strange people you will understand.

But where are the cherry blossoms, you ask? Yes we must find the cherry blossoms. Very well, we must leave the city and go out into the countryside. As we travel along for many miles—we see many beautiful things which we wish to learn more about. At last we come to a side of a small hill. We are told to raise our eyes to the east and so we do. What do we see? Just one cherry tree as we have at home in our garden or back yard? No, but hundreds of them planted in perfect order, climbing up the side of the hill like an army—so carefully are they placed. And do we see only a cluster of blossoms here and there? No, indeed, but great billows of pink and white blossoms, as far as our eyes can reach. At last we have found our fairyland of cherry blossoms in far away Japan. Now we are happy aren't we, for we have found what our hearts wanted most to see, a beautiful country, where all nature is a hostess to provide us with beautiful pictures.

I have not told you much about the people who live in this country—and who plant and care for these cherry orchards because some other day I wish to tell you a story more fascinating and exciting than this little description. And then I shall want to tell you how we can win these little yellow brothers and sisters for Jesus—and help make a world happy—which is not always as bright as the cherry blossoms we saw on the hillside.

Daily Readings

M., Mar. 23. A land of beauty. Ps. 147:7-20.

T., Mar. 24. A land of earthquakes. Ps. 60:1-4.

W., Mar. 25. A people who need light. Matt. 4:16.

T., Mar. 26. A land of many Christians. Eph. 2:17-22.

F., Mar. 27. An invitation. Isa. 55 to 1-3.

S., Mar. 28. Japan for Christ. Matt. 13:31, 32.

Ashland College, Ashland, Ohio.

The key to success locks the door to excess.—Columbia Record.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Tremendous Task

By Percy L. Yett, Financial Secretary Foreign Board

When Nehemiah was called to the tremendous task of rebuilding the ancient wall around Jerusalem, he did not cry, "It is impossible, the task is too great, it will never be accomplished, the enemies of Israel will never permit it." No! After getting the consent of the king he went to the depleted city and surveyed the work that he had been called to do. He then told the people of his mission. The people responded immediately. They manifested the spirit of co-operation from the beginning. In fifty-two days this tremendous task was completed.

We also have been called to a tremendous task, Jesus Christ told his disciples to preach the Gospel to every creature. He told them that they were to begin at Jerusalem, and then go to Judea, and to Samaria, and to the uttermost parts of the earth. This same task was given to the church of today. We have the King's consent. He has even promised to accompany us, "Lo, I am with you all the days, even unto the consummation of the age."

Now, then, we should survey the work that we have been called to do. In the beginning of our missionary activities, God in his infinite wisdom knew that our church could not send scores of missionaries to the many neglected continents immediately; therefore, he called the Brethren church to enter the great Argentine Republic in 1909 with the glorious gospel of our Lord and Savior Jesus Christ. This was a tremendous task for a small denomination such as ours to undertake. In area Argentine is about one-third as large as the United States, and has a population of more than ten million souls. After laboring here for fifteen years, Brother C. F. Yoder and

his co-laborers have accomplished wonderful things for our God. The gospel has been preached, the gospel has been sung, the gospel has been printed in the native language and distributed to thousands of souls living in darkness. Eight mission stations have been opened at strategic points, one church organized and ten or twelve Sunday schools have been established and hundreds of children are being faithfully taught the "faith once for all delivered unto the saints." The foundation has been laid. Brethren, we should rise up as one man and encourage this work by our prayers and our liberal donations and see the work completed. May the Lord give us a burden for lost humanity throughout the world like unto Nehemiah's burden, a burden so great that it cannot be hid from the face.

We were next called, in 1917, to proceed at once with the Gospel to the door of the great province in the heart of Africa, French Equatorial Africa, and wait there until permission be granted to enter. The members of the brave party which undertook this task for our God were, Mr. and Mrs. James S. Gribble, Miss Estella Myers, and Miss Mae Snyder. Later Mr. and Mrs. Antoine Rollier joined this party. Four of the original party are now with Christ in glory. This also was a tremendous task for us to undertake for the area of French Equatorial Africa is larger than the combined area of California, Oregon, Colorado, Kansas, and Texas and the population therein is about seven million souls. However, the hand of God is upon the work. Mission stations have been established at Bassai and Yaoulki and hundreds of black hearts have been washed and made white in the blood of the Lamb at these two stations.

The Gospel is being received readily, the door has been opened and the foundation laid. The missionaries on the field are crying for more workers. It is estimated that there is only one missionary to every 133,000 souls in Africa. Is it any wonder the missionaries are pleading for workers, workers, workers? Can't you hear them cry, "Oh, God send workers"? They need young men to assist in establishing stations among large tribes where the name of Jesus has never been spoken. We must build these stations for "The night soon cometh when no man can work."

O, Brethren, "I say unto you, lift up your eyes, and look on the fields, for they are white already unto harvest." All that the missionaries can do on the field is not sufficient, they need the prayers and co-operation of the church at home. This is indispensable.

Like Nehemiah of old, the Brethren church has been called to a tremendous task. The Great Argentine Republic and French Equatorial Africa have accepted our missionaries. God is blessing the preaching of the Gospel, but unless we co-operate as did the inhabitants of Jerusalem and speedily carry the Gospel to the four corners of these great countries thousands now living there will never hear that Jesus shed his life's blood on Calvary to save them. The wall around Jerusalem was completed in fifty-two days because the people had a mind to work. I believe that the Brethren church, realizing her splendid opportunity, also has a mind to work.

WOULD IT BE ASKING TOO MUCH OF EACH MEMBER OF THE BRETHREN CHURCH TO PLACE ON THE ALTAR ON EASTER SUNDAY FOR THE PURPOSE OF CARRYING THE GOSPEL TO THE UTTERMOST PARTS OF THE EARTH ONE CENT PER DAY FOR THE YEAR 1925, OR \$3.65?

NEWS FROM THE FIELD

GOSHEN, INDIANA

The more we have to do the more rapidly the time flies, hence the long delay in bringing our work to the attention of Evangelist readers. At the close of Brother Bell's meeting with us, we kept in touch with some of those who seemed much impressed during the meetings, with the result that quite a few men have been reached for the church, whose wives have been with us for some time. Since the meeting closed twenty have been added by baptism and letter. We have more than a dozen waiting baptism now, who came to us through the Lyon meetings held in our city during January and February. As a church we did not co-operate, because we had just had a meeting in our own church, and had other plans for the winter that seemed to be more pressing than evangelism.

Our Sunday school has been extremely interesting and largely attended. Last Sunday

401 were present. Since acquiring new property we have found room for a few more than a hundred in a large house adjacent to the church, and a part of our new belongings. By removing partitions and providing equipment, we will be able to use this added room, till we can get our Sunday school annex, which we are hoping will come in the near future. A Sunday school orchestra, a club program for boys and a large teacher-training class are the results, too, of this added equipment. Our young people's week, always an inspiration to us, is booming. More than a hundred were in the Society prayer meetings on last Lord's day evening. The regular worship of the church is receiving the finest response from the people in the history of the church. This always gives heart to a pastor. Our Woman's Missionary Society is doing big things; they gave us a great boost in paying for our new property. They also

have been given one of the houses on the property for their work.

While our church is a bee-hive of activity, there are grave responsibilities connected with the engineering of such a work in right channels, so as to have divine blessing upon it. Much time is given to prayer, that our work may be God-directed. Will you petition him, too, in our behalf?

H. F. STUCKMAN.

WARSAW, INDIANA

I very graciously accept my share of the "scolding" recently dealt out by our good Brother G. C. Carpenter. It ought to be a pleasure to report to the brotherhood the work the Lord has entrusted to our care. For the past few years the writer has been caring for a number of our smaller churches and doing considerable evangelistic work. It was

a real pleasure to work with these churches, because they were worthy, and it is indeed unfortunate for these splendid groups that they are too small to maintain, several of them, even preaching service for one-fourth time. Yet it seems tragical to lock the church door, and have no service of any kind. This is surely a ministry that should not be ignored, and I wonder what greater work some of our energetic, ambitious young men in the ministry could do than just to roll up their sleeves, circuit a number of these churches, and put them on their feet and in working order once more. I rejoice to say that the Lord blessed our ministry abundantly in this work as well as in the evangelistic field. We were perfectly satisfied in it and willing to continue, but the Lord was leading in another direction. With the closing of the old year the pastorate of the Warsaw church became vacant. Having lived here for nearly three years, and being somewhat acquainted with its problems, and my family having been active here for this time, the brethren insisted that I should take up the work. It was with reluctance that we accepted the unanimous call which they extended to us, but now after a few months we do not question the leading of the Spirit to this field. I shall not here say as to how we found conditions, maybe it would be more appropriate to wait until we close our ministry and then tell how we left it. It is enough to say that we have found an appreciative people. They have literally embarrassed us with their praises and appreciation of our labors thus far and have responded nicely to every call for service. The Bible school and church attendance thus far has been very gratifying, having made great gains over previous months. Every department of the church seems to be thoroughly alive and gaining in numbers and influence. We have just passed through a season of refreshing from the presence of the Lord. The pastor, assisted by J. Raymond Schutz, conducted a short meeting in which twenty-two persons came for church membership.

These meetings were not of the modern type that resorts many times to many things to get folks into the meetings and to take their stand for Christ. They were characterized throughout by a deep genuine spirituality. The plain old Gospel of Christ simply preached, and the singing of the great hymns of the church, were the only "special" features. There was large attentive audiences from the very first service, and several times all available space was taken. They came, they prayed, they sang, they talked to sinners about their souls, and all together there was developed a genuine revival that spread to every nook and corner of the church's activities. Brother Schutz does not advertise himself as an evangelist, yet he gives the church the message that it is needing today; a message which if heeded will work a revival in any church. He lives the gospel he preaches; a man of God; a man among men. How I did appreciate his help and his fellowship! We feel grateful to him and his good people for his coming. I should not fail to mention the large delegations to the meeting from North Manchester, and from Milford with their pastor. It is our purpose, by the

help of God, to keep the revival fires burning and win new friends for Christ and the church continually. We have a number of good things planned ahead, such as the re-decorating of the church, our love feast, the coming of the College Glee Club, special Easter service, etc. We are busy. There is much to be done. The time is short. Under the Precious Blood.

C. C. GRISSO.

Warsaw, Indiana, 915 E. Market Street.

MORE REJOICING

At Second Church, Los Angeles

Last week we reported that in all 19 had been baptized here since the first of the year; but last Sunday we were overjoyed to see ten more enter the baptismal waters, and five more make the good confession to be baptized probably next Sunday; it looks as if our continuous revival that started the first of October, would keep going unabated now until after the Easter services. Praise the Lord. The Second Brethren church of Los Angeles has had her dark days, but thank God she is happy in the sunshine again.

E. M. COBB, 602 Makee Ave.

DES MOINES, IOWA

It has been some time since any report of activities has been made in regard to the "Brethren Work" in Des Moines, and since this is a "Mission Post", it will surely be interesting to the "Mission Board" and to readers of the Evangelist, to know something of how we have used the talents given us.

The first two years, after starting the church here, Brother G. T. Ronk was with us as pastor. (That is, he preached for us on Sundays, morning and evening, but was away during the week, attending to business interests in Fairfield, Iowa. However, his wife and home were in Des Moines, and Mrs. Ronk did a very valuable work, in visitation, building up the Sunday school, helping in the Woman's Missionary Society, and in many other ways, assisted in putting the Brethren church on the map of Des Moines).

But Brother Ronk found that making the trip to Fairfield and return to Des Moines each week was becoming detrimental to his health. Also, we realized that we needed a pastor on the field here in Des Moines, through the week. The problem was to decide what was to be done. Finally, Brother Ronk told us that he must have a rest at any rate, for awhile from any ministerial obligations, and tendered his resignation, assuring us that he would see that we had a capable man to come to Des Moines to serve us as pastor, and that himself and wife would retain their membership and continue their support, here; also their prayers would be for the work, so his resignation was accepted.

This was just before the National Conference, last year (1924). Practically every minister that desired a pastorate, had been already engaged earlier in the season, and it began to appear that it would be a difficult proposition to secure a minister at that time. However, it seemed that Providence was with us, for Brother Ronk found that the services of W. E. Kemp, (who had served as pastor at Udell, Iowa, the previous two years), could be secured. So the congregation here ex-

tended a call to Brother Kemp to come, and he accepted. He began work October 1st, and has been putting in the time faithfully to work up interest, increase the membership, and put forth effort in every reasonable and Christian way, possible to make a church a soul-saving institution for God.

The church building, being badly in need of repairs and decoration, we resolved that the first step toward progress was to make the House of God inviting in appearance, and a fit place for divine worship. This was done by lowering the ceiling, (putting in a false ceiling of plaster-board), thus making a vast improvement, in the matter of heating and acoustics; also, painting the whole interior a light buff color, and varnishing the oak wood-work.

The Woman's Missionary Society adorned the railing in front of the choir-loft with a new drape, and we had presented to us about one hundred fifty or more Gospel Song books from Plymouth Congregational church, located at intersection of Keosauqua Way (the new artery or thoroughfare of the city) and Eighth street, and, on account of this location, must be torn down, soon, on account of the widening of the street at this point. These books contain a good assortment of evangelistic and spiritual songs, and are a wonderful help to us at this time.

We now felt that "all things were ready" for a series of evangelistic meetings which were begun February 8th and continued for three weeks with services each evening except Saturday until March 1st, when we took a recess from every-night services, but holding an evangelistic prayer meeting each Friday night, until Palm Sunday (April 5th), when we expect to begin every-night services again, during the pre-Easter (or Passion) week.

We will live over the last week Our Lord spent on earth (before his Crucifixion) i. e.—Sunday evening, April 5th, the topic will be: "The Triumphant Entry Into Jerusalem."

Monday evening—"Cleansing the Temple,"

Tuesday evening—"The Barren Fig-Tree,"

Wednesday evening—"Judas Deals with the Pharisees."

Thursday evening Instead of the sermon from the pulpit, will be "The Observance of the Washing of the Saints' Feet," "The Last Supper," and the "Holy Communion."

Friday evening—"The Crucifixion."

Saturday evening—"Silence in the Tomb,"

Sunday morning (Easter)—"The Resurrection."

Sunday evening—"What Will You do with Jesus?"

During the meetings just closed (temporarily) there were sixteen confessions and re-consecrations. Most of these expect to be baptized, and unite with the Brethren church, and some others living in the community who have been members of other churches, but at too great a distance to attend their own church regularly, have expressed a desire to work with us help in the Sunday school, and assist in any way possible to promote the Kingdom of God in the vicinity of this church, although not in full membership with the Brethren body here.

We feel that the Holy Spirit has been

manifest, and we have already experienced a wonderful blessing, although we expect still greater results by the time this special evangelist effort closes, on the evening of Easter Sunday. (I might explain, as we have said, we do not mean to close on Easter Sunday, but we expect the seed to keep growing and enlarging all through eternity).

Our Sunday school has taken on new life, many new names having been enrolled, as a direct result of this meeting. All classes have increased their attendance, but the organization of a Mens' Class called "The Christian Crusaders' Class" taught by the pastor deserves special mention, starting with an attendance of nineteen, the present enrollment is thirty. They have challenged the Women's Bible Class for a contest.

Our Christian Endeavor Society is one of our strongest supports in the work here. The President, Glenn Knipfer, is a live wire, and we predict that he will be of great value to the Brethren church in the future. Our C. E. society is also the main support of our choir, and led by the Sunday school Superintendent M. P. Garber renders great assistance in the services.

Mrs. Kemp has organized a Junior Endeavor Society, which is growing fast in interest and membership.

We have had many obstacles here to overcome, and still have, and sometimes the outlook seems discouraging indeed, but knowing that God answers prayer, we have kept our spirits up; and our new pastor, being a veritable storehouse of energy, led by the "Holy Spirit," we feel now, truly that we can "attempt great things for God," and also "expect great things from God."

We still plead a continued interest in your prayers.

MRS. M. P. GARBER,
Corresponding Secretary.

BETHEL CHURCH, Mulvane, Kansas

After some delay we find ourselves jotting a few lines to the readers of the Brethren Evangelist; we hope to bring rejoicing as well as reveal some facts about this field of work. It has been said that still water runs deep, and we care not to make a noise to be heard of men, and yet being so many miles away from other Brethren churches we crave fellowship, and also we often feel like crying out to the entire brotherhood in the words of the Lord, "Lift up your eyes and look upon the fields, for they are white already unto harvest." We find the great need for more men who are willing to go and reap for the Master, and more people who are willing to make it possible by joining heart and hand in sacrificing to meet the obligation.

We are glad to say that our labor in this field has not been in vain, although every bright day a little cloud appears. To gain victories in God's name it means work, watch and pray.

On February 28, 1884, the Bethel church was organized by Elder Daniel Haradar, one of the first pioneer ministers to come into this state. The organization was established with eleven members. They had their struggles, combating opposition and worshipping in school-houses, but they held on to God, with a pastor



THOMAS H. HOWELL
Pastor of the Thriving Country Church
near Mulvane, Kansas

at times who laid his body on the altar a living sacrifice, and they kept their eyes on the Cross of Calvary and made good.

On April 16, 1898, Brother L. G. Wood was called to the work, serving half time for more than nine years, during which time he received into the church 37 by baptism and 15 by relation. On September 13, 1900 the ground was staked off for the new church building. On December 31 of that year Brother Wood preached the dedicatory sermon. With a new church building and high ideals they went forward for the Master. On May 5, 1907 Brother Wood closed his work here and went to other fields, after which the church was

angry, but the Master of men said God forward. We waded in and the results were 35 converts, 13 baptized and taken into the church, a reorganized church and a call to the pastorate. After three years of hard work and much study and prayer we are praising God for the great blessing of increase, nearly a score baptized and received into the church and five by letter, the present enrollment being eighty-nine. Also we have the most wide-awake Sunday school in Sumner county and a Christian Endeavor that we are proud of.

Not the least because not mentioned first, we are glad to present to you a view of our parsonage situated one and one-half miles east of Mulvane, on the Denver and Joplin highway, one of the finest locations in the Brethren church. In March, 1922 when the writer was in Missouri conducting a revival, the church appointed a committee to purchase the six acre tract of land and see to erecting a parsonage. We must make mention of the men who made this possible. C. E. Keller, one of the new converts, and a member of the church, challenged three other brethren with the proposition that he would give four hundred dollars if they would. These good men had the courage and accepted and the proposition was a go. Fred Feller, M. L. Howard and F. C. Schaper were the three who met the challenge. The committee asked the pastor to oversee the job of erection and with pencil and paper we drew a blue print and said, Come on, men. We had from one to sixteen men at work on the job all the time until the house was completed. F. C. Schaper, a man now past his seventy-fifth mile post, was at work every day. Fred Feller of the same age, stayed by us a greater part of the time, as well as many others who were much younger. Brother Schaper has seen from the very beginning in 1884, to this day, all the struggles with their losses and gains. We would not forget to commend the entire community also



The Comfortable Six Room Parsonage of the Bethel Church, situated on a six-acre tract of ground one and one-half miles from Mulvane, Kansas.

served by other pastors, whose history we cannot definitely state.

On February 5, 1922 the writer was granted privilege to open fire on the devil with a revival meeting, after the church had been closed for three years and given to the owls and bats. Well, the Red Sea was dark and

for its help in making it possible to present to the Mid-west district this cozy six-room home for the pastor of the Bethel church, at a cost of approximately \$3,500.00. This picture does not do justice to our beautiful parsonage, but it will give you an idea of what it looks like.

We are glad at this time to report the great and good time we had with Brother L. G. Wood during the three weeks he was with us in an evangelistic campaign. We want first to say that we appreciate the kindness of your church in permitting us to secure the evangelist of our choice. We had before wanted to get Brother Wood, but it was thought too expensive to bring him out here.

Well, Brother Wood missed his train at Wichita, then came in on a bus at midnight. It was the first time in my life for me to be on the streets at midnight hunting for Wood and I could not find it (or him). After all the disappointment, the sun rose bright on Sunday morning, January 11, though it was very cold, and just in time Wood came in and warmed us up to fever heat. Hearts were made glad when friends met after eighteen years of separation.

I have worked with many evangelists, but none liked better by pastor and people than Brother Wood. The weather man gave us the worst winter weather we have had during the whole season, but Brother Wood did his best. The sermons were timely and to the point. For three weeks we only missed one service and the weather was so cold that Fords would freeze and fathers and mothers with little folks could not risk coming out. A few times the house was filled to the full and had it been nice weather and good roads we could not have accommodated the people. But after all we are sure the meeting was not a failure. The visible results were two baptized, and we feel that the Gospel seed sown will bear much fruit to the glory of God. I am not wondering any more how the Johnstown Third church succeeded in building a new church and have been making such progress. Well, one live, consecrated pastor like him is worth many deacons who won't "deak" and stewards who won't "stew," as Billy Sunday says, when things don't go to suit them.

We thank again the Third church of Johnstown and Brother Wood for the assistance given us.

In closing we confess that we are sad to say that we are closing our pastorate with these good people here April 15th, but we are glad to be able to leave something here to invite another good minister and his family, too, this beautiful parsonage, a field open and ready for work and some fine people. Our work, the Sunday school, Christian Endeavor as well as the church worship, is going forward in a fine way for a country church. Brother, don't feel that Mulvane, Kansas is too far away. Just trust to your Ford to bring you here and then trust God to keep you while here. Abraham didn't have a Ford, but he did trust in God. Any minister looking for a location might write to H. A. Howard, Mulvane, Kansas. Remember, Mulvane church and its present pastor in your prayers.

THOS. F. HOWELL, Pastor.

FROM HOME TO CARLETON, NEBRASKA

Inasmuch as it seems the custom for ministers having recently made a change of pastorate to report same to The Brethren Evangelist, and whereas they are "scolded" if they do not report church news occasionally,

I beg leave to submit an article under the above heading.

I use the word "home" so as to include two places, or rather a community including both Linwood and Union Bridge, Maryland. Linwood is the village of my birth and early childhood, while Union Bridge, just two miles west, was the scene of my school days and afterwards looked upon as our home town.

Having closed a four year pastorate at Linwood, Maryland, December 31st, I accepted a call to Carleton, Nebraska. This was to take effect as soon as I could arrange to make the move. The past four years having been spent with my parents near Union Bridge, and they not being able to live alone, it was decided to make sale of our little home and personal property, pack our trunks, and all take the train for Carleton.

It is needless to say that we were loath to leave our eastern friends, some of which were of almost life long standing. Many were their expressions of appreciation, and varied were their friendly and neighborly kindnesses, which shall long be remembered.

After saying goodbye to the last of our friends and relatives in Union Bridge on Tuesday morning, February 18th, at 9:47, we boarded the train. Within the next 24 hours we had reached Chicago and by 10:51 A. M. Friday we were in Carleton, little the worse for the trip.

Then began the making of new acquaintances, and new friendships. We were met at the station by a delegation of the Brethren and immediately taken to the very hospitable home of Brother Harvey Bates, where we were cared for until Saturday evening, at which time we moved into the parsonage. Just at this point may I pause to state that we found the parsonage just newly papered and the floors and woodwork freshly varnished and painted throughout with the exception of the kitchen which is covered with beautiful Congoleum. Not a new parsonage, Brethren, but one that is kept in splendid repair and a very cosy and comfortable bungalow. The folks here believe in keeping their parsonage on a par with their own homes.

The next item of large magnitude was the reception tendered the new minister. I have heard and read of receptions and "poundings," but this proved to be a real experience. On Monday evening the congregation assembled quietly in the basement of the church. About 8:30 the retiring pastor, Rev. J. D. Kemper and his wife came over to the parsonage. After exchanging a few words they invited us to go along with them over to the church. Here we found the congregation assembled ready for the grand march and a splendid program. The program was composed of hymns, readings, vocal and instrumental selections and addresses of welcome by Dr. Westerhoff and Rev. Kemper.

After a brief response to these warm words of welcome the audience was divided into groups according to month of birth, and refreshments served. Before departing for the night several of the brethren carried over to the parsonage the "pounding" part of the program. I use the term "pounding" because it seems to be the one most used. In this particular case it is not altogether fitting, unless you revise your system of weights and

measures. I shall not take the time or space to give you an itemized list, but as I recall it runs something like this: 1-2 barrel flour, 4 bushels potatoes, 11 dozen eggs, 3-4 cwt. sugar, etc.

The following Sunday, March 1st, was our first appearance in the pulpit. The morning service was well attended, and the audience very appreciative. The evening service was equally well attended and supplemented by the Methodist congregation from across the street. For some time these two congregations have been worshipping together on Sunday evening. One evening the service is held in the Methodist church, the next time in the Brethren.

Last Sunday the Sunday school showed a commendable increase of attendance and offering. The church service was equal to the first Sunday. Both Sunday school and church are putting on a program during the Lenten season which we hope will be productive by Easter. Time forbidding the mention of other items, we close with the solicitation of your prayers for the advancement of God's Kingdom in this portion of his vineyard.

C. R. KOONTZ, Carleton, Nebraska.

My Life Is but a Weaving

My life is but a weaving

Between my God and me;

I may but choose the colors—

He worketh steadily.

Full oft He weaveth sorrow,

And I, in foolish pride,

Forget He sees the upper

And I the under side.

I choose my strands all golden,

And wait for woven stars;

I murmur when the pattern

Is set in blurs and mars.

I can not yet remember

Whose hands the shuttles guide,

And that my stars are shining

Upon the upper side.

I choose my threads all crimson,

And wait for flowers to bloom;

For warp and woof to blossom

Upon that mighty loom.

Full oft I seek them vainly,

And fret for them denied—

Though flowering wreaths and garlands

May deck the upper side!

My life is but a weaving

Between my God and me;

I see the seams, the tangles—

The fair design sees He.

Then, let me wait in patience

And blindness, satisfied

To make the pattern lovely

ANNOUNCEMENTS

WARSAW, INDIANA

The Brethren church at Warsaw, Indiana will observe the ordinances of God's house just as they were given by our Lord on the night before his crucifixion, on Thursday evening, April 9, beginning at 7:00 o'clock. It is the desire of the pastor that the entire membership as far as possible be present. We also invite neighboring brethren to like precious faith with us, to come and enjoy the feast with us. C. C. GRISSE, Pastor.

WITHOUT A PLAN

The stewards were in a great stew,
The bills of the church were all due;

They could no longer delay 'em,
Nor had the money to pay 'em,
Till the stewardship plan was put through.

—Men and Money.

THE TIE THAT BINDS

HARBAUGH-WELLER—A very pretty and impressive church wedding occurred at Hagerstown on February 16, 1925 when Miss Edna May Weller became the bride of Arthur C. Harbaugh. Miss Weller is an accomplished musician while the groom is a pharmacist in this city. They are faithful Christian people. After a two weeks' wedding trip to Florida they will reside in Hagerstown. May they always abide faithful. The wedding ceremony by the pastor assisted by Dr. C. Clever.

G. C. ARPENTER.

VANATOR-ADAMS—On Sunday, February 15, 1925, Mr. Charles Eversole Vanator, and Miss Mary Adams, both excellent young people of Warsaw, Indiana, were united in the holy bonds of matrimony by the writer. They are members of the "True Blue" Bible class. May the Lord's face shine upon them in their new relation.

C. C. GRISSO.

SMITH-LEMON—On January 27th at the home of the bride's parents near Fortis, Kansas, occurred the marriage of Mr. Glenn Smith and Miss Orel Lemon, in the presence of a few immediate friends.

The best wishes of the community go with them in their new relation. Mr. Glenn Smith will care for the farm of his father, Mr. Frank Smith.

W. R. DEETER.

IN THE SHADOW

HIBBS—Harriett Clara Hibbs, wife of John G. Hibbs, of the Uniontown, Pennsylvania, congregation passed away at the Uniontown Hospital on February 16, 1925, following an operation. Death came as the result of peritonitis, following the operation.

Sister Hibbs was a loyal member of the Uniontown congregation, a faithful wife and loving mother. In her husband found a loyal helpmeet, the children a wise counsellor and exemplar, and the church a consistent adherent. Many of the Brethren who have visited in Uniontown in the last few years will remember her hospitality and kindness, for her beautiful home was always open to the comfort of those who came as friends of her family or of the church.

Mrs. Hibbs' maiden name was Reed, and she was married to John G. Hibbs on January 14, 1896, so that for more than 29 years she and her husband have walked life's way together. The keenest sense of loss comes to the husband, but the five children who have grown to manhood and womanhood will long cherish the tender ministries of the one who gave them birth, and whose chiefest interests were those of her home, her children, and her church. For them the church and its work will henceforth hold deeper and holier meanings.

Sister Hibbs was born on August 12, 1868, being thus but a bit past middle life, and her leave-taking brought sorrow to the hearts of all who knew her, for, worldly-like we have looked forward to still other years of association and friendship. But human experience has but proven the truthfulness of the statement of Holy Writ that in the hour of the midst of death, and because we know not the day or the hour of our departure it behooves all to be as was the subject of this notice, ready to meet the Lord.

Funeral services were conducted from the family home on February 19, in charge of the undersigned, her pastor, assisted by Rev. J. E. Whitaker, of the church at Fortis, and the Brethren. Burial was in the family plot in the beautiful cemetery only a short way from the home where her life interests had been centered.

Sister Hibbs leaves the husband, John G. Hibbs, three sons, Harold, Arthur and Walter, and two daughters, Harriett and Lucetta as the members of the church in her family. Beside these three brothers and two sisters survive, as well as a long list of nieces and nephews. And all these but voice the sentiment of her prayer that she was worthy of that highest of earthly eulogiums, "She was a good woman." Peace to her ashes and God rest the soul. We shall meet again on a fairer shore.

DYOLL BELOTE.

YODER—Wm. Alvin Yoder, son of the late Wm. K. Yoder of Center Valley, was born in

Allentown, Pennsylvania, April 23, 1896 and passed out of this life on February 17, 1925, at the home of his mother at Center Valley, Pa. His untimely departure leaves his beloved wife, Lulu Yoder (nee Alber) of Center Valley, Estonia, and his devoted mother to mourn. His little son Edmund preceded him to the home beyond.

Brother Yoder was engaged for three years in Near East Relief work, located at Tiflis, Republic of Georgia, and for the last three years as secretary to Commercial Attache United States High Commission at Constantinople and Praig, Czecho Slovakia, returning to this country several weeks ago on account of sickness.

He was a member of the Allentown Brethren church from which funeral services were held February 21st, 1925.

E. W. REED, Pastor.

CARTER—Mrs. Viola M. Carter, aged 73 years, 9 months, 22 days, departed this life to be with her Savior, Tuesday morning, February 24, 1925, at Long Beach, California.

Mrs. Carter was born in Grant County, Wisconsin, May 1st, 1851, came to Nebraska in 1870, was married to Mr. Daniel F. Carter in the month of August of the same year. Her name was Viola M. Carter, nee Alber. To them were born eight children, four of whom are still living. (2 sons and 2 daughters, all married). Mr. Carter departed this life January 18th, 1925, at the Civil War Veterans' Home, Leavenworth, Kansas.

Mrs. Carter came to California, February 22nd, 1896, and united with the First Brethren church of Long Beach, Easter Sunday, 1914.

The funeral service was held from the church, Thursday, February 26th, 1925, by the assistant pastor,

ALAN S. PEARCE.

IRVIN—Robert L. was born in Johnston, Pennsylvania on October 21st, 1905 and died February 12th, 1925 at the age of 16 years, 3 months and 21 days. Robert was afflicted with a spinal trouble for thirteen years, but bore his affliction patiently. Funeral was conducted from the parental home by the writer. The body was laid to rest in Grand View Cemetery.

L. G. WOOD.

BEARINGER—Daniel A., son of D. R. and Mary (Mangus) Bearinger, was born in Johnston, Pennsylvania, October 8th, 1858, and died at his home just outside of the city, February 9th, 1925, at the age of 65 years, 3 months and 9 days. He is survived by his widow, Mrs. Sarah (Moore) Bearinger, and four sons and two daughters, eight grandchildren and one brother. Funeral from the home by the writer, February 12, 1925. Interment was made in the Benshoff cemetery.

L. G. WOOD.

TETLOW—Mrs. Ellen, wife of John Tetlow, of Downs, Kansas, was born in London, England, December 18, 1845 and departed this life January 20th, 1925, aged 79 years, 1 month, 3 days.

She came to America with her parents in 1856, and settled near Janesville, Wisconsin, at which place she lived to womanhood. She was united in marriage to John Tetlow, January 1, 1866. To the union was born 5 children: John who died in infancy; Mary, Mrs. D. W. Downes; Mr. W. C. Rooster, of Fortis, and Mrs. Fannie Milneiser, of Eldorado, Kansas.

Mrs. Tetlow came to Kansas in 1872. In 1876 she became a member of the Dunkard fraternity, and in the division of the church cast her lot with the Brethren people. She was one of the charter members of the First Brethren church near Fortis, and served the church as secretary for some years. She was always loyal and true.

Funeral services held in Downs Baptist church by the writer, and assisted by Rev. Kelley, of the Baptist congregation. Burial in the Downs Cemetery.

ANGELL—Ira Ralph, son of Ira D., and Mary Angell, of Fortis, Kansas, was born April 19, 1903, and departed this life January 30th, 1925, in the Charlotte Swift Hospital, in Kansas City, Mo., aged 21 months and 11 days. Ralph was a graduate of Fortis High School, and was pursuing a Trades course in Kansas State Agricultural College. While working at a cannery while in the college school, he was killed, stranding him in the forehead. He died in a few hours after. In his college note book were found these lines, which may be kind to those you meet, for maybe there will be no tomorrow for you. "Peace with God is the best friendship one can have." "Consider well your work, then decide positively."

Funeral service at Fortis Brethren church, in charge of the pastor, assisted by Rev. Wolters. Burial in Twelve Mile Cemetery.

W. R. DEETER.

FROST—Wellington J. Frost was born at Marble Rock, Iowa, January 14, 1859, and departed this life March 5th, 1925, at his home near Downs, Kansas, at the age of 66 years, 50 days. He moved to Kansas in the early seventies, doing farming and carpentering most

of the time. In his younger days he worked in the great woods of northern Minnesota and in Pillsbury's great Flouring Mills. His grandfather once traded with the Indians for some of the land on which the city of Minneapolis now stands. Had he come into possession of this land, he would have been worth millions. But he considered being a Christian far better, because it brought deeper consolation.

He united with the Brethren church in 1886, being baptized by Rev. Christian Foreman, of the Uniontown Brethren church. He was married to Minnie F. Tetlow in 1887. Five children came to bless this home, all of whom are living.

Funeral services were held at the M. E. church in charge of the writer, assisted by Revs. Kelley of the Baptist, Atkins of the M. E., and Wolters of the Brethren. Burial in Downs Cemetery.

W. R. DEETER.

REYNOLDS—On January 2, 1925, Luda S. Reynolds laid down her armor as a Christian warrior and went home to her Lord. She was a faithful and active member of the Lathrop Brethren church since 1879. Every visitor to the Brethren in this part of the state knew her for her hospitality and interest in the messengers of the cross. She was a true and triumphant in faith. She is loved by her husband, our Brother Ed. Reynolds, and her daughter, Sister Viola Ryhiner of Lathrop; and by her two sons, Ned of Lathrop, and Sidney of Ripon.

The family was a devoted one and there was no lack in human ministry to her in her last days. She was given all the care and attention that human hands could give. The writer of these words remembers that it was a letter written by Sister Reynolds just a little over twelve years ago as clerk of the Lathrop Brethren church, in which he was looking himself as pastor here and has been here ever since.

Here was a grand and quiet ministry. Many a little personal comfort was sacrificed to support different works of love. Her hands made many useful articles that were sold and the proceeds were given to some cause to which her life and work were active. She was from the beginning in the W. C. T. U. and that organization took part in the services in the Lathrop Brethren church.

The funeral service was held in the Lathrop Brethren church by the writer and the crowd could not nearly all find even standing room in the building. It was one of the largest funerals ever conducted by me. The sympathies and love of many hearts is extended to the bereaved ones.

J. WESLEY PLATT,
Manteca, California.

POTTENGER—Isadora, wife of Leander Pottenger of Warsaw, Indiana, passed to her eternal home on December 23, 1924, at the age of 70 years. Sister Pottenger was a member of the First Brethren church in Warsaw. She had been a devoted Christian for many years.

Her last days were full of suffering, but she put her trust in God, and he sustained her mightily to the end. Something over a year ago it was the writer's privilege to anoint her with oil in the name of her Lord. She was assisted by two Brethren in this most blessed rite. Funeral services conducted in the Brethren church in Warsaw on December 30, 1924, by the undersigned, assisted by Rev. J. S. Snyder and Rev. C. C. GRISSO.

HELVEY—Dora Helvey, wife of Clarence Helvey of Warsaw, passed away at the family home, at the age of 43 years, on January 6, 1925. She leaves a husband and four children. Sister Helvey united with the Sidney Lathrop church nearly 20 years ago, and had lived an exemplary Christian life until her call to come home.

The writer was called to administer that most precious anointing with oil, a few days before her going. Funeral services were held at the First Brethren church in North Manchester, in the presence of the largest congregation of Brethren that has ever been our task to address on a similar occasion.

C. C. GRISSO.

SNELLENBERGER—Charles Snellenberger of Warsaw, Indiana, died at the family home on February 13, 1925 at the age of 74 years. Brother Snellenberger united with the Warsaw Brethren church nearly 60 years ago. It was the writer's privilege to minister in spiritual things at his bedside many times during his last illness, and he often expressed himself as desiring to meet his Lord. Funeral services held from the Brethren church on February 16, in charge of the pastor, assisted by Dr. E. L. Semans of the M. E. church.

C. C. GRISSO.

DAVIS—Pearl Beatrice Davis, little daughter of Ben and Rosa Davis of Warsaw, came to her eternal home for just 30 days, and the Lord took her to himself May these young parents be comforted in their hour of trial with the words, "For of such is the Kingdom." Funeral services from the home on February 27, by the writer, their pastor.

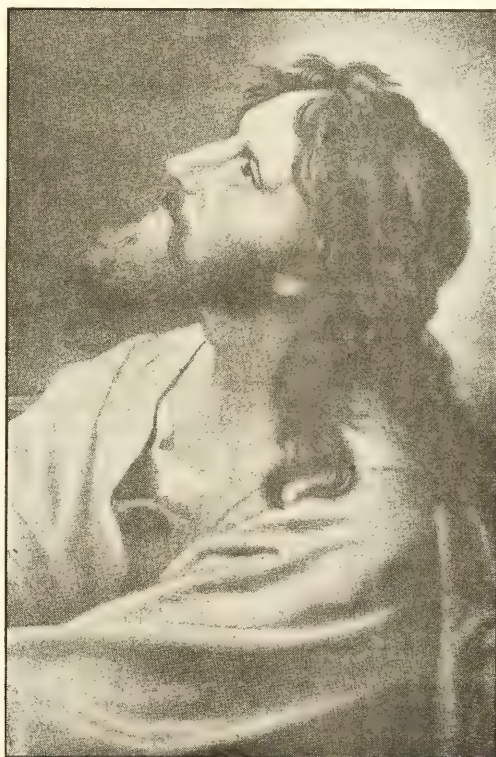
C. C. GRISSO.

VOLUME XLVII
NUMBER 12

MARCH 25,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



*Jesus in the Garden
Faced Death for the Whole World
Will we tell the rest about it?*

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Growth of the Churches

Dr. H. K. Carroll has again published his annual statistical report of the churches in The Christian Herald, and it is encouraging in that it reveals a gain during 1924 of 690,000 in membership. There are those who are always saying the church is going down grade, but these figures do not point in that direction. It has been going steadily forward each year, some years taking greater strides than others, but at no time really losing ground, taken as a whole. The 1923 gain was 680,000, while the 1922 gain over the preceding year was 948,347. The last year's gain brings the total church membership of the United States up to 46,142,000, which represents 130 per cent increase since 1891, while the population has increased only 80 per cent, showing that the churches are making a decided gain over the growth in population.

The largest religious group in the country is the Catholic, of course, with an estimated communicant membership of about sixteen million. The Roman church reports only "population" and it is estimated that the actual membership is only 85 per cent of that number, and the estimation is likely very generous. Their estimated increase for 1924 was over 220,000. The gains in membership of the Evangelical group of churches were the largest, showing a total of 366,336, the entire Evangelical membership being 28,021,953. The largest of these Evangelical churches is the Methodist Episcopal with a membership of 4,438,494; the next is the Southern Baptist Convention with 3,500,000; the third, the Negro Baptist Convention with 3,000,000 and the fourth, the Methodist Episcopal, South, with 2,470,000. These church families with others of the Evangelical group showing their communicants and gains for 1924 are as follows:

| | | |
|---------------------------|------------|---------|
| Mennonites, | 85,639 | 3,000 |
| Assemblies of God, | 75,000 | 5,000 |
| Pentecostal, | 73,783 | 6,783 |
| Scandinavian Evangelical, | 42,758 | 606 |
| Moravians, | 26,802 | 804 |
| Various other bodies, | 122,928 | |
| Totals, | 28,021,953 | 366,336 |

| Groups | Communicants | Gains |
|--------------------------------|--------------|--------|
| Methodist, | 8,700,007 | 79,974 |
| Baptist, | 8,227,225 | 88,093 |
| Lutheran, | 2,503,642 | 37,801 |
| Presbyterian, | 2,500,466 | 37,909 |
| Disciples of Christ, | 1,668,906 | 47,703 |
| Episcopalian, | 1,147,814 | 7,738 |
| Congregational, | 861,168 | 3,535 |
| Reformed, | 532,668 | 32 |
| United Brethren, | 405,103 | 10,540 |
| Evangelical Synod, | 307,177 | 6,728 |
| Evangelical Church, | 209,684 | 8,732 |
| Adventists, | 144,167 | 4,819 |
| Brethren (Dunkards, 4 bodies), | 143,889 | 1,192 |
| Friends, | 116,077 | 33 |
| Christians, | 108,500 | 5,409 |

It may be of interest, though not particularly encouraging to note that our own denomination has been reported in Dr. Carroll's statistics at 25,797 for several years. These figures do not conform to our own national statistician's report and the discrepancy is likely due to the fact that Dr. Carroll has failed to get in touch with our statistician recently and has been carrying old statistics. Our own figures show the above report to be about correct for our membership at present, though some claim our actual number is several thousand in advance of what we have been able to get reports on. Aside from the incomplete reports, there has been a tendency manifest on the part of our churches during the last half dozen or more years to shave the membership rather closely of the inactive in order to be relieved of the burden of carrying them in making the per capita offerings that have been apportioned. Moreover, it must be acknowledged that our actual loss has been heavy due both to the dying out of country churches and to the moving of our people to the centers of population where no Brethren church exists. A feature however that militates against the unpleasantness of these facts is the very encouraging growth that has been realized in the cities where our church is established. We have not extended the Brethren plea into new fields as much as we might wish, but we have worked more intensively the fields we have occupied.

There is another element in the survey of the church's growth which will soon begin to show up in our statistics, as it already has in those of some other denominations,—that is, the rapid increase in the number of communicants in mission lands. Some churches are reporting greater gains in the rest of the world than in the United States. The Methodist Episcopal church had larger total gains in the foreign fields than at home during both years of 1923 and 1924. Judging from the reports that have been coming from our African mission, this promises to be our experience in the near future, especially with reference to this field, and in a lesser degree with the South American field. And if we are inclined to grow discouraged because of the slow growth of the Lord's work in certain fields in

the homeland, let us get new zeal and courage from the progress of the Gospel in mission lands.

However, let us not yield too completely to the temptation to judge the growth of the church wholly by statistical reports. Increase in numbers is greatly to be desired and it is most significant of the progress of the kingdom of God, but it does not tell the whole story.

Compulsory Bible Reading in Bible Schools

A bill for compulsory Bible reading in the public schools was recently defeated by parliamentary trickery in the Ohio legislature (though some at this writing have hopes of its being revived) and now to smother the resentment of the Protestant proponents of the bill the foolish suggestion is being put forward to hold a conference of Protestant, Jewish and Catholic leaders to consider ways and means of instituting a system of religious education in the public schools that will be agreeable to the various religious bodies. One might as reasonably attempt to reconcile light and darkness, heat and cold, east and west and each retain their true character as to expect to reach a working agreement between Protestants and Catholics and Jews with regard to religious instruction. These three groups are daily being united in moral, social and political ventures, but when it comes to matters of religion they can be harmonized about as easily as dogs and cats and rats. The Catholics are opposed to Bible reading by their membership except such portions as are selected and interpreted by the priesthood. The orthodox Jews are opposed to the reading of the New Testament, while the Protestants have no Bible if they are denied the New Testament and have no plea if they give up the liberty of popular reading and interpretation of the Word of God.

All this does not argue against the propriety of reading the Bible in the public schools. Our country is a Christian land by birth, by training, by judicial decision and by consensus of opinion, if not wholly so by practice, and the text Book of Christianity ought at least be read in the public schools, which institution has as its chief aim and responsibility the inculcation of such ideals, the development of such intelligence and the building of such character in our youth as shall contribute to the noblest and most abiding life of our nation. We do not look upon actual religious instruction as entirely proper for our public schools of and by themselves to conduct, but surely there can be no legitimate reason for excluding the reading of the Bible without comment in any public school in the land. In fact, every argument of propriety and importance is on the side of compulsory reading of the Word of God. So slight a fraction of our population as the Jews and even so comparatively small a portion as the Catholics, ought not to be allowed to cause us to taboo the Book upon which our government is founded and whose truths woven into our national fabric have made us what we are. And the welfare of our country and its people are so much imperilled by a neglect of the Bible and the resultant ignorance of its principles of right living, that we may well insist that it shall be brought before the open minds and developing lives of all our boys and girls. It is too great a risk to leave it to the discretion of the individual teacher. Compulsory Bible reading ought to be provided for by every state.

EDITORIAL REVIEW

Brother Henry Rinehart, Treasurer of the Brethren Home, makes a report of offerings received recently and it is evident that the brotherhood has not lost interest in this noble institution.

EASTER SUNDAY IS FOREIGN MISSION SUNDAY. A banner offering from every member of every congregation. Let us make possible not only the adequate support of the work, but also its extension into new fields.

Our isolated members in Chicago are continuing their meetings at the Pacific Garden Mission, where very enjoyable and profitable services are being held. At a recent meeting three souls accepted Christ when the invitation was given.

The Calvary, New Jersey, church of which Brother W. A. Steffler is pastor, is more than holding its own, even though, being a country church, it has been handicapped during the heavy winter

season. It has received two into membership since last report. Our good correspondent speaks very well of The Evangelist for which we are indeed grateful. It has been our constant endeavor to keep the paper clean and spiritual, and we crave the continued co-operation of our writers that we may maintain such a character.

Dr. Charles A. Bame returned from Columbus, Ohio on March 23, where he had concluded a three weeks' campaign with our mission church, of which Brother H. M. Oberholtzer is pastor. He reports 37 confessions and re-consecrations.

Christian Endeavorers will find more about Ashland College Night and the Contest plans on page 11. All Brethren young people in the Junior or Senior grades of high school, whether members of an Endeavor society or not, are eligible to enter this contest. There are such young people where there is no Endeavor organization. The subjects for the essays were published in last week's Evangelist. We shall be glad to co-operate in this plan by publishing the prize-winning essay in The Evangelist.

Brother F. G. Coleman, pastor of the church at Sunnyside, Washington, as he enters upon his fourth year with these people, writes that their Sunday school is bulging the sides out of the church building in order that they may be convinced of the need of a new one. May it be so. Brother J. C. Beal assisted them in an evangelistic campaign which resulted in six baptized in spite of the antagonistic weather. Endeavorers are given an invitation to come to the World convention only a short distance away.

We call attention to the tentative itinerary of the Girls' Glee Club, which President Jacobs mentions in his College News. Broadcasting is to be from Cleveland instead of from Chicago as previously announced, the definite date and station to be given out later. It is interesting to note how cosmopolitan Ashland College is becoming, which is a matter of encouragement and inspiration to all lovers of our only Brethren educational institution because it points to a world-wide influence which it is destined to wield through its graduates.

Brother Fred C. Vanator, the energetic pastor of our church at Canton, Ohio, writes of a number of interesting events—the visit of the Gospel Team, his evangelistic effort for the Homerville church where eight souls were led to Christ and a most successful "Father and Son" program in the Canton church. One of their young men, a student at Ashland, was recently ordained to the ministry, and we wish to congratulate the Canton church for supplying the brotherhood with such a fine and promising young preacher as Brother Leslie Lindower.

The time for lifting the Foreign Mission offering is upon us and we are informed that a number of churches have not yet reported any Home Mission Offering, which should have been taken care of last Thanksgiving season. Who would ever have thought of churches being so far behind? Three general offering dates have passed since then. What must have happened to these other interests? And how will such churches ever catch up with the schedule? Some interests are bound to suffer, and possibly all of them, when congregations allow themselves to get so far in arrears on the general interests of the church.

Dr. J. C. Breckinridge of the Winona Lake management passes out the announcement that the Church of the Brethren conference will be held on these famous Indiana assembly grounds and that he is expecting from 20,000 to 30,000 delegates the first of June (June 2-12) when the conference is scheduled to be held. This is said to be the largest convention that comes to the state, and those who know our Church of the Brethren friends know that they are accustomed to attend "Annual Meeting" in great numbers. And their programs are of a very high order, and during the last few years they have been becoming more and more forward looking and constructive. It appears that the conference this year is to be no exception, judging from the various sub-conferences that are being planned on Sunday school work, peace, education of mothers, child rescue, women's work, student volunteer and others. The officers are reported to be sparing no pains to make this the best organized, most practical and inspiring annual meeting that has yet been held. May God bless our sister church of the Brethren faith.

GENERAL ARTICLES

The Test of Experience

By Orville D. Jobson, Jr. Missionary to Africa, on Furlough

I have been assigned the subject, "The Test of Experience." It is very difficult for us from one term of service to speak with the same experience of many of our senior missionaries. However our subject presents a three fold thought, that of experience in service, fellowship and obedience.

Several days ago a man asked me this question, "Are you giving your life for the greatest value received?" This was a question from the worldly man's point of view, nevertheless it caused me to think. Am I spending my life where it will bring forth the greatest value? Is there a greater enterprise than that in which I am engaged? I immediately divided all men into two classes, those who are the Lord's and those who are not. To the man who is not the Lord's possibly I am not spending my life for the greatest value received. For the man of the world spends himself for the world and the lusts thereof. He lays up for himself treasures on the earth, and spends his life for that which perisheth. Then I remembered the scriptures: "Whoso loseth his life for my sake shall find it." and "He that winneth souls is wise." Then I said, Here is value received, giving my life for others. This is the highest possible service any man can render, and he who gave his life a ransom for many, after he had conquered the grave said, "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." In this greatest of all services, many soldiers of the cross have given their lives.

As I look back to the days when we were so privileged to bring for the first time this Grace of God to those who have for so long sat in darkness, and to see the power of God transform their lives from sin and darkness to righteousness and life, I say to myself, surely I am spending my life for the greatest value received. Such service pays the greatest returns. O! what a reward for those who faithfully serve in the salvation of souls—"Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Next to actually experiencing the salvation of the heathen, is that of being in fellowship through prayer. What a mighty factor is prayer! Prayer reaches to God and then the answer is delivered in heathen lands. For some special reason God has laid upon the hearts of the members of our church a definite burden of prayer for the salvation of the heathen in Africa. Everywhere I go in my deputation work, I find a deep interest in our work in Africa. Why! Known alone to him is the reason, yet it seems to me, that our people have been keeping in fellowship with the work through

prayer and have seen the answers to their prayers. What marvellous blessings have been received by those who have faithfully prayed for the work over there. What mighty things are wrought by a few moments praying for the work. When sickness seems more than we can bear, when hunger threatens our lives, and when death breaks into our ranks there alone in Darkest Africa, we feel the sustaining hand of God, offered through the prayers of our loved ones here. How blessed to know, that no matter how thick the battle nor how heavy the burdens there are those at home who are, through the fellowship of prayer, holding up our hands.

In obedience there is peace. Shall I say that in obeying that last great command of the Master, to carry the Gospel

to all nations there is peace that passeth all understanding? If I were to choose from these three paragraphs that one which to me has brought the greatest peace and comfort in my Christian experience it would be this one. As great as is the fact that my life is being spent in the greatest work in the world, and that through the fellowship of our loved ones here at home we have often been victors on the field, yet to continually know as I journey on that I have obeyed my Master's last command is the greatest joy my life has known. In the words of that beautiful hymn I see a challenge, "I gave my life for thee, what hast thou given for me?" If every child of God only knew that to say "Yes" to God means the in-flooding of a peace before unknown, there would be more who would say, "Here am I, Lord, send me." There is a peace in obedience to the Master's command, that the rejecting of it can never bring; there is a fellowship in trusting him, that doubting him never will; and there is a reward in denial for him that selfishness has never known.

As our church again comes to the Easter Offering, let every member be reminded that the greatest offering is not money. Through every church you shall hear sounded the call for silver and gold. God has made his work dependant upon it, and consecrated silver can be used by God for the accomplishing of his will. But in the plea of silver, too many forget the three fold offering—self, prayer, silver. How great would be the offering of a child of God who would give himself this Easter. Who could reckon the value of such an offering? I plead with you, every reader of our paper, every member of our church, to remember this supreme offering. Then the offering of prayer! When the story of Africa's evangelization is finally told, many shall be the heroes who have faithfully stood at the front in prayer. Let there be many more such offerings. In this three fold offering there is opportunity for all to share. What shall be your offering?

Philadelphia, Pennsylvania.

WE MUST FACE THE FACT

For the Most Part the Work Is Left Undone Who Is Responsible?

"We thank God for every devoted Missionary of the Cross of Christ who, since the Divine commission was given, has gone forth at his call to preach the Gospel, and for those who have laid down their lives in this glorious work. We thank God, too, for every Missionary now on the field, and for those at home truly doing their utmost to fulfill the obligation resting on them. But we must face the fact, that, after all, the work for the most part is left undone, and day by day thousands of precious immortal souls are passing away beyond our reach into eternity without knowing Christ, the Savior of the world."

"Who is responsible for this state of affairs? Scarcely should we think the unconverted men or women who know not Christ as Lord, nor heed his commands. Unable to understand the love of Christ themselves, how could they proclaim the story of the Cross? Angels are not responsible for surely had the privilege been entrusted to them, long years ago the Gospel message would have been sounded forth in every part of the globe! No! We alone, as members of the Church of Christ, are responsible, and what are we each doing to fulfill the sacred obligation?"

—From "The Call of Christ to His Church." By Miss Agnes M. Boys.

We Are Under Obligation to Do Our Best In the Foreign Mission Offering On Easter Sunday

As our church again comes to the Easter Offering, let every member be reminded that the greatest offering is not money. Through every church you shall hear sounded the call for silver and gold. God has made his work dependant upon it, and consecrated silver can be used by God for the accomplishing of his will. But in the plea of silver, too many forget the three fold offering—self, prayer, silver. How great would be the offering of a child of God who would give himself this Easter. Who could reckon the value of such an offering? I plead with you, every reader of our paper, every member of our church, to remember this supreme offering. Then the offering of prayer! When the story of Africa's evangelization is finally told, many shall be the heroes who have faithfully stood at the front in prayer. Let there be many more such offerings. In this three fold offering there is opportunity for all to share. What shall be your offering?

The Easter Challenge

By Louis S. Bauman, D.D., Treasurer of The Foreign Missionary Society

What's your size? We are not asking for the measure of your mid-way girth line, nor the line about your bust, nor the measure of your hat-band. Some of the smallest men we have ever known measured quite large at each of these points. What's your size? Tell us what your relation is to great forces, great opportunities, and great tasks, and we will tell you your size.

This same is as true of a church as it is of an individual. A church may have a tremendous measure at its girth-lines; and, the measure of its hat-bands may be enormous. But if that church is unconscious of the presence of great forces and opportunities and tasks, or permits itself to be overwhelmed by them, that church has become dead. The church that is alive is the church that rejoices to relate itself to great forces, great opportunities, and great tasks. Such a church may be small when it comes to counting noses; but, if it arises in the power of the Spirit of God to relate itself to the great tasks of Omnipotence, that church instantly becomes great in the sight of God, and will some day be esteemed great in the sight of men.

The challenge of God to the Brethren church today is a challenge to forget the "numbering of the people," and to relate itself to the great and inspiring task of carrying the message of his salvation to every man, woman, and child, on the face of the whole earth. Only as the church of Jesus Christ shall place squarely before every human being on this earth the opportunity to know and to receive Jesus Christ, shall she have discharged the tremendous responsibility that now rests squarely upon her shoulders. There is no other task of which the mind can conceive that is comparable to the undertaking with indomitable courage the program of Jesus Christ, and the carrying of it to its conclusion in this generation. That task may be bewildering in its immensity, complexity, and taxing difficulty; but it is a task to which those are equal who know their God and dare to do with him,—a task that makes the one accepting it instantly great and important before his God.

The man is but a blinded ignoramus who today does not know that he is living in a sick world,—sick unto death. Thinking men everywhere are in fearful doubt as to what the morrow will bring forth. They tell us in discouraging tones that if this and that does not soon happen, our very civilization is doomed to a terrible collapse that will leave it weltering in its own blood. Just how sick the world really is, only God himself knows. But one thing sure, there is but one hope for this old world with its "issue of blood," and that is the hope of somehow touching "the hem of his garment." Virtue drawn forth from the living Christ is the world's sole hope. And pressing back the throngs of the curious and the unbelieving, and giving the world the chance to touch the "hem,"—that is the task that challenges every true Christian,—that is the task worth all our time, all our money, and life itself.

And, the hour is the most critical of the world's history. Great social, political, industrial, and religious changes are now taking place in days which once took years. Science has unified the world. All men, of every race, color, creed, and condition, now live so close to each other, that whatever concerns the one, vitally affects the other. The world can no longer exist half Pagan and half Christian. As certainly as the stars run their courses, just so certainly will the civilization of the whole earth become the one or the other. If our Lord shall delay his coming many more years.

But a few short years ago, teeming millions in the hearts of vast continents were almost unknown and untouched. Today, with almost unbelievable speed, they are being transformed from ignorance, barbarism, and superstition, into the light of modern civilization. Is that civilization to be Pagan or is it to be Christian? To compel it to be Christian is the task of all tasks, the undertaking of which makes men great in the sight of God. Does the Breth-

ren church accept the challenge? Is she great or is she shamefully small? We challenge her reply to be made on Easter Sunday!

Especially two fields each with vast opportunities and possibilities, today challenge the Brethren church. The first of these is the mighty continent of Africa. Owing to the primitive character of her simple people, Africa is the most plastic part of the unevangelized world, readily susceptible to whatever influences are brought to bear upon it. In what other part of the earth will the same amount of money, prayer, or consecration to task, bring such results as our pitifully small group of missionaries have already seen in the heart of Africa: From the number of souls won by the same expenditure of time and money, where can that work be equalled? Shall we not realize the wonderful opportunities that confront us over there, and give in a way that will prove our faith is equal to our task? Schools must be built and manned. Missionaries homes must be made fit for their habitation. Churches must be erected. If the 900 souls already won on a single station, with hundreds of others knocking at the doors, are to be properly shepherded, many more young men and women must be sent forth. We are nearly doubling our forces over there this year. But Easter Sunday will find the treasury of the African General Fund exhausted. We have no fears. God will care for his own work. But the Brethren church must know her challenge, and rise to it for the sake of Africa's teeming unevangelized millions, as she has never risen to it before.

There are three Africas,—Christian Africa on the southern tip of the continent with about 5½ millions of thoroughly evangelized souls. Then there is Moslem Africa, stretching away from the equatorial line across Africa's heart to where the Mediterranean washes her northern shores, with about 40,000,000 of souls in the terrible bondage of Mohammed. Then, there lies between these two extremes great Pagan Africa, with about 500,000 human beings, with hundreds of dialects, and without written languages or even alphabets of their own,—plastic souls, waiting the moulding hand of the Christian missionary to fashion them into the beautiful children of God. Never has the Macedonian call sounded so loudly in the ears of the Brethren church as this very hour. We did not ask God for this field. He has thrust it upon us! Will we prove ourselves great, though small our numbers may seem, by accepting this present challenge?

The second vast field of opportunity challenging us today, stretches away from the southern border of our own beloved country, far down to where the icy waters of the southernmost seas dash against the islands of the Tierra del Fuego,—**Latin America!** While no fields of earth furnish such tremendous and discouraging problems to the Christian plowman, yet at the same time, no fields of earth are fraught with greater promise if the plowing and the seeding can be accomplished. In this vast field, the very richest portion—Argentina—furnishes us with our special challenge. Here we find but one Christian plowman and sower to every 8,737 square miles. Think of that, you Christian workers that tread each others toes in this land of light!

The fearful darkness of Africa is not so galling as the curse of Rome that blights the lives of the children of Latin America. The need for workers down there is tremendous. Those already there are the very choicest the Brethren church has to give. But, O, for more to help! Shall the church be built in that greatest of all cities south of the Equator, Buenos Aires as it should be this year? Shall we thus take care of the youth that God shall give us in the inland stations of Argentina, and who flow more or less as naturally as water flows down hill into the great metropolis? Some one has said, not without much truth, "Buenos Aires is Argentina!" If Brother Yoder must undertake the work

in that city, shall there be none to shepherd the flock in Rio Cuarto? Who is to take the thriving work at Huinca Renanco, while Brother and Sister Sichel return for the furlough to which they are justly entitled this coming year? And, if some shall volunteer, as we are assured they will, "How shall they go except they be sent?" The South American General Fund will be found almost empty also this coming Easter. It will be filled, for God is back of his

own work. But this filling of it, is a part of God's Easter challenge to the Brethren church.

Once again we ask, What's your size? That shall be made more fully known to us, as, on Easter Sunday, we show the extent to which we are conscious of the greatness of our opportunities, and the willingness with which we shall accept our tasks!

Long Beach, California.

Intercessory Prayer and the Missionary Program

By A. L. DeLozier, Prayer Secretary for Africa, Member of Foreign Mission Board

Man has made wonderful strides in the field of learning and especially in applied science. We use the ether for broadcasting dozens of messages of very varied character at the same time. This radio mystery and wonder is only one of many, some of which are still more wonderful. Some men of vision tell us that we are but beginning in our findings and discoveries.

Now in the spiritual realm we are seeing great accomplishments too. But have we ever really come to the fringe of the spiritual potentialities? Have we ever taken seriously at all the power and efficacy of prayer? Are we coming to a time when men will try to over-emphasize the subjective side of prayer? i. e.—its influence alone on the individual who prays.

Are we not rather approaching a time when men will make just as serious research in the field of prayer as in the field of radium for instance?

Much has been accomplished through prayer, but perhaps the most practical and far reaching attainments have been in the realm of missions.

The nations owe much to prayer for this very reason. The greatness of every great nation today is due to foreign missions and the prayer that backed them at some period of that nation's history. The day will come perhaps when Africa will owe an untold debt to the foreign missionaries and the prayer that now backs them.

Now this much is to show that intercessory prayer for missions and missionaries is practical and worthwhile even from the world's viewpoint.

My next thought is that prayer increases our interest in the thing for which we pray. We learn more about the mission station and the missionaries as we continue to pray for them. Prayer brings distant fields and needy peoples closer up. We come to feel that we know those distant peoples. They are distant only geographically when we pray for them.

When Brother Romanenghi came to Ashland from the Argentine the other day, some of us felt that we knew him and sure enough we did. We had prayed so much for him that when we saw him he corresponded with our prayer conception of him. And so with other workers on the field whom we have not seen.

This leads me to suggest that we not only pray for the workers that we send to the fields, but as well for the native workers there.

How many of us have prayed for Romanenghi, Zeche, Sotola, Reina, Istueta, Egea, Anton and the others whose names have appeared from time to time and now appear on the back of every copy of the Brethren Missionary?

This may be a suggestion for the workers in Africa to

furnish us the names of their native evangelists so that we may cultivate also their acquaintance through prayer.

Prayer then means acquiring a large circle of friends. Prayer is a healthy exercise because it affords a channel of interest which compares favorably with a hobby. Now before you brand this as sacrilegious, think it over. Doctors say that it is healthy to have an avocation, a hobby, something in which we are interested apart from the regular routine of life. Prayer furnishes this healthy interest and especially does intercessory prayer.

We come to our highest levels of Christian life when we pray for others. It was said of Livingstone that "While he talked much to men of God, yet he talked more to God of men." This is the secret of more than one great life.

We think of our day as the day of organization par excellence. Prayer opens the largest and best field for organization. People throughout the globe may focus their deepest interest and strengthen their power in the crystallized form of prayer around a common throne of grace.

All other organizations are small and weak compared to the all powerful uniting of prayers in behalf of the greatest program the world knows about.

Prayer Leagues today present irresistible testimony to the efficacy of prayer when a large number of people concentrate upon one great and all important objective.

My next thought is that the church must pray for her missionaries because she has sent them out.

The day will come when the home church will keep in touch with all of her mission stations by radio, and that will be a great day, but we already have in prayer something far more wonderful and effective than radio can ever hope to be. Let the church then maintain this indispensable connection with her far off units.

The intercessory prayer on a large scale will help to solve our international and racial difficulties. We cannot pray for other peoples and hate them or think of them as inferior at the same time.

And then finally we must pray for the missionaries and the mission fields because our Lord both commands and sets a perfect example for just such intercessory prayer.

A study of the Acts of the Apostles and the Epistles shows the high place that intercessory prayer had in the early church.

Above all, there is a God who hears and answers according to his own plan and program.

May HE help us then as Christians to become bigger, better and more useful through this great Christian practice of prayer for OTHERS!

Ashland, Ohio.

The National Missions Conference

By W. A. Gearhart, Home Mission Secretary

Early in the year, Dr. Charles E. Vermilya of New York, who is the executive secretary of The Home Missions Council, met in Dayton with a committee composed of the Secretary of the Dayton Council of Churches, Bishops and Home Mission Secretaries of several denominations, including our own. At this meeting plans were formulated for a

National Missions Conference on March 14, 15 and 16. A program was arranged and speakers of national reputation were engaged to discuss the great problems in home mission work.

Home Mission Boards of the various denominations sent representatives to the conference. Many pastors and laymen

who were deeply interested in the great task of missions were present. The conference began with an inspection tour on Saturday afternoon, to see various types of Christian and social work being accomplished in the Gem city. Visiting friends were favorably impressed with Dayton's activities in that type of work.

A banquet for men and one for the women, preceded the Saturday evening addresses. In the men's meeting, Dr. Frank A. Smith of New York and Edgar S. Rothrock of Cleveland, discussed the following: "The Broad Scope of the Home Mission Task" and "Community Implications of the Task." In the women's meeting, Mrs. John Ferguson, Mrs. D. E. Waid and Miss Laura Parker, all of New York, spoke on "Work of Women in Home Missions," "Interracial Relations," etc.

Sunday was designated as HOME MISSIONS DAY IN DAYTON. Visiting speakers were assigned to preach in the pulpits throughout the city. The Brethren church was fortunate in having Dr. G. C. Carpenter, President of our National Mission Board, to preach for them. The sermon dealing with home missions was very much appreciated.

General Mass Meeting.

At 2:30 Sunday afternoon, Dr. Charles Stelzle of New York, spoke to a large and extremely attentive audience gathered in the National Cash Register Schoolhouse Auditorium, using the subject, "Causes and Cure of Unrest." The Otterbein College Glee Club gave a special musical program preceding the address. Dr. Stelzle did not disappoint the audience for he gave them many good things upon which to meditate. Following are some of the statements made by the speaker: "Social unrest, which is rapidly on the increase the country over, is an outward sign of the uplifting of the working and the laboring classes. It is the outgrowth of the public libraries, of the schools and universities, of the art institutions. It is fostered by prohibition and stimulated by the churches. It is giving rise to great modern social reforms, transforming them into moral issues which the church must interpret and which require of the church, the ablest leadership in the history of mankind." He said, "We are engaged in the final struggle for democracy the world over

—a culmination of the fight which has challenged the finest men and women who ever lived. The working man is better off now than he has ever been, yet he is more restless than ever before. Why? Because of the public libraries, art galleries, schools, etc. Prohibition has caused social unrest. One of the last acts of the Czar of Russia was to abolish vodka, and when the people sobered up, they almost immediately abolished the Czar. The church of Jesus Christ has always been one of the greatest causes of unrest. Social unrest is the legitimate outcome of the finest idealism the world has ever known, and it is simply impossible to stop the development of such unrest. None of us who are wise, wish to stop the development of such unrest. Without social unrest there can be no progress."

Leadership Demanded

"For many years the finest influences in the world have been developing ideals and programs which today not only challenge, but absolutely demand the greatest leadership in the history of mankind. The question is, Are we able to furnish such leadership?"

"All the great modern problems have become moral issues. It is the task of the church to interpret these facts in human life. The church is the authority on morals and ethics and she should speak with authority. Is the church big enough to present an adequate program and policy? Has it power to enlist men because they have faith in its authority and confidence in its leadership?"

Monday's program was filled with good things showing the necessity of closer co-operation and the strengthening of the HOME BASE. The High school students were together on Monday afternoon and listened to splendid addresses and were led to see how they can have a great part in the mighty task. Dr. Foulkes, pastor of Old Stone Church, Cleveland, Ohio gave the final address Monday evening. His subject was, "The Church Empowered for its Mighty Task." The special music and wonderful inspirational address, were fitting climaxes to the great conference. Surely such a conference is worthwhile in any thriving community.

Dayton, Ohio.

THE BRETHREN PULPIT

He That Will

By George E. Cone

TEXT: "If anyone is willing to do his will, he shall know about the teaching, whether it is from God or originates with me" (Weymouth's Translation).—John 7:17.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Authorized Version).

Let us think together for a little while on one of the most important of themes to man viz., How may we know God's will for us so that we may follow it? Probably there are few greater questions man asks of himself. Certain it is that it is a most important question for him to ask. He should, too, seriously set about to find a sufficient answer to it. It would seem that for many, if not all, this should be the central question. It most assuredly should be seriously asked and as seriously answered by all who work with and for souls. That includes all Christians, or should, and does in the mind of the Gospel writers, and your humble servant. What is God's Will for each individual man and woman in the world?

In the decision of any question man follows the lead of the known. All men are prone to demand a certain percentage of the known in all that they undertake to do. Even the scientist who is experimenting to discover new facts starts out with certain definite known facts. He bases his experiment upon these known facts to try to find the unknown.

Then there is the inventor. He does the same thing. Let

us take what is considered the greatest or one of the greatest inventions of the last two decades—the aeroplane. It is beyond question that those who experimented for the purpose of accomplishing that invention started with a fund of known facts. They wanted a heavier than air machine that would rise into and pass along in the air. They knew that the materials used would be of necessity heavier than air, That they must overcome the difference in weight of the object displacing the air and the weight of the air displaced was a fact known. Also that it must carry with it the power to propel itself in the air after it had once arisen into it. That it must have a means of guiding in any and all directions. That it must have a proper balancing power. These are a few. Then they had faith that such a device could be successfully made. And this faith rested upon other known facts and observations. It was observed that birds being heavier than air, rise into the air and propel themselves and that they are able properly to balance themselves and to go in any direction at will. So they had a vast fund of known facts to start with.

The chemist has at his command a deal of known facts.

His attention is called to the fact that men and women are dying of a poison, supposedly taken along with their food in some form. He is asked to aid in the discovery of the poison and the removal of the cause. He knows a great many things about foods. About their action and re-actions in the body. He has knowledge of the actions of many poisons and how they manifest themselves, where they are derived from and what they will do to man. But his efforts are at first foiled. He finds that the actions do not tally with that of any known poison. He sees that the source of this is lacking in the foods being consumed. He then turns to the food supply and lo and behold he finds a new poison, one that has not been known to science to the present time. Then he must discover the source, which he finally does. All of this is accomplished by working from the known to the unknown.

In the realm of education the same procedure is followed. We start with the known to work out that which is as yet unknown. Every day and every hour of every day we work according to this process. We look at all our problems of life in the face of the known. We call it experience. It is just that with which we have become acquainted.

This is true in the spiritual realm as well. Somewhere on the journey of life every normal human finds that he is a separate and distinct personality. That he has not only a body but a soul and spirit as well. He finds that the body has sense faculties; that the soul has gates of entry thereto and of exit therefrom and that the spirit has its faculties for reception and expression. He finds that these work harmoniously together, yet each does its own proper work. That he has a will which must properly function in its authority over all the faculties and senses of the body. He finds that through the various senses, come those impressions and activities which give him either pleasure or pain, joy or sorrow, etc. Soon there is a fund of known facts that produce the desirable. There are also those that produce the undesirable and we act upon the known and discover the hitherto unknown. In this it is an absolute necessity to exercise the will. At first some one else wills for us; not long however. Then we begin to will for ourselves and we often discover a clash of wills.

Here arises the question of the Will and its use. Children begin to exercise the will before they know why or how. Then later they come to have discrimination in the use of the will. They discover that they should use it for the best of all concerned. When we begin to discern in the use of the will we make a great discovery, viz., that there are two opposing powers in the world—one which leads us to do right, one which leads us to do wrong. Then we arrive at the knowledge that there is a real reason for the will, a vital use for it, that it is not for caprice or whim but for a real purpose. A new fact then dawns and impresses itself upon us the fact that one set of responses brings one set of results and another set of responses bring another set of results. It becomes immediately plain that we can not remain passive. We must act. We must choose, but how? Then we say, "If I only knew, then I could act!" But in all business life we are accustomed to say, "Nothing risked is nothing made," by which we mean that we must act and find out the consequences later. We must will and discern results. Jesus said, will, act and you shall know, "If a man will . . . he shall know. . . ." How true this is and how we do work the principle in the business, educational and social life but how flat we fall in the use of it in the spiritual! When we come to the spiritual life we say, "Oh! if I only knew!" Suppose you try to teach your child something. He sees no use for it. He wills not to learn. Your effort falls flat, does it not? Show the child a use for it and help him to realize it, and he will to learn and you succeed. You see that it is the WILL that has all to do. It is apparent on all sides that the WILL is a most important factor. We might almost say that it is the all important factor. Witness the following: The Wright Brothers willed a heavier than air craft to fly in the air. They went to work with

that will and we behold the result. Thomas A. Edison willed the preservation of the masterpieces of music, both instrumental and vocal, and the masterpieces of oratory, wit, satire, and the like in the natural voice of the masters and we behold the phonograph. That wonderful mechanism can so wonderfully reproduce the masters that an audience can not distinguish the living voice from the reproduction.

Witness Luther Burbank, the plant wizard, who willed the spineless cactus, and going to work with that Will he produced it, and so he has many other very great things in plant culture.

We must WILL in order to do. We have seen that. We must also WILL to know that we may do.

Jesus tells us that if we have any desire to know we must WILL. In the spiritual this is especially true. True we can not divorce the spiritual from the physical, mental or intellectual and the social in this world. We do not care to. But Jesus' words apply especially in the spiritual realm.

The Jews marveled that Jesus had the knowledge he did. They knew he had not sat at the feet of the great Gamaliel and other teachers of the day. Whence this wisdom? He answered, "My teaching is not mine, but his that sent me." "For I came down from heaven, not to do mine own will, but the will of him that sent me." "If a man will do his will, he shall know of the teaching, whether it proceedeth out from God, or whether I speak from myself." Men say, "Yes I would gladly accept the teaching if I only knew." Jesus says, "Will to do his will, and you shall know." So it finally resolves itself into a matter of WILLING right, if we would KNOW. Do not men have wills? Can they not will to do? If you do not think so, show them something to do that will not be according to their fancy and see. They have plenty of WILL in all of life's toils and pleasures. Plenty of WILL when it comes to following after some "Is'm" or foolish hypothesis, but when it comes to WILLING to DO GOD'S WILL, they must know the last

Our Worship Program

MONDAY

TURNING TO GOD—Luke 15:1-10.

Pray that, rather than murmuring when "publicans and sinners" turn to Christ and the church in repentance, you may not murmur in self-righteous pride, but may rejoice and give encouragement.

TUESDAY

THE GOOD FATHER—Luke 15:11-32.

Pray that the love of our good heavenly Father may be so keenly felt as we approach this Easter season that many prodigals may be constrained to return to his fond embrace.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the devotional article published in this issue for your meditation for this day. If unable to attend a church prayer meeting, have a prayer service in your home, inviting friends to join you, giving all a chance to take in scripture reading, song and prayer.

THURSDAY

THE STUBBORN HEART—Luke 16:14-31.

Pray that the Holy Spirit may so mellow the hearts of sinful men that they may not resist his grace nor seek to justify themselves, but yield before it is too late.

FRIDAY

THE SEEKING HEART—Luke 18:18-30.

Pray that the hearts of the unsaved may be moved to earnestly seek Jesus and inquire of him the way, to life.

SATURDAY

SALVATION THROUGH CHRIST—Luke 19:1-10.

Pray that many may yield to our Lord Jesus Christ and may invite him to possess their hearts and homes, for through him alone is salvation to be found.

SUNDAY

THE DAY FOR DIVINE WORSHIP—Use the sermon as the basis of your worship, and if you find it impossible to attend church, you might plan a worship program for your home, having singing, prayer and the reading of the sermon. Invite others to join you in your worship.—G. S. B.

thing possible first. Yes, and 1 Corinthians 1:18, 21, 23, 25; 2:14 and 3:19 state the case of these. They cannot understand and it is foolishness to them because they will not WILL to do God's WILL.

Even those who will not exert the WILL to do God's Will have a fund of the known from which to work forth as a usual thing. They know of the Bible. They have seen some Christians. They have heard some Gospel message. They have within them a something that cries out for God. There is no man living but wills to worship something, even the man who has never heard of the True God. Yes the WILL is vastly important. Few obstacles in this world, are too hard for the obstinate WILL to overcome. Reader, hearer, let us WILL to do God's will, that we may KNOW the teaching that it is from GOD, and that it is for our present and eternal blessing and glory. Dallas Center, Iowa.

Lent—The Soul's Springtime

By G. C. Carpenter, D.D.

New life springs forth everywhere as Spring melts away the Winter's ice and snow. March winds and the sun's warm rays call forth the early buds of promise. April showers assure May flowers and growing grain. Beautifully tinted blossoms soon appear and then the abundant fruit to satisfy all who hunger. The Springtime clothes the earth with new life.

Lent is the Springtime of the soul. From God's Word and from his church comes the Lenten message reminding men of the abundant life provided for all mankind.

The overflowing life drives away the dead leaves of sin and brings forth the fruit of the spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

The sufferings of Jesus as he approached the Cross made him a perfect Savior, able to succor all who come to him. His victory over death and the grave assures all who are born again that because he lives they too shall live.

The open tomb is the brightest spot on earth, the Christian's assurance of immortality.

May this Lenten season mean new and abundant and eternal life to every heart.

Lent is the Springtime of the soul.

Hagerstown, Maryland.

OUR DEVOTIONAL

Sacrifice, the Test of Discipleship

By Elizabeth Wagner

OUR SCRIPTURE

"If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels, and he shall reward every man according to his works (Matt. 16:24-27). "I have shewed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said: it is more blessed to give than to receive."—Acts 20:35.

OUR MEDITATION

Our test of true discipleship is to DO HIS WILL. But many will do like Peter, when the real test comes they will become weak and faint. His command was to "go into all the world and preach his gospel to every creature. And did not his disciples obey? They sacrificed home, friends and all, trying to do their Master's bidding. What a beautiful

sight that will be at the Judgment to see those who have denied themselves earthly pleasures in order to do God's will.

We oftentimes see those who really sacrifice for Jesus by their attendance at places of worship. Did he not say, "Seek ye first the kingdom of heaven and his righteousness; and all these things (temporal) shall be added unto you"? Some count themselves followers, but do not follow where he leads. They follow after other things and even allow pleasure gatherings to call them away from the sanctuary where they should seek those things that are above and offer praise to God for what he has done for us.

"Blessed are those who keep his testimonies, and that seek him with the whole heart." How can we seek him with the whole heart unless we make up our minds not to let anything hinder or interfere with our worship of the Lord Jesus Christ. There will be sacrifices, that must be made if we are to do this, but is it not true that everything that is really worth while comes by sacrifice? Sacrifice is not unreasonable; it is expected of us. Paul said to the Romans, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Did not God sacrifice for us, when he gave his only begotten Son? So Paul told the Corinthian brethren, "For even Christ our passover is sacrificed for us." He put away sin by the sacrifice of himself. If Jesus was willing to sacrifice for us, we ought to be willing to sacrifice for him?

We are sacrificing when we let the world know we are workmen of God, and are not afraid to do his work. People may laugh and scorn but remember what Jesus said: "Lo, I am with you always, even unto the end of the world." And if we are faithful unto death he will give us a crown of life. "Blessed is that servant whom the Lord, when he cometh, shall find watching"—shall find doing his will.

We make sacrifice in preparation for our life work—for the teaching profession; for the ministry, for medicine, for business, or many other vocations, if we are to do his will. In making sacrifices for the sake of the right, or in the interest of the church, or in behalf of the work of the Lord, it shall not be in vain.

Let us then be willing to sacrifice and show that we really want to do his will. Let us give up all for Christ, if necessary. Nothing is more important than being right and doing his will. It is worth all it will cost to have the consciousness of obedience, devotion and loyalty to Christ and his church. We will often have to overcome a love for pleasure, an inclination to go with the crowd or a desire to spend the Lord's Day resting or visiting when we ought to be in attendance at divine worship or doing some service for God, but the reward is worth the sacrifice.

Let us consider some things sacrifice will do for us.

It will make us GROW tall—tall enough to look over Mount Difficulty into Hope City. It will help us GROW broad,—broad enough to bear with people whom God has made different from you. It will help us GROW deep,—sending our roots down into perpetual springs,—come to know God. It will help us GROW straight,—measuring right up to the line of duty. It will help us GROW stout,—ready for burdens, and ready for fruit. Is not sacrifice then, the real test of Discipleship?

OUR PRAYER

Dear Father in heaven, unto thee, O God, we do give thanks for that thy name is near, and thy wondrous works do declare thy presence. Thy Way, O God, is a place for refuge, and when in trouble, we may come to thee for help. Lord, thou hast been our refuge, and dwelling place in all generations. O satisfy us early with thy mercy, that we may rejoice and be happy all our days. Help us, our Father, to be willing to sacrifice for thee,—even to the giving of our lives. Let thy beauty, O Lord, be upon us. Teach us thy way and we will walk therein. Thy truth shall be our comfort and stay. We will praise thee, O Lord, with all our heart, and will glorify thy name forevermore. Amen.

Portis, Kansas.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for April 5)

Lesson Title: The Blessing of Pentecost.

Lesson Text: Acts 2:1-47.

Golden Text: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38.

Devotional Reading: Joel 2:28-32; Psalm 2; Ps. 110.

Lesson Outline:

1. The Spirit comes with his transforming power. vs. 1-4.
2. The multitude hears and is "perplexed." vs. 5-13.
3. Peter preaches his first sermon. vs. 14-36.
4. The sermon has great results. vs. 37-47.

The Lesson

The Gospels are a history of the events which established and guaranteed salvation to the human race and the Book of Acts carries on the history of the Gospel's spread from Jerusalem to Rome. The whole record is a direct fulfillment of the Lord's prophecy and command (Acts 1:8) and it is significant that the writer of Acts never closed his book, for he seemed to recognize the fact that The Acts would continue until God himself put his final seal upon them. Hence our "Acts" today either continue to witness to the power and glory of our Lord and of his Spirit or they "crucify" him afresh and put him to open shame.

Pentecost was the Jewish feast which occurred 50 days after the Passover and signified the close of the harvest season for the Jews. He appeared before the Lord to praise him for his gift of the harvest, and also to remember carefully the national bondage in Egypt. It was a time of national consecration to God and in later times came to include the commemoration of the giving of the Law on Sinai. It was such a feast that the Lord of Glory unbared his arm to Israel once more and plainly showed his people that a new era had been ushered in—an era that signified not the end of the harvest but the very beginning of that spiritual harvest which was not to close until the present world order should be consummated. This first Christian "pentecost" was not to commemorate the "Law" written on tables of stone but the "law" written on the heart of the living Spirit of God. This was the moment in the history of the Christian church when the "dynamite" of God was put to work to blow to atoms religious hypocrisy and dead formalism, and usher in that new era when active love, brotherhood, and progressive helpfulness would let all men know that God was at work in his world. If we have gotten away from that Spirit we ought to be seriously troubled about our dereliction. Then there is another splendid thought that crowds in on us viz., in Genesis 10:32 and 11:1ff we are told that there was a time when a universal language was spoken. That language was lost by the

presumption of men who tried to build their pathway to the Almighty. Confusion came. Now God has completed his pathway to us and he restores once more that universal language of the Spirit which makes all men one in him. "Not by might, nor by power, but by my Spirit saith the Lord." The Spirit will unite into one church "the families of the Sons of Noah" of whom the nations were divided in the earth.

The Spirit came to people whose hearts were united by a great love for their Master and whose whole thought was united by the power of real prayer. Then the power came. The Spirit's coming was heralded by special signs just as the theophanies of the Old Testament—the rushing wind, the fire and special endowment. (See Elijah's experience. 1 Kings 19:8-15). The Spirit had been manifested in the world before this time, but his coming now was entirely new. Of old the Spirit acted on men from without like an external force; as the prophet Ezekiel describes it, "the hand of the Lord was upon me." But now the Holy Spirit acts from within. He is in man. Before Pentecost his manifestation was transient and exceptional; now his presence in man's heart is an "abiding" one and regular. His coming worked a marvelous transformation. The apostles become new men; all fear of the Jews is gone. Peter—who but a short time before had quailed and cursed in the presence of a maid—now stands boldly before all the people and fastens the guilt of a great crime right on their hearts.

The special endowment was the "gift of tongues". Much has been said about this experience and many good people have made it bulk the largest in their Christian experience, believing—as I heard one man confess—that unless the gift of tongues was vouchsafed they were not sure of the "witness of the Spirit." Such a test is not wise. Given the setting and necessity of that first Pentecost with all that it was to mean to after generations and there is every reason to believe that the Almighty would send another spiritual deluge, which—like Jordan in harvest time—would overflow all ordinary bounds. But today the channel of the Spirit's activity is a well marked path in Christian experience and he lays the emphasis on the "greater gifts"—faith, hope, love. The "gift of tongues" seems to have been an ecstatic utterance in which the disciples praised the Lord. It could not have been another language in which men could converse for there are too many points against such an idea. (1) In the Greek "other tongues" would denote not so much foreign languages, as a different kind of utterance. (2) There is not a trace of the apostles having possessed the gift permanently. St. Paul and Barnabas certainly did not understand the dialect of Lycaonia. As a matter of fact the universal prevalence of Greek made the

gift almost unnecessary. (3) The utterances were addressed to God not to the crowd. The disciples were glorifying God, not preaching the Gospel. Peter did that. (4) In any case the utterances were ecstatic and not in the form of continuous discourse. The effect produced on the multitude was perplexity and amazement. One part of the crowd said that the disciples were drunk and this certainly does not suggest intelligible speech. (5) The phenomenon at the conversion of Cornelius was exactly the same, but on that occasion there was no need for foreign languages nor hint of their use. (6) The catalogue of the multitude is meant to have included "every nation under heaven," but they are described as "dwellers at Jerusalem" Peter certainly assumes their knowledge of recent events. In this case they would have understood Greek or the Hebrew vernacular.

The commentator Rackham is authority for the above six reasons and to me they make a strong case for the fact that the "gift of tongues" at the best was ecstatic and temporary, and not to be interpreted as the gift of a brand new foreign language. From personal experience I know that such a "gift" comes by painful study and equally painful mistake until perfection is reached. God works today as he has always done so why put a test up to folks regarding the coming of the Spirit that would destroy faith and make a "sign" the all important thing. You'll remember that Jesus refused careful religionists all signs save one—the sign of Jonas.

Peter preached a great sermon on Pentecost. It is divided into three parts, each part beginning with a personal address and closing with an appeal from scripture. 1. "Ye men of Judea." The local appeal was made regarding the fact of the charge of drunkenness. Peter is concerned that the Judeans see that this great event is but the further fulfilling of prophecy and his appeal is to Joel, who in the moment of woe following a "locust" invasion with its consequent loss, envisions the time when the Lord will pour out his Spirit on all flesh. This has come to pass and the proof is found in the fact that their very "sons and daughters" are manifesting extraordinary powers. 2. "Ye men of Israel." The appeal widens to the nation for the whole nation has bloodguiltiness resting on it. The well known name of Jesus of Nazareth is proclaimed as Israel's Messiah on the ground a. That his death was due to the predetermined plan and foreknowledge of God. b. That though this was so, his death was still laid at the door of Israel because they had sold themselves to wickedness by delivering Jesus into the hands of sinners to kill. c. But God had proven conclusively that Jesus was Lord and Christ by the miracles, signs and wonders he had wrought and had sealed his labors by the crowning glory of the Resurrection. His scriptural appeal here is to the prophecy of David in Psalm 6. 3. "Men and Brethren." Peter enlarges his appeal to the Lordship of Christ by a

(Continued on page 15)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

A Message from Our President

Dear Endeavorers:

You will recall from reading the Evangelist the report made concerning our Endeavor work in the late June Conference. Few changes were made in the National Leadership. Rev. Herman W. Koontz, Ashland, Ohio, is our associate president and Mr. W. O. Nish, Massillon, Ohio, is the present intermediate superintendent. The other National officers and superintendents hold over from the previous year and are as follows: General Secretary, Gladys Spice, Canton, Ohio; Quiet Hour, H. A. Kent, Ashland, Ohio; Citizenship, C. E. Kolb, Allentown, Pa.; Service, C. W. Abbott, Dayton, Ohio; Publicity, Earl Huette, Dayton, Ohio; Junior, Miss Doris Stout, Ashland, Ohio; Stewardship, E. M. Riddle, Bryan, Ohio; Missionary, R. D. Barnard, Ashland, Ohio.

You will have noted, too, through the Evangelist the activity of these leaders for the purpose of stimulating deeper interest and greater endeavor in our work. It is sincerely hoped that you have given due consideration to these appeals, and are working faithfully to accomplish the desired ends. Particular attention is hereby given to the task which

we are undertaking this year that is the support of a high school teacher in the missionary school at Lost Creek, Kentucky. If you have not already sent in your pledge to our Secretary, Miss Spice, please do so without further delay. Brother F. C. Vanator who is general director of this endeavor, is working most diligently in the hope of a full realization of our desires.

One other matter for several years now we have been observing: Ashland College Night on educational day, first Sunday of June. Last year in this connection a number of societies had essays read which were written in connection with the essay contest. We are repeating this effort again this year, as the enclosed announcement will indicate. Please read the same before your society, post it in the vestibule of the church and seek to enlist all your eligible young people in this worthy contest.

With all good wishes for your work, and assuring you of the willingness of your leaders to give any help within their power, I am,
(Sincerely yours

J. A. GARBER.

College Night, June 7

ESSAY CONTEST

Christian Endeavorers:

Has your president presented the "College Night" program the Essay Contest, before your society? Feeling confidently sure that this has been done, now allow me to suggest that a committee be instructed to take charge and enlist your eligibles in this worthy project.

The Endeavor officers are extremely desirous that many societies shall enter the contest with at least one or two persons participating.

The awards are worth while. First the one having the best essay shall be awarded \$65.00 dollars toward a year's tuition in Ashland College. Second, that one having the second best essay shall be awarded \$35.00 toward a year's tuition in A. C. Third, the one receiving the decision of third best shall be awarded \$25.00 towards a year's tuition in A. C.

This same committee ought to arrange the College Night program for your society, using the essays in full which have been prepared for the contest and then assign the other subjects to be discussed during the meeting. Add special numbers of music, short address by the pastor, etc. . . . This will make the program of sufficient length to occupy the evening, and if properly planned will make a

fitting close for Educational Day in our denomination.

Insist upon Life-Work decisions at this meeting, then report same to the undersigned.

E. M. RIDDLE, Bryan, Ohio.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for April 5)

Choosing to Follow Jesus.

Joshua 24:15a; Mark 1:14-18

Always have men and women respected a personage whose character and strength of personality radiated the qualities held dear as ideals. And the greatest heroes and heroines of our earth have been necessarily those who could inspire comfort and cheer—and meet life calmly at every ebb and flow—knowing that there is ever a harbor of safety and tranquility from the boisterous tempest of commonness. And it is of this kind of ideal I wish to speak for a few moments.

Boys and girls even as young in years as you before me, have their ideals. But can you tell me just what makes one ideal. What attributes you find in those men and women of whom you read and whom you commemorate? Why was Washington an ideal man? Why Lincoln, Lafayette; why Frances Willard and Joan D'Arc? If you can tell me

something about the wonderful deeds accomplished by these characters—you shall have told me of the kind of a life an ideal must live.

Yes, an ideal must understand human nature; must be sympathetic and surpassingly gentle to those who have erred—and he must **Forgive!** In all greatness of character there is nothing so grand, so manly in quality, as to possess a heart of gold which can overlook blunders and insults. I just wonder if Robert would forgive Mary if she told him an untruth or stole one of his playthings. And then if something—such as an accident—happened to Mary, would Robert go to her and tell her he was sorry, perhaps even bringing her a bunch of flowers from his mother's garden. If he did—what would we say of him? If he did not would we think he was just the right kind of a gallant youth to some day be a hero for other people? No, I am afraid we should be just a bit disappointed in him.

A hero is also very attentive to the wishes of those about him; he sees their little sorrows and tries to chase the black clouds away; he wishes everyone to be happy, and smiling—and so he goes about scattering sunbeams of love kindness, humility and sympathy.

Now I just wonder how many of these attributes Jesus possessed? Did he have only one of these rich treasures—or did he possess all these and more too? I am inclined to believe he was greater than even these fine things combined. For he was the perfect ideal was he not? For always, he remembered his purpose of life or living that he must give a new light to sinful man; that he must be the Shepherd of all peoples and for these two things he spent every day in all his thirty-three years in the endeavor of accomplishing.

Jesus had only thirty-three years to live and work. Perhaps we shall live seventy or eighty. Just think how much we should be able to do then.

Therefore, every boy and girl, including me, should set Jesus as our ideal—as one to whom we may look for everything that makes life beautiful. Let's pray.

"Dear Jesus may all life be great and sweet; may we choose thee as the perfect ideal for even our youthful hearts. We love thee because you first loved us and wished for us a happy life. Amen.

Daily Readings

M., March 30. Following the Light. John 8:12
T., March 31. Following the Shepherd. John 10:27.

W., April 1. Our duty to follow. John 2:22.
T., April 2. Beginning to follow Jesus. Acts 8:35-40.

F., April 3. Following our Example. 1 Pet. 2:2.
S., April 4. The reward of following Jesus. John 12:26.

Ashland College, Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHAET,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Darkest Africa

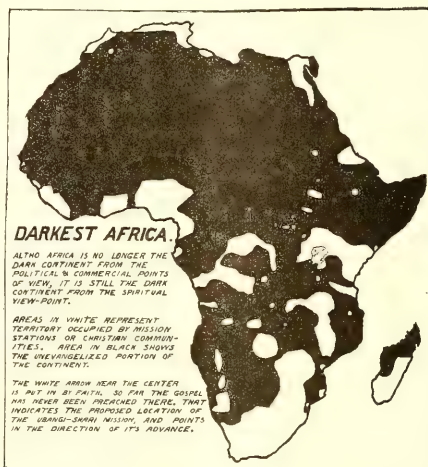
By Percy L. Yett, Financial Secretary Foreign Missionary Society

This map will give you some idea as to the spiritual darkness of this great continent. Picture in your mind the teeming millions of Africans superstitiously worshipping the multitude of gods made by man. Not many people know that a large portion of the idols and grotesque jewelry worshipped and worn by the blacks of the Kongo are made in this country. What is more, these cheap trinkets are designed in the good old U. S. A., and the more fantastic and gaudy they are the more popular they are with the natives. Many of these articles of savage jewelry bear the words "Made in the U. S. A." There are numerous cheap jewelry firms in this country that specialize in such manufacture. Besides gilt appendages for the ears and nose, these firms make armlets, anklets, necklaces and head ornaments of many quaint designs. It is true the American firms do not indulge in exploiting such goods. It takes hundreds of traders who frequent the little known waters to do that. The output of the factories is given into the keeping of a foreign trading firm and the latter's emissaries act as salesmen. Nevertheless, the Lord will hold these firms accountable for their devilish greed for gold. Is it any wonder that the whole continent of Africa seems to be held in subjection to Satanic power? This traffic must be banished. Our souls should blaze with the desire to dethrone the idols and put in their place the crucified and risen Christ. This continent must be given over to lust and idolatry.

We have been called to minister the Word of Salvation to these people. To preach unto them Jesus, who brings God near to bless them. Jesus, through whom God says to the laboring and heavy-laden men, "I will give you rest." At present a great "WITHOUT" has been written over Africa. They are without hope, without smiles, without love. Thousands of souls are toiling in darkness three hundred and sixty-five days in the year without any knowledge of the Bible, the Word of God. Sunday is the same as Monday. Every day is the same. They are living without prayer, and without songs of praises. They are ruled as slaves and judged by heartless rulers without receiving justice. Their marriages are hypocritical and are without sanctity or the beauty of holiness. Their homes (if we may call them homes) are unhappy and without peace. Little children are without modesty, and without a standard. They have mothers without prudence or self-control. Young men and women are without ideals and enthusiasm. The people for the most part are living in poverty without relief or sympathy. The sick are without skillful help or tender care. Those in sorrow are without anyone to bind up the wounded hearts. Witchcraft, gambling, drunkenness and polygamy

prevail without a remedy; and worst of all, death without hope. May the Lord stir us to give, to go, but most to pray, that the hundred and sixty million precious souls in this dark continent may soon have an opportunity to hear about the "Lamb of God that taketh away the sins of the world."

We do thank God for the good news that has just been received from the field. Since the establishment of our station at Yalouki, just six months ago, 832 souls have confessed



Christ and been baptized. They are having a regular Pentecost. This should encourage us to pray as never before for our little band of warriors that are carrying the banner of the cross to victory in the heart of Africa. Praise the Lord!

Long Beach, California.

African Prayer Letter

Another month has rolled by and we are nearing eternity little by little—some day we shall meet in his presence where there is fullness of joy.

November was a very busy month at Yalouki and much has been accomplished for which we wish to offer praise.

1. We praise God for the One Hundred and ninety-five souls who have been converted during the month, which makes a total of Eight Hundred and Thirty-two since our work began here.

2. Because work on the first permanent house is going along nicely and several hundred brick are being made daily.

3. For the degree of health and strength we have enjoyed during the month.

4. For the large party of Nine who have

been accepted for the African Field, and we rejoice as we look forward to the time when they shall be with us.

5. For the success our native evangelists are having in preaching the gospel to many villages.

Requests for Prayer

1. Pray that the great ingathering of souls may not cease, and that those who have already been saved may grow in grace and in knowledge of him.

2. For strength and material needed for the completion of the permanent houses, also the many other lines of work which need to be carried on.

3. For our native evangelists that they may have wisdom and power to preach the gospel to their own people.

4. For the opening of new stations among the tribes who have as yet not heard the gospel.

5. For the out-coming party that God will speedily prepare them for the work on the field.

6. For the opening of schools—Yalouki and Bassai.

7. For the health of the missionaries on the field also the new party.

8. That the Lord will supply all needs—temporal and otherwise.

We appreciate your prayers. May the Lord richly bless all who pray for this work.

Faithfully yours in him,

MRS. JOHN W. HATHAWAY.

Leonard Bacon, who was one of the best-known theologians in New England a half-century ago, was attending a conference, and some assertions he made in his address were vehemently objected to by a member of the opposition. "Why," he expostulated, "I never heard of such a thing in all my life?" "Mr. Moderator," rejoined Bacon, calmly, "I cannot allow my opponent's ignorance, however vast, to offset my knowledge, however small."—Selected.

We must have experience. The taste of his grace must be in our own mouths. The music of his forgiveness must have created melody in our own souls. The power of his love must have shattered the tyrannous idol that held us in darksome bondage. We must have seen something of his glory if we are to lead others to the dawn.—J. H. Jowett.

He's true to God who's true to man; wherever wrong is done
 To the humblest and the weakest 'neath the all-beholding sun
 That wrong is also done to us; and they are slaves most base
 Whose love of right is for themselves, and not for all the race.—Lowell.

NEWS FROM THE FIELD

CANTON, OHIO

We feel that it is about time that a report should be forthcoming from the Canton church. About the hardest thing a pastor has to do is to sit down and calmly tell others what the church that he serves has been doing. He always gets extravagant in his praise or is too timid to tell of the victories that have been won. I am hoping that we may be able to strike the happy medium and simply tell of the doings of the Canton church so that the brotherhood may realize that there is still a church in Canton.

I will begin back in the closing months of 1924 and tell you a much belated story of the annual visit of the Ashland College Gospel Team at the Thanksgiving season. Indeed it is getting to be an annual affair with us and we think that the Thanksgiving time is not all that it could be if we are not so visited. Too much cannot be said of these Gospel teams that go out from the College. More churches would do well to be visited by those consecrated young men. This year we had with us, Messrs. Kent, Tabor, Peters and Bame; truly a quartette of fine, wide-awake men. I can stop to make no further comment on the results of the meeting except to say that we got just what we were expecting, namely, a genuine evangelistic service which ended in bringing into the church nine new members. God blesses the services of these young men. I almost neglected to say that a short time previous to this we had the pleasure of ordaining to full Eldership, one of our fine young men in the person of Brother Leslie E. Lindower, a Junior in the Seminary of Ashland and also pastor of our church at Springfield Center. In this service the pastor was assisted by Dr. Martin Shively.

The day following the closing of the Gospel team meetings the writer upon call of the Homerville church went to them for a two-weeks' evangelistic effort. It was a great pleasure to renew the old fellowship with former parishioners, for we had the privilege of serving this church in the capacity of student pastor for a period of over two years. We found that pastor and people were ready for the meeting and had been praying very earnestly that God might make himself manifest. Due to bad weather and terrible road conditions, it was impossible for the pastor, Brother Pontius, to be with us very much, but God heard our prayers and eight precious souls were born into the Kingdom. For this let us thank God.

Since the first of the year there has been a very noticeable advance in the activities of the church. One of the high points being the increase in size and interest of the Men's Bible Class of the Sunday school. This class is fortunate in having for its teacher Rev. D. F. Eikenberry and as its energetic President, Brother Frank E. Smith. These two make a fine combination and it is largely due to their efforts, together with Brother F. E. Clapper and Brother F. B. Lindower that the next item of our report is made possible. This is the second annual Father and Son Ban-

quet. This was held on January 23rd and was the best we ever had, or had anything to do with. In previous years we had joined with the Church of the Brethren but our own attendance became so large it was necessary to make other arrangements. Three important items on the program were, first, the Men's Chorus with its battery of original songs. Second, a Magic entertainment by Prof. Amos Rohn. Third, the address of the evening by the Hon. H. Ross Ake, former member of the State Legislature. We would do violence to the evening if we left out the magnificent "Feed" that was served by the women of the W. M. S. We look forward toward next year for this same occasion, which has become a permanent fixture with the Canton church.

At this writing the church is in excellent condition and we feel that it won't be long until we can greet you from our new church building.

This thought comes to me in closing. We have just had an assurance that some time and under the least expected conditions God answers prayer. We were visited on Sunday, March 8th by Brother Herman Koontz. Brother Koontz was with us two years ago as a member of the Gospel team. While here he came in contact with a man for whose soul he prayed. While here on Sunday he felt impelled to call and talk to this brother. And listen! The confession was made. Who will tell us God does not use his witnesses!

FRED C. VANATOR, Pastor.

SUNNYSIDE, WASHINGTON

How the years slip by! Here we entered into our fourth year at Sunnyside. When we came west it was our intention to stay only a few months to rest up from the pressure of evangelistic work, and here we are after more than three years still hammering away. Many changes have come during our ministry here. Our loss by removal and death has been exceedingly heavy. Since coming to Sunnyside I have lost eight of the very loyal members of the church. However, the Lord has blessed us beyond compare, until today we are in better condition than at any time during my stay here. We have a great Sunday school, enthusiastic, wide awake, and doing things. We are using the Whole Bible Study Course and find that it is much better than the International lessons. Like most old churches we find the housing of the school one of the big problems. One Bible class is meeting in a room apart from the church. Our aim is to fill every vacant room near the church until we will have to build a new church building. We do need a new church plant at Sunnyside. We are still getting along with the old Federated Church building but the congregation has long since outgrown the building.

Our program for the spring months is full. We start the year with an all-day business meeting where we transact all business of the church, such as election of officers for each of the departments, discuss and adopt the new

budget, hear and pass upon all recommendations. Here plans are made for the program of evangelism and the evangelist chosen for the meeting. The one big event of the day is the dinner and such a dinner I'll not attempt to describe it, but you just give your imagination free rein and you will be able to come somewhere near the truth.

January 25th J. C. Beal of Spokane began a three weeks' meeting for us. Meetings were held each evening and afternoon during the three weeks. The afternoon Bible studies were certainly blessed times and many were the souls made glad by these afternoon meetings. I hesitate to speak of the weather conditions as they really were, for fear of being accused of exaggeration, but never in all my experience of evangelistic work have I ever experienced three weeks of such constantly bad weather. We had everything from a flurry of snow to a downpour and from fog to a forty mile wind. In spite of it we had a good hearing each meeting and we have baptized six souls. Beal was faithful to the Word. Nowhere is there to be found a man who is more faithful to the Word than Brother Beal. He preaches a clear, clean-cut Biblical message and the Lord blesses it. To know Beal is to love him and to work with him is a blessing.

This year we are having a week's service closing on Easter Sunday. The choir will sing a cantata on Palm Sunday and we plan to make the evening services evangelistic. Communion will be observed one night during the week. The Sunday school will hold a Decision Day Easter morning; plans are now being put into effect.

July is the time for the District Conference; this year it will be held at Spokane. It is too early to say just who the outside speakers will be. Last year we had Alva J. McClain with us and a wonderful feast of good things was enjoyed. McClain is one of the best Bible teachers on the Pacific Coast. Being a great thinker and a devout student of the Word he brings messages that grip your heart and lift you into the presence of our sovereign Lord.

The World Conference of Christian Endeavor will meet in Portland in July and we would like to meet a delegate from every Brethren society at this convention. Two years ago the Brethren Christian Endeavor of Sunnyside carried home the banner for being the most efficient society in the Yakima Valley and this year we go to the World's Conference as an honor society. Come on, you Brethren Endeavorers, and we will show you a little of the "Wild and Woolly West."

Now Brethren, we have told you a few of the good things we have enjoyed and are planning to enjoy and perhaps we had better close now for we, too, have our problems and rough places, so much so that we ask for a place in your prayers. What a blessed thing it is to pray one for the other and enter into that blessed fellowship of intercession with our risen and glorified Lord.

FRANK G. COLEMAN.

NEWS OF THE COLLEGE

The College was recently honored by the presence of the parents of several of the students Mr. and Mrs. Link of Ambridge, Pennsylvania, Mrs. Dr. Price of Nappanee, Indiana, Mrs. Beachler of South Bend, and Mrs. Duker of Elkhart. The latter two came to attend the home talent play put on under the direction of the Dramatic class in which both Russell Beachler and Loren Duker had parts. Foreign Students

The following foreign students are enrolled at the College this semester, giving us a rather cosmopolitan air: Mr. Chin, of China; Mr. Fujiwarha, Japan; Mr. Bonito Perez, direct from Cuba; and Mr. Romanenghi, of Argentina. We also have a local colored student.

The Glee Club

Since my last letter the following tentative itinerary has been mapped out for the Girls' Glee Club through Indiana. It is subject to slight changes. Thursday, April 16, Roann; Friday, Flora; Saturday, Loree; Sunday, Peru; Monday, Mexico; Tuesday, Warsaw; Wednesday, Goshen; Thursday, South Bend, twice; Friday, Nappanee. The trip to Chicago to broadcast is too expensive so we are planning on having an Ashland College Night at Cleveland. Time and station will be announced later.

The First Enrolled Student

It was a rare privilege to have at the Chapel the other morning both the first and last student ever enrolled in the institution, viz., Dr. J. H. Worst, of Montana and Mr. Romanenghi, the Argentine, there being forty-eight years between their entry. A similar event certainly cannot happen often again.

The newly elected Y. M. and Y. W. officers are as follows: Y. M. President, Leslie Lindower, Canton; Vice President, Floyd Tabor, Long Beach, California; Secretary, David Lutz, Ashland; Treasurer, Anthony Peters. Y. W. President, Myra Helm, Greensprings, Ohio; Vice President, Lucile Otto, Ft. Scott, Kansas; Secretary, Eleanor Yoder, Ashland; Treasurer, Wilda Page, Conemaugh, Pennsylvania.

EDWIN E. JACOBS.

CALVARY, NEW JERSEY

After reading the friendly "scolding" by our Brother G. C. Carpenter in Evangelist No. 9, we feel that our churches ought to sit up and take notice. It is true if we want our church paper to be helpful to its subscribers and through them to the whole church, we must do our part to make it so. The Brethren Evangelist is such a clean paper, that it does not give space to any trash or worldliness for which we praise God.

The writer picked up a church paper of another denomination recently and the first thing we saw was a cartoon of a man snoozing while listening to a sermon on the radio and the next was a cross-word puzzle.

We are not dead or dying at Calvary, but alive and negligent; we do not have great things to report but we are still on the map. Our evangelistic service which was held in the fall was reported by our pastor, Rev. W. A. Steffler. This meeting was not the greatest as far as the number of accessions is con-

cerned, but God does not count numbers as we do, so we leave results with him. However, the revival did not close with the evangelistic meeting but was kept up by our pastor who gave the invitation at the close of the Sunday service when a dear young girl, a member of the writer's Sunday school class, accepted Christ as her Savior.

During the fall Brother and Sister Jobson, missionaries from Africa, visited us and gave stirring missionary addresses. Brother C. F. Yoder also visited us and gave his stereoscopic lecture which was greatly appreciated. Brother Edwin Boardman too, gave us a very interesting talk on the work in the Argentine. Sister Estella Myers visited us last spring, making a total of five returned missionaries visiting us during the year. Calvary feels honored to have these servants of God come to us; we know it should make our church a missionary church.

One of our young men is at Ashland preparing for the mission field, also have a young lady in training at the University hospital at Philadelphia, for a missionary nurse. We praise God for these noble young people that have been called of God for active service. During the winter months the weather conditions and drifted roads have been such that it prevented having any service some Sundays. This is Brother and Sister Steffler's first pastorate and being a rural church, for a young couple that have always lived in the city and, then having one of the worst winters has made it rather difficult for them but they have kept very sweet through it all.

We hope to take on new life in the church and work with a greater zeal, for we know there are great blessings in store for us if we prove faithful and there is such a great need of the Gospel of the Son of God in this community. Pray for us that we may ever hold up the whole Gospel.

Our Christian Endeavor and Woman's Missionary Society are alive and active. Two associate members of our Christian Endeavor Society accepted Christ as their Savior during the year and are now active members. We hope this auxiliary will serve as a training school for our young people as it has in other churches.

We are planning some more needed repairs on our church building this spring by putting in stained glass windows and a new coat of paint which will make our place of worship more attractive. The money for these repairs has all been free will offerings; we have not resorted to any of the modern methods of raising money for the Lord's work. We are thankful for a pastor that believes and teaches a higher standard and not willing to compromise with the world. May each one be willing to be used in the greatest work, that of the salvation of souls, is our prayer.

MRS. SAMUEL WEBER.

Pittstown, New Jersey, R. D. 1.

CHICAGO, ILLINOIS

It may be of interest to the Brethren to know that we isolated members in Chicago are meeting together for services, every alternative Sunday at 5 P. M. at the Pacific Garden Mission. Brother Lewis, member of the Brethren church, gives us good sermons.

In our last service, there were three men responded to the invitation given. We have good crowds and music, and enjoy the fellowship together.

Our song director is a student of Moody Bible Institute. Miss Mabel Pence, piano and voice teacher at Bethany, favored us one Sunday with some good music. Others from Moody, help us.

Two weeks ago, we gathered at the home of Mrs. Beery for prayer services. There were 14 present. Two ministers of another denomination were with us.

Due to sickness among our people we have been unable to meet again—but are looking forward to a prayer meeting every week or two.

We want to get in touch with every Brethren member in the city. Mrs. Beery and I made several calls looking up isolated members. Should any one know of members in Chicago—please send their addresses to Mrs. Agnes Beery, 4217 Berkeley Avenue.

Yours in his Service,
ETHEL G. MYERS,
5120 South Park Avenue, Chicago.

MONEY RECEIVED FOR BRETHREN
HOME SINCE LAST REPORT

| | |
|-----------------------------------|---------|
| Lester Fife | \$15.00 |
| G. E. Eaton and family, | 5.00 |
| John Oaks, | 5.00 |
| Mrs. John Seiber, | 5.00 |
| Lee Myer, | 2.00 |
| Carl Flora, | 5.00 |
| Flora Church, | 11.77 |
| Roy Macler and wife, | 2.00 |
| Gravelton Church, | 10.00 |
| Miss Anna E. Grubb, | 5.00 |
| Lilia Mcann, | 5.00 |
| Nell Zetty, | 1.00 |
| Clarence Royer, | 10.00 |
| Mrs. Bessie Suman, | 2.50 |
| D. E. Conover, | 2.00 |
| New Paris, Sunday school, | 10.00 |
| Fairview, Ohio, | 5.42 |
| Walter Puterbaugh and wife, | 5.00 |
| Sarah L. Mason, | 10.00 |
| G. C. Brumbaugh and wife, | 1.00 |
| Henry R. Cleme | 1.00 |
| Anna M. Goshorn, | 1.00 |
| Mrs. E. G. Good, | .50 |
| Mrs. E. B. Burchby, | 1.00 |
| Hamlin Church, | 20.28 |
| Eld H. S. Myrer, | 5.00 |
| Thomas Gibson, | 1.00 |
| W. W. Heltman and wife, | 10.00 |
| N. J. Buckland and wife, | 10.00 |
| Portis, Kansas, | 15.42 |
| A Friend, | 1.00 |
| North Vandergrift, | 13.04 |
| E. E. Focht, | 5.00 |
| Rittman, Church, | 4.50 |
| College Corner Church, | 7.75 |
| Ardmore, | 8.80 |
| Miss Agnes Bowers, | 2.00 |
| J. S. Hazen and Wife, | 2.50 |
| Nappanee Church, | 32.28 |
| J. S. C. Spickerman, | 6.00 |
| J. R. Brower and wife, | 1.00 |
| Mrs. P. A. Early, | 1.00 |
| Ben F. Deitrick, | 5.00 |
| A. M. Gilbert, | .50 |
| Brush Valley, | 17.07 |

| | |
|--------------------------------------|-------|
| Milledgeville Church, | 14.00 |
| Gretna Church, | 10.67 |
| Emma M. Aboud, | 1.00 |
| Lydia Ann Baker, | 1.00 |
| Beckie C. Smith, | 1.00 |
| Springfield Center, | 5.00 |
| Sally Boffenmeyer, | 5.00 |
| Mrs. Belle Ham, | 5.00 |
| Listie Church, | 10.00 |
| Oakville Church, | 17.00 |
| Hagerstown Church, | 40.00 |
| Mexico Church, | 10.70 |
| Bessie W. Perry, | 5.00 |
| Lathrop Church, | 4.80 |
| Adna Ebbinghaus, | 5.00 |
| North Manchester, | 52.29 |
| E. and M. O. Nininger, | 50.00 |
| Miss Craig Bond, | 50.00 |
| R. D. Martin and Wife, | 5.00 |
| Mrs. S. M. Jarrell, | 1.00 |
| Whittier California, | 20.39 |
| W. M. S., Liberty, Ohio, | 5.00 |
| Ashland Church, | 48.70 |
| Mrs. Minnie Schad, | 5.00 |
| Martinsburg, Pennsylvania Church, .. | 24.64 |
| Corinth Indiana Church, | 20.00 |
| HENRY RINEHART, Treasurer. | |

TEACHING THE WAR SPIRIT

Nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2:4.

I am not mad, neither am I on the warpath this beautiful morning, but as I pick up my Bible to read the above words met my eyes. I am wondering when that time will ever come, or if the prophet were dreaming of the impossible? As I look out over the past of nations I wonder what has been accomplished by all the wars of the past anyway. It is not difficult to see what has been accomplished by the last great heart-rending war. One only needs to make himself conversant with present-day news of the war-stricken lands, to see the thousands of sufferers left as a legacy of war. Now those things with their lessons are all past, and we ask ourselves what we have learned? Are we wiser for good by the past experiences through which we have passed? Certainly we have had time now calmly to look things over, and consider our actions. What are our conclusions?

We shall not take the time here to place figures before us to see what has been gained, or what has been lost but if you want to know what war always brings, ask the thousands of suffering children in the Near East; only a comparative few are still alive to answer. Ask the heartbroken mother as she sits with far-away look thinking of her manly sons who went away never to return. Ask our crippled and gassed soldier boys who must spend the rest of their lives in living death. What does war mean, They need not speak to answer you. They themselves are the answer. Ask the nations who were engaged in the wholesale killing across the seas, where the present generation will never see the burden of war debt removed. But what have we learned?

Did God really reveal to the prophetic vision of the prophet a time such as he describes in the text? If so, when shall it be? We can be assured that it will not come as

long as nations learn war. The militaristic spirit is dominant everywhere today, and we may expect war to break out at any time. The spirit of war has possessed us to the extent of entering into our public schools, and into our religious songs, supposedly written to further the interests of the Prince of Peace.

War has become so detestable to some of us that we can hardly sing "The Son of God Goes Forth to War," with many otherwise religious songs without thinking about what the Prince of Peace feels in his great heart as he listens to our silly behavior. It is perfectly incongruous and out of keeping with all that Jesus taught to think of his going forth to war—he who said to his disciples, "Resist not evil, but overcome evil with good," and "If they smite you on one cheek, turn the other also," he who when he was reviled, reviled not in return, but was an example of all his teachings, even concerning war. What a wonderful spectacle it would have been if he had done as he told Pilate he could have done, "Pray the Father and he would have sent him twelve legions of angels" to defend him against those who sought his life, and ultimately carried out the greatest tragedy in the annals of the world's history. He trusted his Father, and that, as a result of his non-resistance, gave to the world the greatest blessing it has ever known. I am just wondering if songs written in time of peace, with the portrayal of that peace which passeth understanding, would not do much to turn our minds away from the militaristic spirit which has taken possession of our marches, our school training, and our church music? Why not do away with the use of the word "army" in such songs as "Mighty Army of the Young?" Are there no other words which can convey the greatness of the vast numbers of young people engaged in the study of the Word in our Bible schools?

It is a significant matter of history that as long as Solomon followed the teaching of Jehovah he had no wars, and all other nations about him were engaged in fighting one another. What was the reason? Is it not true that the God whom we worship can keep a nation in perfect peace as well as an individual whose mind is stayed on him? We distrust God in so many ways that it is a wonder he has so much patience with us.

That the world is tired of war, there is no question. Some one has suggested that if wars were to be fought only by men over fifty years of age, there would never be a war. I am wondering if it is men over that age who foster the war spirit, and then stay at home and get rich off of the world's misfortune? I wonder how many of the world's millionaires made such by the World War, were not eligible to service because of their age?

One thing is sure, and that is that the war, even war of defense, is contrary to the spirit and teachings of the Christ. Our Methodist folks in their general conference passed a splendid anti-war resolution, and it would have been very helpful, had they not gone back and taken the teeth out of it by adding, "except for defense." All parties engaged in the World War were there in defense of their own rights, or that of their neighboring

nations. All wars that have been fought in modern times were wars of defense. Each party thought their rights encroached upon, and so there was nothing to do but to forget God, and fight.

Let us quit teaching the war spirit, and trust him who said: "Vengeance is mine, saith the Lord, I will repay."—Dr. E. E. Bennett, in Herald of Gospel Liberty.

It is not the deed we do,
Though the deed be never so fair—
But the love that the dear Lord looketh
for,
Hidden with holy care
In the heart of the deed so fair.

The love is the priceless thing
The treasure our treasure must hold,
Or even the Lord will take the gift,
Or tell the worth of the gold.
By the love that cannot be told.

—Harriet McEwen Kimball.

Sunday School Notes

(Continued from page 11)

more full statement of the Resurrection. David is dead. So are all the kings after David. But David was a prophet and his word will not fail, therefore Jesus becomes "David's greater son" through his resurrection and fulfills in his person all the rich promises made to Israel of old. His last scriptural appeal is to the 110th Psalm.

So powerfully did this line of appeal come to the hearts of his hearers that Peter's audience were "broken asunder in their hearts," Stricken by a godly sorrow the multitude cried out for some means of escape from the sense of real guilt and the way was provided in the words "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Faith becomes the way to godliness, as under the Law works had been the revealed way. Since Pentecost the gospel has been centered there. "The just shall live by his faith" was Martin Luther's burning call to the befuddled Catholic world of the 16th century and the glory of the gospel is that it will always be God's call back to himself. Faith, hope, love—these three, and though the emphasis will always be laid on Love it is to be the positive love begotten of a splendid faith.

The church was really born as a result of that sermon. Three thousand souls were born anew. It is by the "foolishness of preaching" that the groping world is going to find its way back to the light. Social service is to be a fine handmaid, but that is all. People are not going to be won by a multiplicity of suppers, gymnasiums, "get-togethers" and all the paraphernalia of our modern social churches. Souls are going to be saved by the fearless preaching of godly men who have the divine consciousness that God has called, commissioned, and endowed them for the purpose of preaching Christ, and him crucified, resurrected and glorified. It takes real nerve to preach steadfastly that kind of a Gospel but Pentecostal results will only come as it is proclaimed.

Terra Alta, West Virginia.

THE IRON MAN

By Arthur B. Rhinow

"A lady wishes to see you, sir," the private secretary announced. His voice was so soft as the rug under his feet. "Miss Helen Moore, of Minden. She says she is an old acquaintance."

John Falconer looked up. His eyes were still keen, although the mysterious illness had dulled them. He gazed at Burns as though to comprehend, and then a strange thing happened. John Falconer smiled. Burns obviously smiled in return.

"Show Helen in."

The little woman was dressed with becoming taste, but in spite of a careful study of fashion plates in preparation for her trip to the metropolis, she had not been able altogether to avoid the persistent marks of provincialism. He saw them and felt them, and for a moment he was a boy, standing with Helen beside the brook among the hills of Minden.

"How young you have kept!" he exclaimed after a greeting which had dispelled his embarrassment. Scarcely a touch of frost on your head. Still the old gold. You remind me—"

"Hush, John," she blushed.

But he would not hush. He talked of the old days and old friends. He folded his hands over his knees and laughed. A nurse glided through the room and glanced at her patient with concern.

"How I used to love that laugh!" Miss Moore beamed. "Do you remember—"

"You bet I do," he waved.

"But how are you?" she inquired. "Tell me about yourself. Your hair is white, but you look well."

"Oh, I'm not well," he answered sadly. "My body is straight and strong, but I have something—something uncanny. Everything looks shadowy to me. Nothing is real. My files, my desk, the fauna over there among the palms, the pictures, my servants—all seem shadowy. Nothing is real. The doctors are puzzled." He paused, and his fine head dropped. "Even money," he continued, as though to himself. "And that always was more real to me than anything else."

She said nothing, but he observed the same expression of sympathy in which he had taken comfort many years ago, when a hook caught in his toe.

"It started soon after I had pushed Simpson to the wall and gained control of his interests."

She did not understand, but he nevertheless felt the rebuke of her innocence. He touched her hand.

"Things look more real since you came," he said softly; "since we talked of Minden and the old chums. I wish we had married. Then neither you nor I would be lonely."

She tried to hide her blushes and her tears. "Why don't you stay in New York? I believe I would get well."

"That is expensive, John."

"Oh, I'll pay all your expenses. I am very rich. I am the iron man. I never give up.

Whatever I wanted I got. Whoever was in my way I crushed. Wealth is power."

"What's the matter?" she said as he collapsed into a doze.

"It's all shadowy again," he murmured; "even you, even you."—Christian Century.

ANNOUNCEMENTS

PASTOR READY FOR CHURCH

At the close of the present school term, June 1st, I will be ready to consider a church pastorate. I will be glad to furnish references or give further information to any church wishing to take up the matter with me.

C. C. HAUN,

Hartford Seminary Foundation,
Hartford, Connecticut.

NOTICE

Churches that have not sent their Thanksgiving offering, should do so as the Foreign Mission offering will soon be called for. Many churches have done well, but there are others that should have done much better. We must strengthen the HOME BASE if we expect to do our full duty. W. A. GEARHART.

Home Mission Secretary, Dayton, Ohio.

IN MEMORIAM

MEMORIAL TO ELDER E. E. ROBERTS

Doubtless the news of the death of Elder E. E. Roberts which reached the brotherhood the first of the year came as a sad surprise. And possibly some have been wondering why nothing further than the editorial notice has appeared in the Evangelist. Doubtless it has been neglected. But a man of such nobility of character and who has supplied so many good illustrations and stories for life for many years deserves creditable mention in our paper, and at the invitation of the Editor, I am endeavoring to write a word in behalf of this good man.

Elder Elwood E. Roberts was born January 27, 1852. He was the only son of Hugh and Sarah Harley Roberts and through his mother was a lineal descendant of Christopher Sauer, printer, student, inventor and publisher. Who was not only the first man to print the Bible in America, but he invented and built the first stove. He was also the founder of the Germantown Dunkard church, the first in America.

Elder Roberts was born in the place in which he died. His parents removing to the country when he was a babe. His boyhood days were spent on the farm. He was converted when about 12 years of age, but owing to the mistaken ideas of the Dunkard church at that time he was not taken into the church until later. At 21 years of age he came back to the city of Philadelphia and engaged in business.

He married on his 23rd birthday, but he buried his wife and babe two years later. He and his wife were a part of the last company to be baptized in the Delaware River, in May, 1875, by Elder J. P. Hetrie. He was elected the first secretary and the second su-

perintendent of the Mission Sunday school which has since developed into the Tenth and Dauphin Street Brethren church. After about 18 years service as superintendent, feeling that he could no longer devote the time and strength necessary for successful work, he was succeeded by Horace Kolb, who was a scholar in the first Sunday school class he ever taught.

March 5th, 1878, he married Sallie W. Willets his widow, who is his only survivor. Elder Roberts was ordained to the ministry by Elder I. D. Bowman, January 30, 1898. His work in the ministry has been largely to help the weaker churches that were unable to support a pastor. In this way he has aided Allentown; Croton, New Jersey, and Lansdale and many other places, having for many years devoted his time to the church at Fountainville, which his family built, and in whose graveyard lay the earthly remains of his whole family and where he also is buried.

Elder Roberts was a charter member of the Tenth and Dauphin Street Church, Philadelphia. He was a faithful worker on God's great highway, which leads us by its finger boards to that great beyond, eternal life.

He was a great mission worker; he was always ready to comfort people in sorrow and aid them in their misfortune. Brother Roberts was a man that spent much time on his knees before God in behalf of his fellowmen and for the unsaved.

He was very liberal, many a poor and decrepit soul is missing his gift of charity.

Just about twenty hours before he closed his eyes in death he offered a most wonderful prayer in behalf of lost souls and for the Allentown Brethren church.

Brother Roberts died January 4, 1925 and was buried January 7, 1925. The funeral service was held at his late home, 2335 Franklin Avenue, Philadelphia, January 6th, at 7:45 P. M. by Rev. R. Paul Miller, pastor of the Tenth and Dauphin Street Brethren church. Interment the following day at Doylestown, Pennsylvania, in the old family graveyard where lay the earthly remains of his whole family.

W. H. SCHAFER.

IN MEMORIAM

Elwood Roberts (Died January 4, 1925)

(John Ramsey Thomas, the poet of Kensington, was profoundly touched by the death of Elwood Roberts, a lifelong resident at Frankfort Avenue, who died on January 4 in his seventy-fourth year. Mr. Roberts died in the same house in which he was born at Franklin Avenue and York Street.—W. H. Schaffer.)

Entombed his body lies today,

Inanimate, a mold of clay.

We sorrow not nor do we fret;

We know that he is with us yet.

He waits with angels hovering near,
With Patience, Love, Faith, Hope and Cheer,
To take his fight to realms above

When we shall hear the voice of love;

Love's answer to our questioning eyes
Restores, assures and satisfies.

With every good that love could give,

"Though he were dead, yet shall he live."

—JOHN RAMSEY THOMAS.

VOLUME XLVII
NUMBER 13

APRIL 1,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



After Painting by Ciseri.

ECCE HOMO

"Behold the Man", said Pilate. But he was also the Son of God and Savior of the world and men have never ceased to behold him, and

as they looked they lived.

And yet two-thirds of the world have never heard that Jesus lived and died and rose again, though he said, "Ye are witnesses of these things."

What will we do about it?

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Day of all Days

The day of all days is Easter. That is saying much, because we have many great and noble days. We have Mother's Day, set apart to the honoring of motherhood and the ennoblement of her ideals and calling. We have Children's Day with its merry voices and sunny smiles, calling our attention to the importance of young life and the church's responsibility for their proper nurture and training. We have Memorial Day stirring our hearts to gratitude for the sacrificial service and heroic souls who have loved country and freedom above their own lives. We have Independence Day perpetuating the memory of those terrible days of sacrifice and victory that gave to us our national being, and cultivating in every American heart a love for the land and its ideals that guarantees to its people the right of life, liberty and the pursuit of happiness. We have Thanksgiving Day refreshing our memory each year concerning the sterling souls who founded a new nation on the American continent in prayer and thanksgiving unto God and keeping alive in our own hearts that spirit of gratitude to the Creator and Sustainer of life that is so essential to all goodness, strength and perpetuity.

These are all great and good days. They stand for lofty ideals; they have worthy purposes; they wield ennobling influences, and should be perpetuated. But they are not worthy to be compared with two other events in the year's calendar; they sink into insignificance beside two great days, which rise above them like two mountains rising out of a plain—the two days which celebrate the birth and ending of our Lord's earthly ministry.

These two days—Christmas and Easter—seem at first to compete for greatness and importance, and if either has the advantage, Easter has it in the popular mind. It is a day that is lacking the solemn, tragic, disappointing features connected with the close of our Lord's earthly life; rather it lends itself readily to joy and gladness. It is the time for the exchanging of greetings and the giving of gifts, for merry-making and pleasure-giving events as no other season. And at the same time it has been commercialized as no other day. This adds to its popularity in a way that really detracts from its high significance. It fosters the spirit of selfishness and "getting" rather than of generosity and giving. It tends to make it a holiday rather than a holy day. Yet we say not a word against the day. We would not depreciate it in the least.

Christmas is a day of world significance. It is a time that is beyond comparison, save one, in its world influence and profound meaning. And as it comes to us with its joy bells and heavenly paeons, with its angelic voice proclaiming "peace on earth, good will

toward men" and with the godly and expectant souls worshipping as faith is lost in sight of the presence of the new-born King, we ask, How could any event be greater than this? It seems to be the climax of all time, the day of all days. Yet the very thing that makes this day great is the new hope—its thrilling, expectant hope—and the soul-satisfying promise that this was he who was to save his people from their sins. That hope and promise find their fulfillment in the events surrounding the closing of our Lord's life on earth. If Jesus had not gone to Calvary he would not have been our Savior; if he had not come forth from the tomb he would not have been our Lord and God. Christmas would be a fraud and the yearnings and hopes of men's hearts would mock them with a lie if Easter had not come to complete and to fulfill and to satisfy. It is the crucifixion and the resurrection that give abiding worth and significance to the birth of Jesus. We rejoice at Christmas because we know of Easter. The one gives the hope, the other the realization; the one enunciates the promise, the other fulfills it; the one launches the battle and leads forth with jubilant, martial tread, the other marks the conquest of the enemy of mankind and witness the sign and seal of victory.

So great a day should not pass without our inquiring of our hearts what it really means to us? What is it that makes it so all-important to the world and why is it that wherever the Gospel is known, there Easter comes with a solemnizing influence, casting over the hearts of men a holy awe and quiet reverence and stirring devout souls to worship, adoration and praise as no other day in all the year? At no time is solemn meditation, or earnest, soul-inquiring thought so appropriate and necessary as at Easter. Among the many rewarding thoughts ad assurances that will come to our hearts as a result of such contemplation will be the following:

The resurrection is proof that Jesus Christ was in very truth the Son of God, that he was clothed with all authority and power, and that he is therefore able and willing to "save his people from their sins."

It gives assurance that death is swallowed up in victory; that we shall live again, and that therefore blessed are the dead who die in the Lord.

It proves that he indeed came forth from God the Father, as he claimed, and that his revelation of the Father is true and genuine.

It verifies the Gospel that he committed to his disciples and gives authority to his every command and precept.

It gives content, infinite worth and urgency to the church's message and mission and assures it of ultimate victory.

Every note that comes forth from that great event is one of assurance and victory, of completion and conquest, and we know that almighty power and infinite love were at work in behalf of mankind. Into the depths of dismal and impenetrable gloom and hopelessness in which the souls of men were lost, came the light from heaven above the brightness of the sun, showing men the way out of their wretchedness and depraved condition into that high and holy creature-ship which is God's intention that the souls of men should enjoy. O wonderful event! What a mighty accomplishment! What a joyous outcome! With hearts swelling with a deep, satisfying, abiding joy, we join the host of ten thousand times ten thousand who sing the praise of him who died and rose again that he might be the Savior of the world and justify the hopes of men for life everlasting and full of joy in his name.

What Is Oratory?

Some one who cherished the feeling that he himself possessed oratorical attainments criticized a very popular yet unassuming speaker as not being an orator; that his manner of speech, in fact, was quite simple and that he possessed little of the oratorical technique. That raised the question in my mind as to what constitutes oratory. Is it a demonstration or an accomplishment; a beautiful and flawlessly executed recital or effective and persuasive speech; a ranting exhibition of "tearing a passion to tatters" or the handling of a great passion with intelligence and poise, as one who possesses his soul in strength? Doubtless the technique of effective speaking is not without its value; most public speakers reach their limit before they should because they failed at the outset to master the mechanics of their profession; they never took time to learn the principles of the art of public speaking. Yet an elocutionist is not necessarily an orator and beautiful gestures and a well trained voice do not constitute oratory. An orator may possess all the mechanics, but he does not exhibit them; he does not impress the people with them; they do not appear on the surface. It is a doubtful compliment on a speech to be told that it was "beautifully done." The real orator is too full of conviction, and commanding purpose, too genuine, too sincere, to permit of such an impression. He finds his satisfaction and assurances of success in the fact that his hearers have been gripped by his ideas and moved by his will and are ready for action at his word. And that is the kind of speakers the pulpit wants today.

EDITORIAL REVIEW

We publish in the news department a letter from J. Milo Wolfe, received by the Business Manager on which we make comment in connection with it.

Christian Endeavor societies are still responding to the call for pledges for the support of the high school teacher in Kentucky, as will be noticed in Secretary Gladys Spice's report on C. E. page.

Brother C. E. Johnson of Turlock, California, tells of his work in the Mitchell Union Chapel near there, where God has blessed his efforts and a splendid group of young people are being directed in the Master's service.

Our correspondent from Mulvane, Kansas, states that during the pastorate of Brother T. F. Howell, who is closing his work and seeking a pastorate in the east, the membership increased from thirty six to ninety-one. That is a good record for three years of work.

Brother L. G. Wood reports that the work of the Third church of Johnstown is going forward and that the various auxiliaries are giving a splendid co-operation. One very encouraging thing about his report is the goodly number in comparison with the membership that regularly attend the mid-week prayer service.

Brother W. C. Benshoff, pastor at Berlin, Pennsylvania, reports his experience in evangelistic work with the good people and faithful pastor of Masontown of the same state. This was the second time within a year that he assisted Brother Gingrich in such a meeting, which bespeaks the high regard Masontown has for Brother Benshoff

as an evangelist. We shall hope to learn the definite results of the meeting soon from the pastor.

Dr. Bame tells us of his campaign in Columbus, Ohio, where Brother Oberholtzer is the consecrated and hard working pastor. It was a splendid success in spite of the difficulties that presented themselves in that field. Brother Bame feels that there is a field for and also an urgent need of the Brethren plea in that city. A number of very excellent people were lined up with the Brethren cause during this campaign and the prospect seems to be bright.

We were somewhat surprised, recently to learn that the students of Vassar College, a college for girls, had requested the college authorities to furnish them with a regular place in which to smoke and that of the three hundred girls who indulged in smoking, more than a half did so with the approval of their parents. It would seem that there is some truth in the assertion that the young people of today are about what their parents make of them, and that instead of criticizing the young people so unmercifully, it would be more just and possibly more effective to center the attack upon the worldly, indulging and godless parents.

Prof. J. Raymond Schutz, pastor of our church at North Manchester, Indiana, is engaged in a week of meetings at the Ashland, Ohio, church, and daily speaks at the college chapel service in the morning and at the evangelistic services of the church in the evening. He is also being used by numerous other organizations while in the city. His sermons are intensely interesting and practical, growing out of his wide experience and observation, and they are attracting large audiences. Dr. Bame, pastor of the church, will continue the series of meetings after this week and close on Easter Sunday.

Dr. Bauman supplies the copy for the Mission page this week, and deals with the opportunities and the challenge of South America as a mission field. Last week the page was devoted to the interests of our African work, and copy provided by Brother Percy Yett. It seems to us that the Brethren church has been fortunate, perhaps we should say, divinely guided, and greatly blessed in the selection of their foreign mission fields and in the prosecution of their work thus far. We doubt if any church can present a better record of work accomplished in so short a time. If any part of the Lord's work under our control commands our respect and confidence, this does and should. Our workers have been consecrated and efficient for their fields, and the fields have been well selected and strategic. Our people ought to be ready and willing to continue their support, and we believe they are, in a measure that will not only enable our Foreign Board to adequately care for the work now planned but to enlarge their plans and to extend the work more rapidly.

Dean J. Allen Miller calls attention to the fact that he has the names of a number of young men looking for a pastorate and shall be glad to get in touch with any church needing a pastor. And in the very same column two other ministers are asking for a pastorate, Brethren W. H. Miller and Charles C. Haun, both experienced men in the pastorate. Brother Haun was secretary of the General Conference Executive Committee two years ago. He dropped out of the pastorate to do further school work and is now ready to get into the service again. Surely with these men, and still others, asking for an opportunity, no church ought to be without a pastor. This leads us to remark that the time has come when, in our denomination, the men prepared for service are challenging the churches as much or more than the churches are challenging the men. The time is coming when the dominant question will be, Where can we find churches for our pastors, rather than where can we find pastors for our churches. This is essentially a challenge to the laity to make it possible for every small church and struggling group to have a preacher. How shall they preach except they be sent. The laity must share the sacrifice necessary. We have no right to talk about the opportunities and sacrifices that challenge the young men preparing for the ministry unless we are willing to enter into these opportunities and sacrifices with them, by putting our money and our prayers at their service. This may be a little different from what you are used to hearing, or from what you are used to thinking with regard to the problems connected with our denominational expansion, but before you cast the suggestion aside, it is hoped that you will think it through.

GENERAL ARTICLES

The Holy Spirit and Missions

By M. A. Witter, D.D., Member Foreign Board

When the Lord Jesus Christ commissioned his church to carry the blessed Gospel to the uttermost part of the earth, he made it clear that that work could not be done by human strength and human wisdom and human nature. The disciples were commanded to tarry in Jerusalem till they be endued with power from on high. And they were told that they would receive power after that the Holy Spirit had come upon them. This work requires "wisdom from on high," and can be accomplished only by those who have been made "partakers of the divine nature," and in "demonstration of the Spirit and of power." If it is attempted without this filling of the Spirit souls will not be saved, God will not be honored by the attempt, the missionary will be no real help to his fellow-workers and he will find himself in the most joyless, and most irksome task imaginable, entirely incapable of coping with the entrenched forces of Satan in mission lands. On the other hand the Spirit-filled missionary finds joy unspeakable and full of glory in the midst of privations and hardships when he sees those sacrifices bearing fruit in the transformation of the lives of those who hear and believe the Gospel message.

The Holy Spirit selects those who are to go as missionaries and sends them forth. As the church at Antioch fasted and prayed it was the Holy Spirit that said, "Separate me Barnabas and Saul for the work whereunto I have called them." If mission boards are to avoid costly and heart-breaking mistakes they must prayerfully seek the mind of the Spirit in approving candidates for mission fields. And those who go to this great work should be sure that this is the work to which the Spirit is calling them. Well may we pause here and try the spirits, making sure that it is the Spirit that glorifies Christ alone, that seeks his glory in the salvation of souls, that is leading to this great work.

Moreover the Holy Spirit imparts to each one who he has chosen that special gift that equips for the express duties to which that one is called. "Now there are diversities of gifts but the same Spirit." And that same Spirit will always bring forth the fruit of the Spirit in the life filled by him. It may be in preaching, it may be in teaching, it may be in translating the Scriptures, or it may be in any other task necessary to the mission work but in it all there will be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control."

The Holy Spirit selects the fields in which the missionaries are to work. Sometimes the Spirit forbids a missionary to go to a certain field as he forbade Paul to go to Asia at one time. Sometimes the Spirit closes doors, sometimes by special appeals he calls to the field to which he would have his missionary go. (Acts 16:10). The field in which to work must not be left to mere personal preference but to the guidance of the Holy Spirit.

He opens the hearts of people in mission lands to hear the Gospel and to believe and be saved. It was because the Lord by the Holy Spirit opened the heart of Lydia that she believed and became the first European convert under St. Paul's preaching. So in all soul-saving work whether in the homeland or in the foreign field every new birth must be the work of the Holy Spirit. It is by the Holy Spirit that souls are born again if they are saved at all.

The Holy Spirit fills the lives of the converts of mission lands, equipping them for leadership in the great task of evangelization, just as truly as he fills and equips the missionaries. It was to the elders of a mission-land church that Paul gave the exhortation, "Take heed unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood." It is not the divine plan for the native churches to be forever dependent upon missionaries for spiritual leadership, but as they became instructed in the Word they will be led by the Spirit to take their place with all other Christians in the work of evangelizing the world.

The Holy Spirit moves all whose lives are controlled by him to give God all the glory for all of the good that is accomplished. "He that glorieth, let him glory in the Lord." Here was the secret of the wonderful fruits of the ministry of St. Paul. He took no glory for himself. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," was Paul's cry and it is still the earnest cry of every Spirit-filled servant of our Lord Jesus Christ. When we seek glory for ourselves we make it impossible for the Holy Spirit to accomplish his purpose through us.

It is the Holy Spirit that keeps the missionaries in a spirit of unity in their work and gives to them victory in their own spiritual battles. Sometimes we hear expressions which reveal a belief on the part of some that missionaries who so love the Lord and who have such a passion for the saving of souls that they are willing to go with the Gospel message, sacrificing all the comforts of Christian civilization

"The Love of Christ Constraineth Us"

2 Cor. 5:14

HOW MUCH

THE night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

"One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

"Foot-sore, heart-weary, they faint
Upon their way,
Mute in their sorrow, while
We kneel and pray.

"Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

—R. Wright Hay.

"Lift up your eyes and look on the fields, for they are white already to harvest." John 4:35.

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore the Lord of the harvest that he will send forth laborers into his harvest." Matthew 9:37, 38.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul doth not he know it? And shall not he render to every man according to his works?" Prov. 24:11, 12.

—that such consecrated souls must be above the temptations that assail the rest of us, and that of course there could be no lack of harmony among them. Now nobody knows so well as the missionaries themselves that they are the objects of most terrific assaults by Satan. And nowhere do these assaults become so alarming as in the midst of the vile surroundings of heathenism. But in spite of these attacks, by the power of the Holy Spirit these faithful missionaries are enabled to "keep the unity of the Spirit in the bond of peace." And though assailed beyond the power of human flesh to endure they find that they can do all things through Christ who strengtheneth them.

And when persecutions arise and sufferings unusual must be borne by the missionaries it is the Holy Spirit that fills their hearts with joy unspeakable and full of glory in spite of their cruel persecutors. It was when Paul and Barnabas were driven out of Antioch that they were filled with joy and the Holy Spirit. The persecutions of our missionaries have not caused them to grow cold in the work but every missionary on furlough eagerly looks forward to the

time of return to the beloved task of making Christ known to those who had been their persecutors.

The Holy Spirit moves the hearts of Christians everywhere to give to missions and to pray for the missionaries and their work. It was the Spirit inspired gift of the Philippian church that won from St. Paul the commendation declaring that gift to be an odour of sweet smell, a sacrifice acceptable, well pleasing to God. Wherever there are Spirit-filled Christians there are always gifts in substantial measure for the great work of missions. And no one in whom the Holy Spirit has control can fail to pray earnestly, in the Spirit, that the missionaries may have every need supplied and that utterance may be given them that they may open their mouths boldly to make known the mystery of the Gospel. As we approach the Easter season when foreign missions are especially remembered may every one of us that knows the Lord join in the prayer that the Holy Spirit may have complete and undisputed sway in every phase of the mission work.

Kittanning, Pennsylvania.

Necessities and Comforts on the Field

By E. L. Kilhefner, Member Foreign Board

Winning the unevangelized world for Christ is a business, the King's business, it is true, nevertheless it is a real business and calls for as careful business methods to assure its greatest success as any business that is purely worldly requires.

As no modern business man or manufacturer pretends to make a great success of foreign missionary work unless out-of-date equipment or methods, neither should we expect to make a great success of foreign missionary work unless we use up-to-date equipment and methods.

Our success in our chosen field in Africa is greatly hindered because we are not supplying our missionaries on the field with the equipment they so greatly need to provide them with the comforts and necessities that are so essential to their welfare.

We who have remained in the homeland where all the comforts of modern civilization are at our command should be willing at least to help provide some of these comforts to our "substitutes" on the field.

The working people of America daily enjoy comforts and luxuries that the kings of olden days could not secure. We would mention a few of these things which are not comforts alone, but are also necessities, if our missionaries are to reap the greater harvests from their labors and their great sacrifices.

To help our people to a better understanding of these needs, and, if possible to secure a more liberal support of

the work we wish to call attention to a few of the most practical needs.

One of the unpleasant features of our work in Africa is the necessary use of oil lamps, with oil at a high price and more or less difficult to obtain, while we are assured there is plenty of water power in that district to generate all the electric power needed for the work, if only our missionaries could be supplied with the necessary equipment.

Machinery is also needed to manufacture brick and tile for building purposes to replace wooden buildings that are altogether too soon eaten up by hungry ants. And to conserve the health of our workers they should be equipped to manufacture tile roofing to replace the thatched or canvas roofing that is now so generally used.

Furthermore, to care for the health of our workers now on the field and to bring medical and surgical help to the natives, a hospital with all necessary equipment should be provided. And again we can say that for the general health of our workers, as well as for their comforts, a method should be supplied them to produce more fruits and vegetables for their daily use. This could be done in a large measure by supplying them with agricultural implements suitable to their needs or requirements to secure the best results from the cultivation of African soil.

Just a plain recital of these few, but urgent needs should inspire our people to make our coming offering for foreign missionary support the most generous one ever made by the Brethren church.

Ashland, Ohio.

The Layman's Privilege

By U. J. Shively, Member Foreign Board

As we approach the glad Easter season our attention naturally turns toward foreign missions. We can't help but think of the millions without Christ. They have never heard of the Savior. Never heard of his because Christians have been so slow, thoughtless and careless.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "Believeth on him," yes that is it, believeth on him. "How shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Just now the Layman's part is . . . **except they be sent.** Very, very few missionaries have enough of this world's goods that they can finance themselves for a period of years in a foreign field. If they could, how many blessings we

who are at home would miss. What if there would be no need of our money, and we would not or could not go ourselves, how could we carry out the Master's last words: "Go ye into all the world." Indeed it would be a sad and sorrowful day if the privilege of paying our tithes and bringing our gifts should be denied us.

But thanks be to him, since all cannot go and carry the good news to the millions who have never heard, we do have the great opportunity of helping to send workers. There is no investment which gives us more joy nor brings greater rewards than using our money for Christ and the church.

The following recently appeared in THE ANGELUS: Roger Babson the statistician, enumerates the purchasing power of a dollar in this unique way:

One dollar spent for a lunch, lasts five hours.

One dollar spent for a necktie, lasts five weeks.

One dollar spent for a cap, lasts five months.

One dollar spent for an automobile, lasts five years.

One dollar spent for a waterpower or railroad grade lasts five generations.

One dollar spent in the services of God, lasts for eternity.

Banking interest rates vary from 3 per cent to 5 per cent.

Mortgages on land from 6 per cent to 12 per cent.

Investments in public utilities from 7 per cent to 9 per cent.

Money investments in the kingdom of God range all the way from 1000 per cent to a 1,000,000 per cent compounded daily.

It is an investment in character."

How many love the Master enough to wish they had more than one life to give to him? If we could would we give him three, four, five? But we have only one life, yet that one may be divided into many and if we so will it the sun will never set on the influence of our lives. Our tithes and gifts will help send preachers, teachers, industrial work-

ers, doctors, nurses, young men and young women to Africa, South America, China, India, to the isles of the sea and they will be our representatives there. When we make investments which yield 10 per cent or 15 per cent we think we are doing well, but what of 100 per cent or 1000 percent and more?

We may serve God in our place in the homeland, if that is where he wants us and we may serve him through the missionaries by using the money he has given us, for their support.

And after all what we possess is not ours, it has been loaned us by God. When we go home we will leave it all behind, indeed we will have no need of it in heaven.

Let us rejoice for the special opportunity of bringing our children and our money to him to be used in sending the good tidings to those who have never heard.

Will your dollars last for hours or for eternity?

Will your investments yield 3 per cent or 1000 per cent or 1,000,000 per cent?

Choose ye this day, but remember, "How shall they preach **except they be sent?** Will you do any sending?"

Nappanee, Indiana.

"Behold My Hands"

By Emily Beatrice Gnagey

St. John's narrative of our Lord's appearance to the doubting apostle has an almost exotic significance, like a footnote to the main narrative, the record of unforgetting fidelity. Thomas, the unbelieving, must see the sacrificial hands of Christ. And eight days after his convincing appearance to the other disciples the Lord comes again to reveal the reality of the Resurrection to one who asserted he would not believe unless he touched the wounds Thomas asked for tangible evidence. Our Lord bade him behold, and he knelt in the adoration of faith.

The nail-pierced hands of Jesus overcame the faithlessness of St. Thomas. He knew, as did the other disciples, the mandatory hands of Christ. He had felt the beatitude of their benediction. He had seen the compassionate hands of Christ in healing, the light-bestowing hands that touched blind eyes, the miraculous hands that multiplied the loaves and fishes. He was familiar with the calloused hands that toiled in Nazareth, the austere hands that cleansed the temple, the yearning hands that stretched in solicitude over Jerusalem, and that rested in blessing upon little children. He knew the omnipotent hands to which wealth yielded up its captives. But when the Christ, with the compelling hands of sacramental attraction, first appeared Thomas was not there, and he missed the proof of the atoning hands—and doubted.

For faith comes not by philanthropy, or teaching, or consolation, nor yet by the dazzling spectacle of the miraculous. And so it was that the effulgent wounds of Calvary satisfied the faithlessness that demanded more than a sign. Doubt, ever craving a concrete conviction, dissolves in the

unseen Presence of the sacramental Christ. Corollary to faith is worship, called by Bishop Westcott "the external evidence of faith." The certitude of the nail prints requires it, for these are the hands of Incarnate God, and worship alone is meet homage to the Lord of lords, and finds its perfect expression in the reception of the broken Body and shed Blood. Absenting ourselves from the Christ, who comes in mortal vestrue, we fail of the pinnacle of adoration reached by the supernatural, the ascent that is made on the knees: "My Lord and my God!"

The Christ with the scars of the Cross appeared through shut doors. The scarred hands had opened the gate of death, and henceforth no door should exclude the Risen Lord. He enters today through the shut doors of prejudice and unbelief; and in the whiteness of the Host and the glow of the Wine stretches forth the pierced hands that intercede for us of low and lost estate, the wounded hands that the believing behold without seeing. And the isolated beatitude is justified: "Blessed are they that have not seen, and yet have believed."

"Behold my hands": the Redeemer's hands that write our names indelibly in the Lamb's book of life, the hands of the Good Shepherd that lead unerringly, the hands of the Vindicator wielding the sword that conquers death, the hands of One alive for evermore proffering the Bread of Angels, the Savior's hands whose wounds forgive our sins.

"Behold my hands." The Lord enters though, the doors are shut. Alas, like Thomas, many are not there when Jesus comes and they miss the blessing of the nail-pierced hands. "Peace be unto you."

Fanny Crosby

By Mrs. D. C. White

(A Paper Read before the Berlin, Pennsylvania Sunday School)

Frances Jane Crosby was born at South East, New York, March 24, 1820, and lost her sight when six weeks old through the ignorant application of a warm poultice to her eyes.

Twelve years of her life were spent in the New York Institute for the blind, where she became a teacher. In 1868 she was happily married to a fellow inmate, Mr. Alexander Van Alstyne, a musician.

To most people blindness is regarded as a sad affliction

and a serious handicap in the struggle for success, but Fanny Crosby never allowed herself to be cast down by her misfortune. At eight years of age she wrote:

"O what a happy soul am I!

Although I cannot see.

I am resolved that in this world

Contented I will be;

How many blessings I enjoy

That other people don't.
To weep and sigh because I'm blind,
I cannot and I won't."

This was the spirit which she maintained all through her long life. Doubtless she would have been a poet no matter what her lot had been, but in all probability her blindness changed the entire character of her work and made her a singer of songs of consolation and hope which have touched many hearts.

George F. Root was for a time musical instructor at the institution and Miss Crosby began early to write words to his attractive tunes. Her earliest Sunday school piece was, "A Home Beyond the Tide," written February 5, 1864, for W. B. Bradbury. Her poems were published in 1844 and 1849 with another volume in 1858.

She has written about 8,000 beautiful hymns and songs, some of them very widely known. "Rescue the Perishing" is a song which has stimulated many Christian workers to greater zeal in evangelistic work. Other popular hymns are, "Savior More Than Life to Me," "Tis the Blessed Hour of Prayer," "I Am Thine O Lord," "All the Way My Saviour Leads Me," "Pass Me Not Oh Gentle Savior," "Safe in the Arms of Jesus," was composed off hand in twenty minutes for G. W. Doan, the musician, who gave her the theme. It has been very popular and at the funeral of General U. S. Grant, August 7, 1885, its melody was a favorite with the bands.

Miss Crosby was accustomed to compose very rapidly, and some of her most famous hymns were dictated almost as fast as the words could be taken down. Her retentive memory enabled her, at times, to keep in mind as many as forty hymns before she found opportunity for dictation. It is said that when she was a child she committed to memory the four Gospels.

Before the infirmities of extreme age came upon her, she used to travel a good deal and frequently appeared at conventions and other church gatherings. Upon these occasions she joined in the singing heartily, and spoke with fluency and impressiveness. In her addresses she loved most to dwell upon the Bible which had been her place through so many years of darkness. As her personal testimony she

declared, "But for the Bible, the harp which was given to me at birth would never have been tuned so melodiously." She entered into her eternal rest February 12, 1915,

Many prominent people have counted Fanny Crosby a dear personal friend. When she was preceptress in the New York Institution for the Blind, William Cleveland, brother of Grover Cleveland who later became president of the United States, was the principal teacher. At that time a friendship was formed between the blind author and Grover Cleveland that endured until the end of his life. A beautiful letter from President Cleveland, on her 85th birthday anniversary, closes with these words: "As one proud to call you an old friend, I desire to be early in congratulating you on your long life of usefulness, and wishing you, in the years yet to be added to you, the peace and comfort born of the love of God. Yours very sincerely, Grover Cleveland.

Now since Fanny Crosby has joined the choir invisible, these words of her friend, President Cleveland, can be quoted as describing her splendid life, for she ever dwelt upon this earth as one who knew the peace and comfort born of the love of God and having this treasure in her heart, found deepest joy in sharing it with the world through the beautiful medium of song.

Berlin, Pennsylvania.

Jesus spoke the truth. The truly spiritual mind will drink his truth as the thirsty plants drink the pearls of dew that cluster on them.

Had Jesus merely spoken the truth, it would be of immeasurable consequence to all lovers of truth. But he says, "I am the Truth." In the person of Christ we have the sum of truth—a tremendous personality, a commanding Presence in which all the beams of truth are focused. In the words of Carlyle, "Go on unflinchingly, not resting till your Doubting Castle prison is burst asunder; love the Truth, and the Truth will make you free."—Rev. Alfred J. Reynolds.

"Jesus paid it all, all to him I owe,
Sin had left a crimson stain; He washed it
white as snow."

THE BRETHREN PULPIT

The Resurrection and the Life

By Rev. John Henry Jowett, D.D., London, England

TEXT: "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live." John 11:25.

About two months before the war broke out I was at Grindelwald, a little hamlet four thousand feet up amongst the Alps in Switzerland. I lifted my eyes from the paper on which I had written these words, and I gazed upon the Eiger, with its mantle of freshly fallen snow glistening brilliantly in the morning light. I heard the roar of falling waters, much louder after yesterday's rain. The birds were singing blithely. The scents were rising from the meadows like incense from some great altar. Then I turned my eyes away from the mountain and looked at a house a little way up the road, and I saw that all the blinds were drawn; death had paid a visit in the night. Up against the house was a field of newly cut grass, with all its bonny wild flowers withering away. And I recalled the word of the psalmist: "As a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more." Then I looked at my notebook, and there the words were written: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Death among the Alps seemed cruel irony. It was the

entry of a presence that was appallingly intrusive. Everything in my surroundings was so virginally pure, so lovely, so fragrant, that death appeared utterly out of place, a horrible discord in the gracious harmony. Death and sorrow in those fair, upland scenes of sheltered seclusion and simplicity. And death and sorrow in Bethany, too, among that little handful of quiet houses just over the brow of Olivet and in the home where Mary and Martha dwelt: "Now Jesus loved Mary, and Martha and Lazarus," yet the great commonplace of death lifted the latch of their home and walked in and exercised his dark dominion. We cannot get away from the fact of death.

I. If Jesus had become reincarnated in Grindelwald on that sunny morning in June, what would he have said in that darkened home where the wild flowers were withering about the door? What did he say to his friends in Bethany? Perhaps it might be well, before we ask what he said to inquire what he did. "When Jesus, therefore, saw her weeping, he groaned in the spirit and was troubled and said:

'Where have ye laid him?' They say unto him: 'Lord, come and see.' Jesus wept." Why did Jesus weep? Why was he troubled? He was troubled because he is love, and love is the most sensitive thing in the world, and love always grieves when it comes in contact with grief.

II. But this statement does not account for all Jesus' sorrow. His love touched the grief of others, his holiness touched their sin. As the degree of our love determines the fineness of our communion with other people's sorrows, so the degree of our holiness will determine the degree in which we are sensitive to human sin. If our holiness is only an elementary grade, we shall have only an elementary perception of sin, and with only an elementary grief we dimly discern its presence. As our holiness becomes rarer and more pure, our sense of sin grows more acute, and we are grievously hurt by the scenes of its ravage and desolation. A man's holiness is just his sense and love of the divine order. And his love and sense of the divine order will determine his perception of the moral disorder which prevails in the world. When superlative holiness—holiness far more pure than snow that has never caught a grain of vagrant dust—when superlative, sinless holiness stands in a graveyard with death itself as the supreme token of the disorder and the ruin effected by sin, is it any wonder that its spiritual sensitiveness trembles in trouble and grief? "By one man sin entered into the world and death by sin; and so death passed upon all men, for all have sinned." When Jesus stood in the graveyard he saw the presence of death, and he saw the sin through which death had come among the children of men, and standing there in the moral disorder he wept. Now we are face to face with our problem. In that graveyard we meet the dread trinity of sin, sorrow and death. That little plot in Bethany typifies the clamant needs of the world. What will you do with sin, sorrow and death? I, for one, will always test anti-Christ, and all advertised ministries of anti-Christ, by the world's sternest realities. I will challenge them to produce their remedies and their healing specifics in the presence of sin, sorrow and death. They must not treat life as merely a jolly parade ground, with no powder about and no deadly missiles hurtling through the air. I will have no conference with any philosopher who brushes the Christ to one side, then offering us his frivolous wares, as though life were only a sweet lyric a lively idyll, a sunny summer morning when the birds are always singing and the shepherd's pipe is echoing among the quiet hills. No, that is neither your life nor mine. Come away to the plot at Bethany or to the realities of any lot where we find the aggressive presence of sin, sorrow and death. If human life were one long May day, a May-day religion would suffice, and Jesus Christ need never have come, nor need never have died. Let us face the realities; let us demand that any presuming philosopher who brings to us a new gospel, face the realities of life and deal with the tremendous and dominating presence of sin, sorrow and death.

III. "Jesus wept." Now, what did he say? "I am the Resurrection and the Life." His word is startling. There is about it a suggestion of adequacy and of all-sufficient resource. At any rate, the Lord Jesus Christ is not toying lightly with our needs. He stands in the presence of death, and he proclaims the great awaking word: "I am the resurrection." He stands in the presence of sin and sorrow, which make the heart faint and fail, and he proclaims the vitalizing word: "I am the life." But what does Jesus mean by the great words: "I am the resurrection and the life"? Let us turn to other things he said at this time, and let us lay hold of a word spoken a moment later by the Lord, for it may help to set our minds upon the road of true interpretation. Here then is the later word: "Whosoever believeth in me shall never die!" But surely, believers do die. I cast my eyes around my church, and in every part of it I can see gaps made by the passing of our fellow-members who certainly believed in the Lord Jesus Christ. I can recall one who had ecstatic faith in the Lord. Her faith was almost sight, and it kept her spirit in a sort of perpetual springtime, and rarely could you meet her without hearing

the songs of birds. But she passed away. Yet Jesus said: "Whosoever believeth in me shall never die." After all, then, did our believing friend die?

IV. What does Jesus mean by death? To him the real death is spiritual death, and spiritual death is the alienation of the soul from the life and blessedness of God. Jesus places little or no emphasis upon physical death, and he said very little about it because where there is no spiritual death physical death is only an incident. It is just a brief transition. Our Lord spoke of such physical death as only a sleep, a closing of the eyes on one scene and an opening of them upon another scene of indescribable brightness and glory. So that when Jesus speaks of death and dying he is speaking of something far more terrible, something of which physical death is only a very dim and imperfect symbol.

To the holy eyes of the Lord even some of us now are dead: "Thou hast a name to live," he very solemnly says, "and thou art dead." There are people who are only existing, they are out of correspondence with eternal life, and they have no more to do with God than the dead wood which forms the pulpit in which I speak has to do with the quickening energies of the spring. They are living in alienation from God, in absolute indifference to God, in flagrant hostility to the declared will and purpose of God; and it would be true and that nothing in their life would be vitally changed if it could now be authoritatively proclaimed that God is dead. That is the real death, the only thing worth while calling death. It is in relation to that death and to that death first of all that Christ is the resurrection and the life. He is the marvelous minister of a present resurrection, for he can raise dead souls to life again. Let us pause upon the tremendous words, let us ponder them, let us give them all the weight of their startling significance. A man may have been spiritually dead for years, he may have been as dead to the reality of God as an iron pillar which is sup-

Our Worship Program

MONDAY

HIS KINGSHIP ACKNOWLEDGED FOR A DAY—
Luke 19:29-40.

Pray that we may give Christ a kingly place in our lives not merely for a day or a season of religious fervor, but constantly, everywhere and always.

TUESDAY

REJECTED OF MEN—Luke 20:9-18.

Pray that rather than joining the long line of rejectors of Christ, we may give due recognition to his Lordship and claims to all that we are and have.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the "Devotional" for your private or family worship, and if you are unable to attend the church prayer meeting, invite friends to join you in a prayer service in your home. Pray for a greater appreciation of the significance of Easter and a desire to bear its message to others.

THURSDAY

WELCOMED BY FRIENDS—John 12:1-11.

Pray for a deeper appreciation of the presence of Jesus Christ in life and home and for reverent attention to all his wonderful truth.

FRIDAY

THE LAST SUPPER—Luke 22:7-23; John 13:1-17.

Pray that all the wonderful truth so beautifully set forth in the symbolism of this three-fold service may find expression in life.

SATURDAY

THE CRUCIFIXION—Luke 23:26-38.

Pray that the death of Christ may not have been in vain in your case, and that you may be a faithful witness of his grace and lead others to appropriate it.

SUNDAY

WORSHIP THE LORD ON HIS DAY—Use the sermon text as the basis of your devotional thought. If isolated or otherwise situated so as to be unable to attend church worship, plan a program of worship for your own home and invite friends to share it with you. Have a good reader read the sermon and urge the young people to supply the music.—G. S. B.

porting a gallery is dead to the call of the spring, the song of the birds and the fragrance of flowers. But now hear the gospel: Through Jesus Christ he can have life and spiritual sensitiveness and lofty consciousness, and far-reaching heavenly correspondence, because his soul can rejoice in the communion of the Holy Ghost. That is the primary resurrection which is to be found in Christ Jesus. The soul has emerged from the foulest of all tombs and is now living in the light of eternal hope. The soul has entered upon the boundless inheritance of redeeming grace. In the words of the Savior himself: "He that believeth on me hath everlasting life." "This is the bread which cometh down from heaven that a man may eat thereof and not die." "If any man eat this bread he shall live forever." "I am the resurrection and the life." "He that believeth in me, though he were dead, yet shall he live."

How then is it when these mortal bodies begin to grow weary and to fail and to struggle in the long way? How is it when at last they fall? What has happened when one business man turns to another and says, in the briefest interlude of trade: "Sad news about So-and-so," meaning that some friend has dropped out of the ranks and has been laid to rest by the way? Why, to a believer in Christ Jesus, to a man to whom Jesus is the resurrection and the life, death is only the transition of a brief sleep, and he awakes in the unveiled presence of the Lord and in worlds of "large intelligences fair," where faith ripens into knowledge and where hope changes into sight and where the spirits of just men made perfect move in royal fellowship with unembarrassed powers of understanding and service. If now is the believer's resurrection, what can his so-called death be but the believer's ascension?

OUR DEVOTIONAL

Assuring Thoughts on Easter Morn

By George S. Baer

OUR SCRIPTURE

Now late on the Sabbath day as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. And his appearance was as lightning and his raiment white as snow; and for fear of him the watchers did quake and become as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which hath been crucified. He is not here; for he has risen, even as he said. Come, see the place where the Lord lay (Matt. 28:1-6). Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone rolled away from the tomb (John 20:1). But now hath Christ been raised from the dead and become the firstfruits of them that slept. . . . For the corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O death where is thy victory? The sting of death is sin and the power of sin is the law (1 Cor. 15:20, 53-56).

OUR MEDITATION

Easter morn is full of assurance and the thoughts that come to our hearts to dispel the gloom and buoy us up are legion. How blessed to meditate upon all the wonderful meaning of this great day, and to experience the satisfying hope and the calming consolation as the darkness of the Jewish Sabbath gives way to the glorious brightness of the Easter morn!

When Mary Magdalene and the other Mary came to the tomb on Easter morn, "it was yet dark." There is significance in the statement that "it was yet dark" beyond the very obvious reference to natural darkness. For more than the shadows of night hung over that scene, and the lingering gloom still bears down upon us. It was "yet dark;" how heavy was that darkness and how reluctant it was to recede! So those dreadful hours of disappointment and sorrow seemed to "resist the approach of the day whose coming was to include the infinite and eternal triumph of life over death, righteousness over sin, Christ over Satan, heaven over hell." "It was yet dark" in the sense that these women and the immediate disciples and the many others who had received healing and even life at his hands were in a state of terrible personal bereavement.

When those whom we love depart this life our hearts are torn and we are filled with distress, and we sometimes give way to a paralyzing grief, in spite of the hope of a blessed immortality, which these sorrowing souls did not apprehend. It is no wonder that the death of Jesus lay like a pall over those who had followed him and expected that it was he should have redeemed Israel. The hearts of them all were sorely wounded; "it was yet dark," even to the point of despair. And in a spiritual sense it was darker still. Where was there hope for sinful, suffering mankind, with the Savior dead and in the tomb? Where was the promise of redemption with the Redeemer slain? Where were their expectation of the coming Kingdom with the King rejected and crucified? Even to the very close of that Easter day heavy gloom still enshrouded the minds of some of his disciples, for Cleopas gave expression to the despairing sentiment, "We had hoped that it was he."

But the darkness that hung over the earth was soon to be scattered, for it was Easter morning. He who had been slain and sealed in a tomb, had burst the bands of death and came forth alive with a glory that dispelled the gloom of the grave. He whose life had seemed to end in ignominy and defeat, was now risen in victory and power. He who had tasted death for us all had redeemed his promise, and to this day his voice echoes from highest heaven, "I am he that liveth and was dead, and behold I am alive for evermore." Death was conquered.

A missionary relates how a famous Bedouin sheik visited Beyrout and asked permission to see the American printing press. He was shown the different parts of the building—the different processes of type casting, setting and electrotyping. He stood amazed and exclaimed "You have conquered everything but death." In that respect alone we all of us stand on a level, and death conquers all. "True," replied the missionary, "death does conquer us, but there is One who conquered death for you and me," and he told the wondering chief of the glory of the Christian resurrection. Thank God for that fact and for him who is the resurrection and the life.

May the meaning of Easter grow upon us as we contemplate the awful darkness that preceded the dawn and the glorious brightness of the day that followed and may our hearts be moved with a deeper appreciation of the blessed assurance of eternal life as we turn to the celebration of this resurrection victory. With the record of the transformation of the defeat and gloom of Calvary into the glorious triumph of Easter fresh in our minds, may it grip our hearts and cause us to rise out of our pessimism and doubts into confidence and power, and then send us forth with courage and sacrifice to bear this "deathless message" to all the world.

OUR PRAYER

Holy Father, we thank thee that thou didst send thy Son Jesus to be the Savior of the world; that on the cross he sealed our pardon and from the tomb he came forth bearing the assurance of life and immortality. We thank thee that death has lost its sting and the grave its victory. Thanks be unto God who hath given us the victory through our Lord and Savior, Jesus Christ. Amen.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for April 12)

Lesson Title: The Cripple at the Beautiful Gate.

Lesson Text: Acts 3rd. Chapter.

Golden Text: "I am Jehovah that healeth thee. Exodus 15:26.

Devotional Reading: Isa. 53:3-10.

The Lesson

"Faith is the victory" might aptly be the motto of all life. From the earliest times the profoundest lesson that men the world over have had to learn is the compelling, impelling power of great faith. Doubt has never left the world anything but ruins. It is faith that has built noble souls and left the world blest by tremendous strides toward the "Light." The cave man tracing his crude pictures on the walls of his cave lived in the early twilight of this transcendent power, but there is a clear linking of the golden chain of faith from those early times up to the present when we experience the fruits of the faith of the ages. A mighty fine illustration of the power of a great faith is portrayed to us in the lesson of the hour.

A man born lame was laid daily at the gate of the Temple to ask for alms. Here is a striking statement and one worthy of thought. Consider some of the salient facts: (1- Lame from birth; (2) Sitting at the Beautiful Gate, begging. This man was one who never had a chance to live up to his highest possibility in life. A crippled man is handicapped. This is a very solemn fact as we face it. While in this world we have only one life to live. We never can go back and pick up the line again. Death seals our adventures in this world and if we have not been able to live up to our highest while we are here, then this life experience for us has been spoiled. This man was ushered into life a cripple. Somebody had done him a life-time hurt for it took daily toll from him to pay for the injury done. Whether the man was a cripple because someone had sinned or not we do not know but the fact is very plain to us that all too many children are started in life cursed by the deeds of their parents before them. Sin has to be paid for and all too often the curse is visited on the unoffending head of a little child who had no say as to who its parents should be or how it was to be ushered into life. Such a thought should give every sower of "wild oats" real pause for with this fact staring him in the face such a one dare not voice that much maligned cry—Liberty! Liberty! We will only be free from the curse of sin and keep our offspring free as we live our lives under the just laws that govern God's external and internal universe.

The crippled man was sitting at the "Beautiful Gate" of the Temple begging. This "Beautiful Gate" is supposed to have been the east gate of the wall that led to the temple enclosure proper, and was called "the gate of Nicanor." It was made of shining

Corinthian brass with gold and silver adorning plates much heavier than those on the other gates, and it was 60 feet wide by 75 feet high. As the sun rose each morning this gate caught the rays and reflected them like a gigantic mirror giving the worshippers a symbolic idea of the glory and radiance of the Eternal God whom they worshipped after they had passed through the gate. It was at this beautiful portal that the lame man found his station daily. He was sitting on the threshold of a great experience but he could never cross the portal and find the joy of his soul in the worship of the Temple for such a thing was forbidden him under the old Law. He could see the worshippers enter; could note the clouds of incense rise; could hear the chants of the Temple choirs, but the personal experience of all these things was denied him.

Is not this a very apt picture of all too many lives this Eastertide? The number of modern people who are sitting on the threshold of a great experience is legion. Personal religion is not one of their possessions. They can live in the reflected glory of the light coming from the lives of others but they never cross the threshold for themselves simply because they are spiritual cripples who go no further than outside the "Beautiful Gate." This crippled attitude is most often by choice and thus they are in a different case than the lame man of our lesson. The very world order in which we live is in a crippled condition for the men of this world are seeking a way out of the tangle of present political and social life by some other method than by crossing the threshold into the presence of God by faith.

Begging for a living may be a right enough way for the physical cripple to use to make his way in the world and keep soul and body together, but the loving heart of the Eternal Father does not intend that any of his little ones should go through life that way. He who cares for the sparrows has a correspondingly greater care for the "crown of his creation." No one of us need live in the constant fear of mere existence when once we realize that our Father "has bread enough and to spare." He is the One who possesses the gold and silver and the cattle on a thousand hills, and he can sing with grateful hearts:

"My Father is rich in houses and lands,
He holds the wealth of the world in his hands.
Of rubies and diamonds; of silver and gold;
His coffers are full, He has riches untold."

Into the daily round of the beggar's drawled life, there came a great experience. Two men, without silver or gold, put a great truth, attached to a greater Name, into action and the man in the low place touched Divine greatness. Peter and John were on the way to prayer when they had opportunity to test the efficacy of that Great Name. Prayer ever opens opportunity to test the

efficacy of Divine promise. Prayer is not words. Prayer is faith seeking new power for new labor—or it should be. We are too slow to apprehend this all too often, and hence we act as if we would not be heard for our much speaking, or oftentimes excess of shouting. Heaven is not to be stormed, it is to be entered by the key of faith put into use at the keyhole of prayer and then not only the "Beautiful Gate" will open for us but a beautiful joy will be ours. The beggar had a right to expect something from men who were going to prayer—and it cannot be emphasized too strongly that the world at large has a right to expect much larger things from people of prayer than it has been wont to receive.

Peter did three things in the beggar's life: First, he inspired him to concentrated attention; Second, he made use of the "Name which is above every name." Third, he gave the man a helping hand. The man was to receive no mere bit of money which could be accepted in the habitual beggar manner, hence it was necessary for him to be very careful about the reception of the gift. Perhaps right here is where all too many of us fail today. We make use of the "Wonderful Name" as if it were a "Grimm's Fairy Tale" and we permit the world around us to receive it in that very nonchalant manner that really puts the Christ to an "open shame." If the Name means more to Christians perhaps it would mean tremendously more to the world today. "Look on us!" is confession and testimony in itself. What do men see in us?

"Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." What a gift! Gold and silver could not have bought the man sound limbs, but the Name could work the miracle—and faith in that Name. Money is the cheapest thing we can give. But when we've given "such as we have" then the Almighty can reach down and bless our all wonderfully. That name hasn't lost its power either for today devout men and women in all parts of the world are doing some of "the greater things", that Jesus prophesied about, (John 14:12) with his very Name and in it.

Peter's hand supplied any deficiency there might have been in the man's faith and as a result the man leaped and walked. Hands are beautiful instruments when turned to the Master's use. Our lives would be sweeter if our hands were employed in his service more frequently.

Think of the faith here. This man had never walked. The baby has to crawl, then toddle, and finally approach perfection in the use of its lower limbs. The fever stricken patient, leaving his bed after weeks of wasting illness must needs learn to walk all over again. But here was a man who had never placed a foot on the ground, to permit it to bear his weight, who in the full flush of a great faith leaps and walks. Crippled, he might have doubted the efficacy of the Name

(Continued on page 15)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

From Zero to One Hundred and Fifty

A church of another denomination in a large southern city, was without a Young People's Society, and had been for some years. Several attempts to organize and maintain a society had failed.

One day in March, 1922, a little group of six young people got together and pledged themselves, through the help of the Master, to see that a society was organized and really carried through successfully. Through a deep faith in the cause and in a spirit of consecration to the Master, they determined to meet and go grimly through whatever difficulties might come.

A meeting was called for effecting an organization. A slogan was adopted, setting forth the enthusiastic spirit of the organization: "A Live Bunch of Young People—Doing a Big Job." This was the rallying cry and watchword. A goal of one hundred members by the first Sunday in September was set, and work was begun towards the attaining of this goal.

After many difficulties by July 1 they had built their membership and attendance up to forty. Just at this time the most discouraging thing of all happened. The meetings are held at 6:30 Sunday evenings. The church board announced that the evening church service would be discontinued for the months of July and August. It looked blue for the campaign for one hundred members by September 1.

But the Endeavorers challenged the entire church to back them up and see the task through to victory. Weather hot—no evening services—almost everything against success—but every member went at the job, and for two hard months battled away, making steady gains in numbers. They proved that church services could be conducted right through the summer, and by the first of September they had eighty-six members enrolled and taking an enthusiastic part in the work.

The goal of one hundred members was reached soon after.

After the annual election the new officers,

YOU HELD IT TIGHT

By Mrs. Alla M. Foster

You nursed the hurt and held the wrong

Until the sky was gray,

They grew to most stupendous size,

And sapped your strength away.

And all the time the view unchanged

Brought bitterness and woe,

No peace could come, but only grief,

No solace could you know.

Send out the rays of hope and joy!

'Twill prove a boon to thee,

Forget the wrong and breathe out love,

And peace there soon will be.

with the executive committee, launched a campaign for still further conquest, with the result that the society was built to a membership of 156 members with an average attendance of over one hundred.

Closely following the campaign for new members they directed their efforts to the Efficiency Campaign, and are now almost ready to attach the silver star on the United Society's Efficiency chart.

Everything the society undertakes is backed up by almost one hundred per cent of the members—in the spirit of helping to bring the world closer to Christ and to make him a living factor in the lives of all the members.

C. E. Pledges for Kentucky Work

The following C. E. pledges have been received since the last report:

Pledge No.

| | |
|--------------------------------|----------|
| 25, Ashland, Ohio, | \$ 25.00 |
| 26, Mexico Indiana, | 10.00 |
| 27, Bellefontaine, Ohio, | 10.00 |
| 28, Portis, Kansas, | 8.00 |

Total amount pledged to date ... \$345.00

Yours truly,

G. M. SPICE, National Secretary.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for April 12)

Easter Joys. 1 Cor. 15:53-57

Easter bells! Wild flowers just peeping through the new-flushed soil! Bursting buds on tree, shrub and vine.

Happy smiling faces everywhere! And a brisk breeze ruffles the tree tops as if they too were enjoying the springtime—for springtime is Easter time in Nature and in our hearts.

Aren't we glad to see the beautiful crocuses and hyacinths peep through the dark soil—and come to bear us a message of gladness again! And aren't we happy to see the birds reappear in March and April—as though they wished to chase away from our heart all lurking shadows of doubt that life is good and sweet, and that spring is coming over hill and dale? There is something transcendently sweet in all these first omens of Easter-tide and warm days. For somehow they warm our hearts and make us see again all that we might miss if we did not care to live for others. For flowers and birds, and breezes do not live a selfish life, they seek to live for everyone.

But I wonder if there is not a more significant truth in all this new life? Can you tell me what happened many centuries ago—and why we celebrate Easter time? That little

babe which you loved so well back in the manger—what had he done to make mankind feel a new impetus, a new spiritual birth. You know, I think, the story of the resurrection from the tomb—is the most beautiful story, next to the birth of that same Jesus. Somehow, just to know that he was born as a little babe as you and I were makes him a little more human and sympathetic. And then to think that he had to lay down that beautiful life just to recreate and give new hope to those whom he loved so well makes him seem a greater hero and a more lovable Savior. And that is why he gave us Easter-day—that we might know him more intimately and love him a little more.

Have you ever noticed the face of a boy or girl friend when they have been given a gift they especially prized—or when someone takes them into his arms—and tells a story? Just what is expressed in the eyes of that boy or girl? Can you tell me? If not—I will try to tell you. From those starry eyes, kindle beams of such pure intensity of joy and love that they radiate and light up the entire contour of features. Dimples come and go—the smile seems overspreading—as though the heart would speak in that very form. Happiness, gladness, joy and love are all one and the same thing. Now I just wonder if we could see the face of Jesus—if we could not find the same expression, only infinitely sweeter? Yes, I believe at Easter time Jesus looks down upon you and me and is glad because we are so happy—and perhaps his heart-beats a bit faster to keep in tune with ours. So what greater victory or crown of laurel could we wish than just to have Jesus know that we are happy, on his second birthday.

On this Easter morning, as the bells chime and their message of hope and cheer, see if you cannot picture therein the face of Jesus—and how he would sing were he to be with us.

Daily Readings

M., April 6. First Easter joy. Matt. 28:5-8.

T., April 7. Joy of Meeting. John 21:4-7.

W., April 8. Joys of Heaven. Rev. 7:9-17.

T., April 9. Joy of Hope. Phil. 1:23.

F., April 10. Joy of "no more death." Rev. 21:3, 4.

S., April 11. Joy of Victory. 1 Cor. 15:53-57.

In a Scottish village lived a doctor noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink: "Forgiveness—too poor to pay." His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge said: "Is this your husband's handwriting in red?" She replied that it was. "Then," said the judge, "there is not a tribunal in the land that can obtain money where he has written 'Forgiven.'" So when Christ says, "Thy sins are forgiven," we are released from our spiritual debts.—Sel.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Continent in the Making

By Louis S. Bauman, D.D., Treasurer Foreign Missionary Society

Unquestionably, the greatest missionary opportunity in all the world today lies in the other America,—the America that lies south of the Equator. In saying this, we have not the slightest desire to minimize the opportunities afforded missionary enterprises in Asia or Africa,—anything but that! We say it simply because it is a fact. We say it because—

First. South America is the country of largest undeveloped natural resources in all the world. Natural wealth is not a thing to be despised. Wealth is a thing that is needed in the work of our King. Money means the material power to do things, and greatly enhances the power that is spiritual. The Scriptures recognize this fact. Satan would rejoice to control the wealth of Latin America in the future, when that financial giant once awakes. Shall men who fear God control these vast reservoirs of wealth for the kingdom of God, or shall men who know not God control them for the kingdom of darkness? That is a vital question to those who would win the world for Jesus Christ.

Second: South America, yea, the whole of Latin America stretching away from the Rio Grande southward, is the greatest undeveloped reservoir of spiritual resources in all the world today. Spiritual resources are those resources that breathe, and feel, and hope, and love. Spiritual resources are men and women possessed with spirit. Other continents have their religion that are hoary with age, inbred in the bone, and are almost impossible to overcome. Africa is a possible exception, and yet this is bitterly true of a vast part of Africa in the grip of Mohammed. South America is a continent, fast becoming a continent without a religion. We know the many, thinking of Romanism, will challenge this statement. But the Romanism of South America cannot thrive in the light. And, in this age of the radio, no countries like those of South America can avoid being in the light of modern scientific light and educational advancement. In that light, the miserable religious parasites of South America will curl up and die, as the bacilli of tuberculosis will curl up and die if only you can turn in upon them the light of the sun. The proof of this lies in the great university in Buenos Aires, where a recent canvass revealed the astonishing fact—almost unbelievable, that only four out of a student body of over five thousand, . . . only four students confessed to have any faith in the existence of a Supreme Being! The germs of Romanism died within them when exposed to the light. And there

you have it, . . . the vital forces, the real South America of tomorrow, . . . a people destitute of religion,—destitute because they have never known anything but the superstitions of Rome.

Now, then, this condition will never so remain. "Man is a religious animal," we have heard said. It is true. He worships. He cannot help but worship. We have been told that there are beings in Africa that are half-monkey and half-man. That is not true. Bring us one, and we will tell you instantly whether it is man or monkey. If it worships, it is a man. If it does not worship, it is a

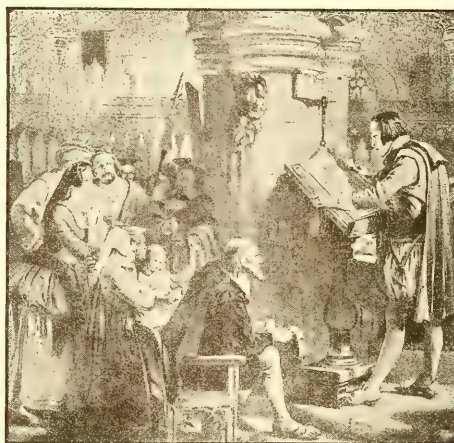


Photo by Rau Studios, Inc.

The Chained Bible in Canterbury Cathedral

The Bible has long remained chained by Roman Catholicism in South America. Our missionaries are seeking to unchain it and put its wonderful life-giving pages in the hands of every soul. Will you help them by your gifts and prayers?

monkey. Those youth down there in South America are not monkeys. Atheistic they may seem as they turn away from the old, musty, superstitious rites of Romanism in Latin America, but the will kneel to worship tomorrow. WHAT will they worship? That is for us NOW to determine.

Moreover, whole bankrupt nations, hopeless in their visions of the future of their children,—literally nations of people are looking across the seas to America, and there arises before them the only hope. It is not now North America who is fast closing her gates, but South America that beckons and welcomes. And, thither, into another great melting-pot that has just begun to boil, they go. What is this new American,—the American of the Southern Cross,—what is this virile

young giant to be? Is he to be a Christian, or a worshipper of pagan gods? That is the question that must NOW be determined.

"Rome was not built in a day." It was several centuries before Christianity conquered the first Rome. We must not expect to go into a land like South America and succeed without infinite patience and reasonable time. But if we conquer there, we will win the greatest victory to be won on modern mission fields. There is only one America left to conquer. If she shall be conquered for the Christ, forth from her will flow the future resources in men and money, now flowing from the first America, that shall prove to be indeed, the hope of the world in the future. If our Lord shall tarry yet awhile, the mightiest victories for Christ will surely be won on the strategic fields of South America, hard and discouraging as the battle down there may now seem. If our Lord shall tarry, it is not too much to believe that the most powerful arm of the Brethren church will arise to strike for Christ and victory on the vast and fertile plains of Argentina. Is our faith today equal to a great task? If so, we can find the task where the mightiest continent of tomorrow is now in the making!

1330 East Third St.,
 Long Beach, California.

THE GREATEST UNTOUCHED MISSION FIELD IN THE WORLD

While all South America may literally be called seven million square miles of opportunity, yet the greatest unaccepted challenge to faith lies in that part of her drained now by the waters of the mighty Amazon. It is estimated closely that there are 373 tribes of Indians in that vast territory, with unnumbered millions of souls, without a single missionary utterly untouched by either civilization or Christianity. Get a map, and put your finger down in the center of that territory drained by the Amazon River, and then know that your finger touches the greatest untouched mission field in the world, the darkest pagan night of which the human mind can conceive, the greatest unaccepted challenge of hell to Christian faith on earth today.

LOUIS S. BAUMAN.

AFTER EASTER SUNDAY, LIFE MEMBERSHIPS IN THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH WILL COST YOU MORE!

At the last meeting of the Board of Trustees of the Foreign Missionary Society, it was decided that after the present Easter offering is taken, the fee for a Life Member-

ship in the society shall be raised to \$100.00. This action was approved by the Society in its regular annual meeting. All pastors, in their announcements this Easter, should make this action clearly known.

From the organization of our society, the fee for a Life Membership has been Fifty Dollars. This was a larger sum than to those who can afford a Life Membership, than One Hundred Dollars is now. Times have changed since then, and especially money values have changed.

A Life Membership in the F. M. S. means that the holder thereof is entitled to all the rights and privileges of membership so long as he or she shall live. At each annual meeting of the Society, which is held each year in conjunction with the National Conference, three trustees are newly elected to sit on the Board for three years; applications as new missionaries are approved or disapproved; and various details of the business of the society, such as the selection of new fields of work, etc., come before the Society for ap-

proval or disapproval. On all these questions, all members of the society are entitled to vote. Also a Life Membership means a Life Subscription to "The Brethren Missionary," the missionary magazine of our denomination.

It was decided at the last annual meeting that the new price for a Life Membership should not become effective until after the ensuing Easter Offering is taken. This will give every one due warning, and a chance to become a member at the old rate. As Treasurer of the Board of Trustees, we shall take the privilege of saying that in case any one wishes to avail himself or herself of the old rate of \$50.00, and yet does not happen to have the amount ready on Easter Sunday, if such an one will make his or her pledge on or before this Easter Sunday, or at the time the regular Easter offering is taken, if taken a Sunday or two later, and pay said pledge on or before July 1st, 1925, a Life Membership Certificate will be sent them. But the pledge must be made in this case, and reported to the treasurer or to Mr. Percy

L. Yett, Financial Secretary, Corner Fifth Street and Cherry Avenue, Long Beach, California.

Remember, the regular rate of \$5.00 per year holds still as the fee for annual memberships in the Society. But, those who report the Easter Offering must definitely name the persons who are entitled to such membership, their correct addresses, the exact amount given, and if possible, the field to which given. Membership cards will then be sent them, and their names will be placed on the roll of subscribers to the Brethren Missionary, to which magazine all members of the Society are entitled to a subscription without further payment.

All membership fees, Life or Annual, go into the regular treasury of the mission fund to which designated, the same as any other gift to foreign missions. We trust for a large increase to the Life Membership Roll this year.

LOUIS S. BAUMAN, Treasurer.

NEWS FROM THE FIELD

REVIVAL AT MASONTOWN PENNSYLVANIA

We have just passed through one of the greatest revivals in which it has been my privilege to participate. In response to a hearty invitation from the Masontown church, we began a series of meetings Monday evening, February 2nd and continued for a period of three weeks. Having passed through a meeting with these good people less than a year before, we knew about what to expect from them. And there was no disappointment. From the very beginning we felt sustained in the preaching of the Word. What a wonderful work can be accomplished when God's people pray in faith believing and when they back their prayers by personal endeavor. Not with fuss or noise, but in a very quiet and yet substantial way do these Christian people support the evangelistic effort. The singing was a very special and helpful feature. No group of singers could support a meeting better than did the members of this choir. Mrs. Earl Dugan, competent and faithful, presided at the piano.

Brother J. L. Gingrich, is the loyal and efficient pastor here. Brother Gingrich has proven himself a workman who needeth not to be ashamed. He is full of zeal for the cause of Christ, and occupies a large place in the hearts of these people. Much of the success of the meeting is due to his untiring efforts and capable leadership. And where pastor and people work together under the leading of the Spirit, results are accomplished. And the Masontown Brethren church has come into its own. It occupies a large place in the life of the community. Here, as in many of our congregations, growth was hindered because of inadequate room. Since enlarging and renovating numbers have been added and a more efficient work is being done.

Entertainment was in the home of Brother

and Sister Charles Sangston. The comforts and hospitality here are second to none. The pleasant time spent in this home will ever be remembered. The pastor and evangelist were entertained in the homes of many of the members and friends of the church. We were everywhere kindly received.

The results of the meeting will be reported by the pastor. The attendance was large from the very beginning and continued so throughout. It was a great privilege and pleasure to labor here. Having passed through the second campaign within a year, there is a feeling of abiding interest in the Masontown church which time will not efface. May the Lord bless the Brethren here and may they continue as a people until the day of his coming.

W. C. BENSHOFF, Berlin, Pennsylvania.

TRAVEL FLASHES

Columbus, Ohio

I am not traveling as much as once, but I do get away quite often yet, for a pastor. For the last three weeks I have been in Columbus with our mission there, in a revival meeting. Sometimes these meetings are revivals and sometimes merely protracted. I believe that this was a revival, yet it made history in my life's work, in that I preached to the smallest audiences of my career. Three things helped to make it so; it was perhaps the smallest membership I ever tried to serve; it was during a siege of the "flu"; and the membership is scattered over a wide territory in a great city. But we never became discouraged, disheartened, nor were we defeated in the end. I never worked harder, as I remember; I never worked with a more consecrated, devoted and active preacher than the pastor, Brother Overholzer; he never lacked places to go nor a hope that we might be able to reach another, regardless of how

far they had gone from God and his Word. After three weeks, we had come to a fine interest but as I remember, this small church house was the first one in 25 years, that I did not fill to the limit, and so, I learned that there is a limit to limits.

Several experiences were new: one was that there were some young men who came to almost every service and did not yield to our appeal; some did, but others did not. I have an explanation, but need not give it. Another was that a group of holiness people were regular attendants and splendid supporters. They said I preached the gospel and they were hungry for it, and came. Some, it seemed, who had left our church and gone to that group, were all but persuaded to return to the fold; I have hopes that they will yet.

The Columbus field, it seems to me, is a fruitful one. We can not say that we got the "ear" of the city, yet we were encouraged by the spread of the message and the response we received from good Christian people of all denominations. I believe that there is a great hunger there for the whole gospel, and that an energetic and fearless heralding of it will get results. I do not say that there are no preachers of the good old gospel there but they must not be very numerous. Here is a sample of what appeared on the first page of "The Ohio State Journal," the morning I left. Is it any wonder people would be glad to hear the gospel after going to church and hearing such "rot" from a pulpit of a church (?)

"The religion of the past asked men to give up the world, the flesh and the devil," Dr. — said. "That was asking them to give up too much. If one will give up what the fathers in Israel called 'the devil' they may safely keep the world and the flesh."

"That old religion emphasized repression. One must keep self under foot. The primitive instinct of sex was met by an educational policy of evasion and suppression. Even children were taught a conception of religion

which expressed itself in the command 'Thou shalt not.'

"The sex urge becomes the inspiration of the musician, the orator, the artist and the man of affairs. It is the sex urge which determines the power and charm of personality. There is no physical or psychological reason why it needs to be expressed grossly. Denied its normal expression through marriage, it may be sublimated in a thousand ways."

Such preaching as this ought to be the first urge of our church to get the whole gospel in this city, with all possible speed and power. The next urge is that we have a building there, almost paid out and we should, after that is done, go faster and do more. The other thing in our favor is that there is no other Dunker church there and that we are so near the Ohio State University that we have the active co-operation of Dunker students there in our work. Several have been helping in our Sunday school and Christian Endeavor already and I do not know what there may yet be in that field. One from the Church of the Brethren came to us and none seemed to have any reservations or scruples against giving whole-hearted service. One, reared as a Dunker, now studying for the M. E. ministry, found us on the last night but one of the meeting and dared me to come to his section of the city and buy a church on the market and START ANOTHER BRETHREN MISSION, at once. So, I bespeak for Columbus, a future of growth and sure measure of success. I pray it may be so. We had delightful fellowship with Brother Oberholtzer and his fine family as well as with a good many other families of the mission.

The membership, in the main is young and the founder of the mission, Brother Horn, was buried the first Monday of our meeting; that will mean less opportunity for his surviving wife, who is a tower of strength in the work now. But we added many new faces and with their unity and devotion added to good leadership, I see no reason why Columbus should not become in a few years, a great church, the mother of others in other sections of the city. What we need in all our mission work, is more money so that they shall not be stunted and stinted, but may go forward unhindered.

CHARLES A. BAME.

MULVANE KANSAS

I will endeavor to report once more of the successful work that our pastor, Thomas F. Howell has accomplished, as we are nearing the end of the third year of his faithful service in this part of the Lord's vineyard. In the two and one-half years' work he has built the class up from a membership of thirty-six (36) to a membership of ninety-one (91) by adding fifty-five (55) new members. We think that is excellent work to be accomplished in a rural church, five miles from town.

As their year's work is near, it is their desire to work east that they may be near the Ashland College that their son may enter as soon as he completes his work in High school. While we regret to lose this good family from our circle we will rejoice with the gain of others.

Our prayers will go with them in their new field of labor wherever it may be.

MARY E. NELSON, Secretary.

AN ENHEARTENING LETTER

(The Editors and Business Manager were pleased and encouraged by the following letter and in this public way have undertaken to express their gratitude, as well as to make public a testimony that should inspire still more widespread loyalty. Other such letters reach our office, which make us feel, and not in any vain sense, that we have a right to claim the loyal support and patronage of all Brethren churches and Sunday schools. Such co-operation is necessary if we are to succeed in building up the most thoroughly equipped publishing house possible and in making the most satisfying and efficient church literature. And that is essential to our largest denominational future.)

Lathrop, Cal., March 9, 1925.

Dear Brother Teeter:

The Literature put out by our Publishing House is the best yet, and that is saying a great deal. Besides it comes on time and we appreciate it very much. I could say words of praise for each periodical, Evangelist, Quarterlies and Angelus, but will not take time to do so. It is indeed satisfying to know that our Sunday schools need not go away from our own Publishing House to obtain the best.

It is about time to renew our Evangelist subscriptions, for we expect to remain on the Honor Roll. Will be sending in our list soon. We see the good results of putting the Evangelist in every home. Yours,

(Signed) J. MILLO WOLFE.

JOHNSTOWN, PENNSYLVANIA

Third Brethren Church

While we have not been very noisy for some months, our work is moving forward in a way that is encouraging, because of the evidence of permanent progress. All auxiliary organizations are moving forward as usual, and are manifesting a very fine spirit of co-operation in all activities.

The crying need of the day as I sense it, is the co-ordination of church activities. There is no use in having two organizations, to do the same piece of work when either one of them are fully able to do it; and an organization, that has not its own definite task and function clearly defined, should not exist. Since our last report we have received three into the church by baptism. At our last spring communion we had a record attendance for this congregation. The average attendance at the mid-week prayer meeting last year was a fraction over 35 which was very good for a small congregation; but why should we not expect, at least half of our people in the prayer meeting? Our Bible school is doing good work and is strictly evangelistic in spirit and educative in program. The Young People's Society of Christian Endeavor, is also active in furnishing an opportunity for expression, enlisting and training for service. The Woman's Missionary Society, and the Sisterhood of Mary and Martha are, also filling very important, and unique places in the congregation's program.

Special days are all properly observed, and part of them with special programs, such as Christmas, Children's day, and Mother's day. The Christian Endeavor Society makes itself

responsible for a Watch-night program for each New Year's eve. At the last one there were 75 persons who remained for the entire program. Business meetings are held quarterly and business is transacted in a fine spirit.

Some of our folks will electioneer a little, to keep from being elected to office. At the February meeting the writer was called to the pastorate for another year, ending April 1st. The Board of Deacons was augmented by the election of two to that office. This action had been decided at a previous meeting. The two elected were Elmer Kiefer and L. A. Hildebrand. They will be ordained in the near future. It was also decided at the last meeting to call a deaconess at the next regular meeting. A number of our teachers hold Teacher Training Diplomas. We also maintain a Teacher Training class, in the First Year's Standard course, and the State of Pennsylvania will credit this course by issuing diplomas to those completing it.

The young men's class, of which the writer is the present teacher, maintained a Basket ball team through the season, which has just closed. While the boys were not the champions of the league, they were not at the bottom; they played good clean games, and had a successful season. One of the special numbers, since my last report, was the Girl's Gospel Team from Ashland College, which was with us for two services and highly appreciated by good congregations.

Our Brother Orville Jobson, missionary from Africa, was also with us for three services and was greatly appreciated by the congregation.

L. G. WOOD.

MITCHELL UNION CHURCH

The Mitchell Union church is a new organization, located 8 miles southwest of Turlock. While not strictly Brethren I yet feel that the brotherhood will be interested in it. This field was first opened up by the American Sunday School Union and after many trials and tribulations is now beginning to realize the blessings of God.

Shortly after Thanksgiving of last year the writer was called to take charge of the work as pastor. We had hardly begun when the work was closed on account of diphtheria. It was not until after the beginning of the present year that we were able to hold services regularly.

This field is one of the many adjacent to Turlock that is being neglected. It had a reputation for bootleggers, dancers, card parties and other vices which gave it a bad name. Shortly after taking charge the Sunday school gave two parties to interest the young people in the work. They became so rough that they had to be discontinued. Opposition was on every hand. Nevertheless the faithful ones were there and they prayed that God would bless the work. He has answered prayer in greater measure than any dared to expect. On the evening of the 21st of March the Gospel Team of the County Christian Endeavor came and took charge of the service. After the close of the service when a check was taken it was found that fourteen young people had come forward and confessed Christ as their Savior.

Some of these were among those who broke up our socials at the beginning of the year. Yes, God does hear and answer prayer. One had previously confessed Christ, thus making 15 since we took charge.

In closing I want to describe our average audience. In the morning at Sunday school we have an attendance of around 50. They started at about 20 and have now passed the 50 mark. Here we notice difference from most churches. The older people are missing. A scattering one here and there but the rest are young people, about half being of high school age or over. At first we had no young men. Now we have more young men than girls. Practically every one carries his copy of the New Testament and reads it. After Sunday school comes the church services. How well I remember in some of my former charges seeing my Sunday school rushing home immediately following the closing services. Here every one at Sunday school remains to church. Isolated as they have been for years from things religious now when the gospel is brought to them they accept it gladly and are dead in earnest to do those things that are pleasing to their Savior.

Brethren, pray for us, that as we are told that, "A little child shall lead them" so may it be here that the young people of the community shall lead the older that all may come to a full realization of the power of God to save.
C. E. JOHNSON.

THE CHALLENGE OF THE COUNTRY CHURCH

This is the plea for the country church. I It is not receiving a square deal.

It is regarded as inferior to the city church, and its pastor is sometimes regarded as having a less honorable rank than his city brother. It must be admitted that it does not hold the rank that it once did. The cityward trend of population has weakened its membership and the depression which has overtaken the country has extended to it. The improved roads and the entrance of the automobile have made it possible for many who once belonged to it to attend the city church without inconvenience, and many are doing so.

But in spite of all changed conditions the country church still is packed with soul-challenging opportunities which should make a strong appeal to red-blooded men who are looking for a field where they can make their lives tell for God and man.

There is another angle of vision which presents the problem in another light. Although the portion of the people living in rural communities, as compared with those living in cities, is growing smaller, the total number living in the country has increased. The passing of the country church is not due to lack of population but to a changed population. The old church type, tied to the church by tradition and training, has been replaced by a non-churchgoing type, or an entirely different church type. This does not destroy but creates an opportunity for genuine missionary service. These people need the gospel as much or more than the former type, and it is imperative that they have it if they are to be an asset instead of a menace. This

will frighten weaklings but should make a strong appeal to red-blooded men looking for "a man's job." It is time to learn that the church is a missionary agency, and not a nest for Christian people. The church is doomed that clings to ancient methods and ideas in an age that is facing changed conditions. Any organization becomes narrow unless lifted again and again out of old grooves and set upon untried ways. A groove and a grave differ only in length. Many a country church has been set by this new condition face to face with a foreign-mission field—as truly foreign as any beyond the seas.

The Presbyterian "Church and Country Life Department" stated a few years ago that there were 500 abandoned churches in Illinois and 1,200 in Missouri that were unable to secure a pastor. Christian Haupt, of Reinbeck, Iowa, asserts that that state had lost 1,000 churches in the last twenty-five years, and that scores are going out of existence every year. These conditions are not peculiar to the areas named. They are typical of all the rural districts of the nation. The union of churches, and the surrender of unnecessary ones doubtless account for many of these but not for the great majority.

From the standpoints of religious need and of possibilities for genuine service this condition presents a tremendous opportunity. Without the influence of earnest, wide-awake churches in such communities the better class of these people will settle back into a low standard of living and morals, and the worse class will become a menace to our Christian institutions. The nation cannot be saved unless its rural communities are saved.

Another appeal to ministers and churches comes from the contribution of country churches. They have been the great source of the leaders in almost every calling. Dr. Gun-saulus said, a few years ago, that the twelve greatest preachers of Chicago, eighty-six of its leading physicians, eighty-one of its hundred best lawyers, seventy-three of its hundred best engineers, and 85 per cent of the students in the colleges and theological seminaries of that city were country boys. Changed conditions have greatly reduced this proportion, but the country will long be a feeder of the city, and in its contribution will be many of the leaders in church and state. The minister who moulds the thinking of these leaders has a far reaching influence.

The country church gives its pastor an opportunity to become a leader in his community such as is not accorded to the city pastor of like ability surrounded by competitors. A hardworking, wide-awake pastor may easily become a central and leading figure in his community. Almost any wise, warm-hearted country pastor can mould the religious thinking of his neighborhood. He thus becomes a builder of men and of communities. More than in the city the pastor must be a leader. Many communities have no other.

There has never been so much attention given to the country church as in recent years. Its true value is being recognized. A number of our large denominations have "Country Church Departments" connected with their Home Mission Boards, and every

year conferences are conducted in which the rural pastors assemble to discuss the latest and best things discovered for their department of work. The Northern Baptist Church has a number of circulating libraries devoted to rural problems, and in this way render great assistance to those engaged in this field. The Board of Missions of the Methodist Church (North) has recently published a number of good books dealing with the rural church problem. It would be well if country pastors would provide themselves with such helps, and so multiply their power and widen their horizon.—United Presbyterian.

WHAT IS AN EDUCATED MAN?

Ramsey MacDonald joined a group of "old students" of a workingmen's college at supper in London a few nights ago, and discussed with his sometime comrades the real meaning of education and the definition of the "educated man." Certainly, said this man who has sat in the seat of Gladstone, the educated man is not a "learned man." By this is meant that he is not necessarily educated because he is learned. Nor is he an educated man simply because he is a university man, added this son of a farm laborer, who was thrilled last July when the University of Glasgow gave him its degree, the greatest of prizes in the eyes of a Scotchman. A man may be educated for a 't' that and a 't' that.

Here is the educated man, according to the former Prime Minister:

"The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of his life."

Such a man may be as learned as Aristotle, or he may, as Mr. MacDonald said, have difficulty in signing his own name. He may be back in the country somewhere singing the old folk songs, or talking about his sheep and his dogs, or quoting Burns. This is defining education not in terms of "counts" and "credit" courses, of "majors" and "minors," nor in professional or other vocational achievements, but in simple spiritual and intellectual values.

Sunday School Notes

(Continued from page 10)

and of the power of a poor man, but doubt had no place in his heart and lo, the miracle happens. What about Peter's faith also? The erstwhile denier is now a man in the full possession of the Holy Spirit of God. Weakness has departed. Faith is paramount. Hence he can become the channel of Divine blessing.

Brethren, let us think on these things soberly today. What is the quality of our faith? Can we lead another through the Beautiful Gate into a larger experience with God? This is our prerogative. His power is at our disposal. All we need is the active faith that will bring into play all the miraculous might of the Infinite.

Terra Alta, West Virginia.

A STORY FOR OUR YOUNG READERS

Mildred's New Viewpoint

By Susan Hubbard Martin

The Home for the Aged stood on the corner. A big, roomy building, that in spite of its statelyness, looked bleak and desolate at this time of the year, for the fountain no longer played, the trees were bare of leaves, and the lawn brown.

Mildred, hurrying by, heard some one calling her.

She looked up. There, on the porch beckoning her, was a little, thin, frail, white-haired figure.

Mildred quickened her steps.

"Why!" she cried, as she hurried up to where the little white-haired woman stood, "it's Mrs. Higby, isn't it?"

The wind even on the porch ruffled the white hair. Little Mrs. Higby nodded.

"Yes, it's me, child," she replied. She paused.

"Are you going down past the ministers?" she asked.

Mildred smiled. "Why, yes," she answered.

A look of relief dawned on the old wrinkled face.

"It's all right then," she replied.

And then she handed to Mildred a dollar bill with the creases carefully smoothed out of it.

"It's for missions," she explained, her face lighting as she spoke. "And if you'll be so kind as to hand it to the minister, he'll know what to do with it."

"My niece, Sally Plummer, out West, sent me that dollar bill," she went on. "She said she wanted me to buy something for myself; but, land sakes! I couldn't spend it that way, when we are recallin' some of our missionaries because there ain't money enough to pay 'em, and cuttin' salaries of them that does stay twenty-five per cent. I'd cut a pretty figure buyin' myself something with that dollar bill, when things are in that shape."

She smiled at Mildred.

"You just give it to the minister and tell him I sent it for foreign missions," she added, happily.

A moment later Mildred was on her way, with the dollar bill tucked snugly in her purse. There were other bills besides that one in the pretty little handbag, for Mildred was going to buy herself a suit, and father had been more than generous.

She did not really need one, of course. Still, when one could pick up a bargain, one was foolish not to do it.

But, somehow, as she walked along, Mildred wasn't thinking of a new suit. She was seeing instead a little, thin, feeble, old woman, with white hair, and that eager light on her wrinkled face.

Did people really love missions like that? Love them enough to give up their last cent, and be glad they had it to give?

Mildred knew that in the Home for the Aged a dollar bill had its uses. Fruit, for the

bill of fare in the Home was always plain. What could be nicer than that? Then there were magazines, for most of them in the center table in the big hall were old. Flowers, for the great rooms were singularly bare. Yet, notwithstanding these conditions, here was old Mrs. Higby, cheerfully foregoing all that dollar bill would buy, and giving it to missions.

She supposed she ought to be more interested in them herself. What was it Mrs. Higby had said? That they were recalling some of the missionaries because there wasn't money enough to pay their salaries. And cutting those who remained twenty-five per cent?

She supposed she could go without that suit. Still she didn't want to do it. She had not yet made up her mind when she arrived at the parsonage. At any rate, she would deliver Mrs. Higby's dollar bill.

But, as she rang the parsonage bell, a miracle happened. Old Mrs. Higby's little, thin figure faded away, and in its place, there on the busy street, Mildred, light-hearted, gay, untouched, careless, found herself looking into the sorrowful face of one who said, centuries ago: "And I, if I be lifted up, will draw all men unto me."

A moment later she stood before the minister.

"Mrs. Higby, up at the Home for the Aged, sent you this dollar bill for missions," she began.

And then, the first thing she knew, she was pouring into his hands the contents of the pretty little handbag. There were crisp bills, silver dollars, quarters and dimes.

"And here is mine to go with it."

But to herself she was saying, "And I, if I be lifted up, will draw all men unto me."—Kind Words.

And then Jesus declared that the fields are already white to the harvest. When grain is ripe it must be harvested soon, e'er it decay. With a vision of the lost upon his soul and heartbreaking over the indifferences of the Jews, and even the lack of vision mayhap of his disciples at that time he besought them to pray the Lord of the harvest to send forth laborers into the whitened harvest field.—Ex.

ANNOUNCEMENTS

PASTORATE WANTED

I shall be willing to correspond with a church or a circuit of churches relative to assuming the pastorate in the near future. Any church interested may address,

WM. H. MILLER,
Gap Mills, West Virginia.

PASTOR READY FOR CHURCH

At the close of the present school term, June 1st, I will be ready to consider a church pastorate. I will be glad to furnish references or give further information to any church wishing to take up the matter with me.

C. C. HAUN.

Hartford Seminary Foundation,
Hartford, Connecticut.

WASHINGTON D. C.

The First Brethren church of Washington, D. C., the Lord willing, will hold its semi-annual love feast services on Thursday evening, April 9, beginning at 7:15. A cordial invitation is hereby extended to all who may desire to worship with us.

W. M. LYON, Pastor.

CANTON, OHIO

The First Brethren church at Canton, Ohio will observe their regular Spring Communion and Love Feast on Thursday evening, April 9, 1925. At this time we will have with us Dr. J. Allen Miller who is presenting a course of Bible lectures throughout the week, who will assist the pastor in the administration of the ordinances. A cordial invitation is extended to all people of like faith in the surrounding community to attend.

FRED C. VANATOR, Pastor.

IMPORTANT NOTICE

I have the names of five or six young men prepared to do pastoral work for the church. Several are about to graduate from college. Some are in the active pastorate and are looking for charges. During the past year a number have appealed to me for help and advice. Brethren, shall the church use these men? Or shall we lose them to our ministry by our failure to use them? If any reader can help me, or any church needs a pastor, please write me. State your needs and I will gladly put you in touch with one or more of the sterling and trained young men who are waiting for a place to serve their Lord in the ministry of his Word. Write me promptly and address me at Ashland, Ohio.

J. ALLEN MILLER.

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VOLUME XLVII
NUMBER 14

APRIL 8,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Mountaineers of God

(Rev. 14:1-4)

By Prof. E. Wayne Stahl

I saw the Lamb upon Mount Zion stand,
And there twelve times twelve thousand stood
with Him;

In their pure foreheads was the Father's name,
As beautiful as is the morning star;
Upon their lips, a new and holy song,
Sung to the music of celestial harps.
And none of all the sons of men could know
That song, except those mountaineers of God.
Exceedingly exalted was that host,
Companions of the Lamb, who follow Him
Wherever Love or Pity leadeth Him.
The music that those heavenly harpers made,
For strength and utter majesty, was like
The thunder of a thousand waterfalls.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter. Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

New Converts and the New Testament

By G. W. Ranch, D.D.

This is the season of the year when hundreds of new converts are taking their stand with the people of God. That stand is a worthy one. And they were never more needed. With the proper training a mighty influence will flow out from these precious lives. The custom of presenting to each new convert a copy of the New Testament is most beautiful. Many churches are following this custom. Inscribed on the flyleaf is the date of their baptism into Christ, with an admonition to live up to the teaching of this book. Some pastors mark the passages considered most useful to establishing the new convert in the faith, which, without wresting such teachings from their context, would prove most valuable.

Our fathers made much of this little volume, but not too much. How could too much be made of it? It is woven inseparably in the story of our beginning as a people of God. At the Dayton Convention of 1883, Elder S. H. Bashor announced, "The Committee on Church Government is ready to report, and Brother Brown will present our report." P. J. Brown then arose and said, "I have the honor to present our views in full—they are here set forth." As he spoke, he handed the chairman, Elder H. R. Holsinger, a copy of the New Testament. The chairman said, "The title of this report is 'The New Testament of our Lord and Savior Jesus Christ.' What disposition will the convention make of the report of the committee?" Elder W. L. Spanogle, receiving recognition said, "I move that this report be adopted by the convention, rising and singing, 'Praise God from Whom All Blessings Flow.'" The report says, "The whole convention arose and sang the doxology, and the report was unanimously adopted." Elders Bashor, Brown, Holsinger, and Spanogle have all gone to their reward, but they put into the hands of their posterity a little book which will outweigh the world. They did a big piece of work that day. Two years later (1885) I formally accepted my Savior, and united my life with the cause so nobly proclaimed by that body of religious men, and I have always been proud of my charter. It's right, if everything else is wrong.

But why the New Testament? I answer, because of the outstanding claims it makes for what it is and does. In the first Corinthian letter, chapter two, Paul makes one of those sweeping statements as to the source of his information: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Paul is saying, "The things which God hath prepared for them that love him, God hath revealed unto us by his Spirit." There is not an IF about it. It is

a straightforward, ringing declaration of the source of his information. He talks as if he knew; he lived as if he knew; he died as if he knew; and, millions have found joy and peace in the same assurance. When surges of imprisonment and martyrdom began to beat against Paul's soul, he drifted out on the sea of eternity without a shudder. He must have known. He did know. Then, to the brethren at Galatia he wrote, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). This is another positive statement as to the source of Paul's information. In as clear, simple statement as ever fell from the lips of a human being, he declared that the gospel message did not come from him; that he was not taught it even; it came by revelation of Jesus Christ.

Now, if Paul did not know what he was talking about, he must be classed with all other deceivers and hypocrites from that age until now. He had every chance, and again and again, to know the source of his knowledge. I know full well that the founders of other cults have also made strange claims as to the source of their knowledge, but there is at least, this difference; the founders of modern cults have spent their last days in luxury and wealth, dying 'midst the splendors befitting kings and queens, without a single day in prison as a result of their teaching, while St. Paul spent his entire life in poverty and dungeon cells, because of what he preached, and was at last martyred; yet with a shout of triumph in view of the reward which his revelation assured him. As Dryden says,

"Whence, but from heaven, could men unskill'd in arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
If on the book itself we cast our view,
Concurrent heathens prove the story true;
The doctrine, miracles; which must convince,
For heaven in them appeals to human sense;
And though they prove not they confirm the cause,
And what is taught agrees with nature's laws.
Therefore the style, majestic and divine,
It speaks no less than God in every line."

Yes, the best book in the world for new converts, is the New Tes-

tament. It is of God. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But GOD HATH REVEALED THEM.' The apostles knew the source of their divine knowledge. They tell us where they got their information. It is inbreathed by the Holy Spirit. It is a chart and a compass on life's sea. Faithfully followed it will lead to a safe harbor. Read it often. It is the bread of heaven; feed upon it. It is the water of life; drink as it sparkles with joy. It is a safe road; follow in its pathway. It is rich in wisdom; revel in its halls of learning. It is a garden of delights; linger midst its sweet-scented flowers. It is a couch of down to the care-worn; rest upon its tufted pillows. Here paradise is restored, heaven is opened, and the gates of hell disclosed. The cross of Christ is its outstanding beacon, our happiness its design, and the glory of God its aim. Let it fill the memory, enlighten the heart, and lighten up the pathway. It pictures our home as a city which "has no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

EDITORIAL REVIEW

Dr. C. F. Yoder writes briefly from South America where he has spent one of the busiest months of his life since his return to the field. The Bible conference is over and we have hopes of receiving some of the splendid Bible studies given on that occasion for publication in the Evangelist.

Dr. L. S. Bauman requests Easter Offerings to be sent in promptly. Read his notice on Mission page and you will know why a prompt response is necessary. As a rule the church that does things promptly is the church that does things best. Get behind and let offerings and other duties pile upon you and slipshod work is inevitable. "Now then do it," and do it now.

Brother George E. Cone writes of the progress of the Lord's work at Dallas Center, Iowa, where he is the faithful pastor. Three have been added to the church since last report and the various auxiliaries are in an encouraging condition. We note the Juniors enjoyed the course of twelve studies in preparation for church membership put out by the National Sunday School Association and entitled "Studies in the Way of Life."

This issue seems to be sort of a financial report number. It so happens that we have reports from Dr. Shively for both the White Gifts and Educational Day offerings, from Dr. Teeter for Publication Day offerings, from Brother W. A. Gearhart for Home Mission receipts and from Brother Henry Rinehart for Brethren Home gifts. It's good to get a vision of what we are doing in a financial way, it helps to give us the measure of our consecration and loyalty.

Brother H. E. Eppley reports the campaign recently conducted by Dr. L. S. Bauman at Huntington, Indiana, where eleven souls were influenced to decide for Christ. The pastor and people set themselves earnestly to prepare for the campaign, which is an important part of a revival that is not always taken into account. Brother Eppley declares the spirit prevailing in the Huntington church is of the finest, and with such harmony continued growth is inevitable.

Brother J. L. Gingrich, pastor of the church at Masontown, Pennsylvania, reports the work in a most flourishing condition. The auxiliaries are doing good work and especially so with the Sunday school, which numbers 250 in attendance. The evangelistic campaign recently led by Brother W. C. Benshoff resulted in fifty confessions and ten have taken their stand since the meetings closed. This speaks eloquently for the spiritual condition of the church, as well as for the zealous endeavor of pastor and evangelist.

The cultivation of right personal habits in childhood is as essential to youthful rectitude and adult stability as the proper care and training of the sapling is to a straight, well-proportioned and vigorous tree. Forget not, and be sure that it is as true as in any day of the past, that "as the twig is bent, the tree is inclined." And do

not imagine that the tender mind of the child can be subjected to all sorts of vulgar, unchaste and dishonest impressions, and encouraged to ape the improper language and unworthy conduct of adults without showing an inclination to such things in later life.

Lynching is one of the blackest spots on our American civilization and any organization that tends to encourage race prejudice is helping to promote this diabolical practice. Surely it is time we were endeavoring to awaken and Christianize public sentiment on this issue. Lynchings are slowly decreasing in number, on the whole, but they are still far too frequent. The following sentiment by Dr. George E. Haynes, well known negro scholar and Christian, is worthy of our consideration.

"Lynching is a body blow to the ideals of brotherhood of the Gospel which the churches profess and preach. The challenge in 1925 is whether individual conscience and public opinion can become powerful enough to enforce all necessary legal measures to the end that no community will allow lawless mobs to commit worse crimes against the law than they impute to their victims.

"Already within three months of this year four lynchings, including one burning of a negro at the stake, give a direct call to the Christian church to marshal conscience and public opinion to abolish the evil this year. Let the churches cry aloud for a lynchless land in 1926. Shall the Christ of brotherly goodwill govern relations of human life in our communities or shall the Barnabas of lawless violence be left to inflame the multitude?"

We are pleased with the continued loyal support of a large number of our churches as manifested by their maintaining a place on the Honor Roll. Several renewals are reported this week in the Business Manager's Corner and two new churches make their appearance. We thank these churches that are standing by so nobly and are persuaded that they are finding such loyalty to redound to their own advantage as well as ours. We congratulate the two new churches for taking this forward step and pray that they may find much profit in reading the pages of our beloved paper and never grow weary in well doing.

Brother Wm. H. Miller writes this week making an observation and pointing out a weakness that has troubled many another earnest Brethren preacher, as well as, we dare say, every member of every district and general mission board. We have an idea that one big item in the solution of the problem of missionary expansion is faithful and persistent instruction in stewardship and pressing home the responsibility of every disciple of Christ giving at least a tithe of what the Lord prospers him. Mission boards can go no faster nor farther than the funds provided make possible, so it is likely the fault of the whole brotherhood that we have not been able to close up more of the leaks—the funds necessary have not been forthcoming. Yet the people cannot be expected to give generously unless they are taught to do so. Here is where the responsibility falls heavily upon the ministers. However, the problem Brother Miller raises is a many-sided one and will bear further discussion. Others may have some suggestions.

It is encouraging to note the growing interest in religious news on the part of the general public. During the Pre-Easter Lenten period just closed the Commission on Evangelism of the Federal Council of Churches offered to the morning papers of the country a series of ten-minute sermons for the Saturdays of Lent. It has proved a popular feature. At least fifty-one dailies, among them some of the largest and most influential of the country, used these sermons. And the sermons dealt with topics truly vital to religion—"Sin," "Repentance," "Faith," "Obedience," "Self-Denial," "The Cross," "Immortality." It is interesting to recall that three years ago, just as the campaign to place the Fellowship of Prayer in the afternoon papers was demonstrating its success, "Editor and Publisher," the great paper of newspaper owners, editors and reporters, commented editorially that efforts of commercial syndicates to place religious features had failed. But the success of these two efforts on the part of the churches to get their messages across to the newspaper reading public, demonstrated the fact that the world is giving ear more and more to what the church has to say and is increasingly interested in the Gospel it preaches. There is a growing feeling that the religion of Jesus Christ is the thing that will meet the world's needs. This is both encouraging and challenging to the church.

GENERAL ARTICLES

Reviving the Local Church to Carry Out the Great Commission

By Frank J. Weaver

Considering conditions as they obtain in the local church today, it is a self-evident fact that the church needs to be spurred on to a more earnest effort to, at least, attempt to obey the last commands of our Lord and Master. How this revival can be accomplished I may not in this article be able to clearly bring out, but the first thing in my mind, that should be stressed is the fact of

The Importance

of the "Great Commission," or the place it occupied in the mind of the Master. If, in some way, the local church could get a true vision of the paramount importance of this command I am sure that further incentives to definite action would be quite unessential.

The Master, during the forty days after the resurrection, was deeply concerned about the other nations of the earth and earnestly desired that they, too, may learn of God's great plan. Three times after his resurrection he gave this great "Go Ye." First in the upper room (Mark 16:15) when he appeared unto the eleven. Second, in Galilee (Matthew 28:19) on a mountain, where he again met the eleven, and third, on Mount Olivet just before the ascension (Acts 1:), when he said, "Ye shall be witnesses of me unto the uttermost parts of the earth." If the mind of the Master, during the brief forty days following the resurrection was so much concerned about reaching others with the Gospel that he gave this command thrice, certainly the church ought to realize the vital importance the Great Commission has in God's plan of salvation.

Realizing then its importance the local church has an **Obligation**

which must be met if we are to obey the Master and carry out his plan. All nations and races were in God's plan and all are entitled to receive the Gospel. The church is but the trustee of Christianity and its supreme purpose is to spread the Gospel to all the nations of the earth, and when it fails in this respect, it is a failure indeed. The church at Antioch just a few years after the ascension of the Lord, was supremely concerned about those who knew not the Gospel, and the Holy Spirit set apart Paul and Barnabas to do the very thing that Jesus had commanded them to do. Now if the church at Antioch was so deeply concerned about obeying the Master, why should the local church today shirk its obligation? They of the early church realized that they could not keep this knowledge of salvation to themselves, and that it would be selfish and sinful to attempt to do so; hence they were desirous that others should receive the great blessings of the Gospel. The true church knows, therefore it is its purpose and high duty to tell. The church knows the need and has the only remedy, the Word of God, therefore the obligation, and the great responsibility rests with it to give the remedy and see to it that this last Command of Jesus is fully complied with.

We should realize that we are the very persons to whom this "Go Ye" applies. Though many of us are not called to be missionaries to the foreign field or even in the

homeland, yet all of us who remain at home can be missionaries in a sense by giving willingly and joyfully of our substance to help forward the last commission of Jesus. Many perhaps may not be able to give much money but all will be able to at least manifest an interest in this great commission by prayer and honest sympathy for those who are actually on the field doing our work for us.

It is indeed sad to know that there are a few (I refer to church members) who are not in sympathy with the missionary movement, but I am inclined to think that this is due almost entirely to a woeful lack of knowledge of the true situation that exists in heathen lands. They do not realize the need, or their responsibility, or it may be they are selfish. If this condition obtains in the local church, the pastor must needs do a little preaching and much praying to eradicate these erroneous or selfish ideas from the minds of his parishioners.

Some, who are opposed to missions, claim that as Jesus

was speaking to the disciples, they alone were to be the bearers of the Gospel. But that Jesus meant this command to be for all is evident from the very promise that went with it—"Lo I am with you always." The practice, too, of the early church in the apostolic age shows that they understood the command to be binding not only upon the apostles but upon all Christians. We need only to recall such names as Philip, Barnabas, Silas and Timothy to be reassured of the fact that the early Christians felt that this commission was meant for them all.

We find also that this commission is not optional but most certainly obligatory, for

Jesus has said, "Why call ye me, Lord, Lord, and do not the things I command you?" and on another occasion, "If ye love me, keep my commandments." We cannot really, then be followers of Jesus unless we comply with his commands and especially so in this last commandment which is thrice repeated during the period when in his resurrected body before the ascension.

Knowing then our obligation, the church's course of action ought to be clear. Where education is needed instruction should flow freely from the pulpit, in the Sunday school, in Mission study classes, special lectures, etc. And also a committee might be appointed to secure interesting pamphlets and other literature bearing on missions and the church's duty thereto and see that they are wisely distributed among the members.

I have pointed out, I think clearly, the importance of this great commission as well as the obligation devolving upon the church for the carrying out of the last command of Jesus; it remains now for us to endeavor to visualize the

SUCCESS

that shall follow any church that strives to obey the Master's last command. Let us proceed in a negative way. It is a well known fact that continuance in the sin of neglect weakens the life of the church and arrests its growth. Can this be the cause of the low spirituality found in most of

Missionary Zeal

The Christian churches and governments have no greater responsibility than to make sure that the best and the worst of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world today. We ourselves shall be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help. The early Christians fairly burned with missionary zeal. Our missionary efforts will be more effective, just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian mission.—President Calvin Coolidge.

the churches today? Perhaps it is at least one of the causes, as but few churches are really in earnest about this commission, apparently thinking that it is unimportant. But is it really unimportant? Jesus said, if you do this, "Lo I am with you always." Now if the church does not do it, our Lord's promise to be with them can not be counted upon, and, remove Christ from any organization and what have we but a worldly affair limited by time and disinterested in spiritual things. But the church has the promise of his presence if it obeys him. So by obedience the church augments its spirituality and consequently its growth in membership. Even if for no other reason than to save the

church from some of the very grave perils that are threatening it today, the church ought to endeavor to carry out the great commission thereby, keeping it guarded from the temptation of these serious entanglements.

But there is a far nobler reason than this. History proves that the times of greatest missionary effort in the church have been the times of its greatest activity and spiritual power, and this reaction, praise the Lord, is effective in the individual as well as in the church. May every local church get a true vision of the power that will come upon it by carrying out the last commission of Jesus, is my prayer.

New Lebanon, Ohio.

The Blessings I Derive from the Communion Service

By Mrs. Samuel F. Weber

The Editor suggested the above subject for an article for The Brethren Evangelist. I know of no other subject that could appeal to me more. The blessings I have derived from the communion service have been many, since I was baptized and received into the Brethren church nearly thirty years ago. I have never missed a communion service at the Calvary church, therefore I feel I have reason to write of the blessings, and can do so from the heart.

Our communion service consisting of the three ordinances—the washing of the saints' feet, the Lord's supper, and the eucharist, or the communion of the loaf and cup), make for a three fold blessing.

One great blessing I have received is the incentive to obedience, the growth of the desire for obedience. As we read over the thirteenth chapter of John and then sincerely practice what we read there, the feeling comes that we are doing just what our Lord wants us to do; that it is not a hard task after all, as some people think, but rather that there comes with the doing of it a joy, and that it is nothing more than we ought to do. It has a humbling effect on our lives to think over those wonderful words of our Lord as he kneeled to wash his disciples' feet: "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet, for I have given you an example that ye should do as I have done unto you." As we do this, we are made to feel that it is nothing more than what we ought to do. And even though we do it reluctantly at first, the habit and joy of obedience grows upon us.

Another blessing that we derive from the communion service is that of being drawn closer to God than at any other time. It enables us to have a closer walk with our Lord and Master than anything else. It takes away the things that hinder and makes our fellowship more intimate. Feet washing symbolizes cleansing through the blood of Jesus as he walks along the way of life. The Lord's supper is a separate ordinance from the bread and wine of holy communion, and as we sit at the Lord's tables eating this meal, we have fellowship one with another and with our Lord. We love to think of Jesus eating with his disciples at the last supper, and that he will eat with us in a spiritual way, and in this way one of the greatest blessings is fellowship with our blessed Lord comes to us. And this points to

a daily fellowship which we may have with him, that enables us to be in his will and to do his commandments. The eucharist practically all denominations observe in much the same way as we do. Our hearts rejoice as we engage in this service and reflect on what it means to us, as Jesus himself tells us in Luke 22:19-20—"And he took bread and gave thanks and brake it and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you."

Another blessing that is derived from the communion service is the happiness that comes into our lives after we have engaged in this service. Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17). The joys of the holy communion service make our salvation sweeter. Only those who have engaged in it can understand what I mean, but it is a blessed fact. I praise God for this blessed means of grace; this happy occasion; this spiritual service.

I thank God for loyal Dunkard parentage, who taught me the sacredness of the communion service. It truly has been a precious service to me, and a sacred one, so much so in fact that I am pained when I see any part of it slighted or neglected, or spoken irreverently about. I recently attended a service in another denomination where they observed only the eucharist or the bread and wine. I did not feel led to partake of that part alone, and after the service a member of that church, knowing that our communion contained the three parts, asked why I did not take communion with them, adding, "It would not make any difference if your feet were not washed first, for they are clean." Oh, that Christ's professed followers might know the sacredness of our communion service and speak of our Lord's commands with more reverence. Surely it must pain our Lord as it does us to have his words lightly spoken of.

Moreover it is a blessing to think of our Lord's coming as we partake of the communion, and as we proclaim by that service his death till he come, we are also expecting his coming. And it is a blessed thought that he might come while we are partaking of it. It is a great privilege thus to think and to commune with our blessed Lord.

Pittstown, New Jersey.

An Incalculable Loss

By A. T. Robertson, Professor New Testament Interpretation Southern Baptist Theological Seminary

(Editorial Note.—The following article published in "The Christian Index" is worthy of the perusal of Brethren ministers and church leaders, especially so because it comes from the pen of so great an authority as Dr. Robertson. It was called forth by the reading of a very complimentary review of his book, "The Minister and His Greek New Testament," in which review the writer, Dr. George A. Barton,

archaeologist of the University of Pennsylvania, emphasized the plea that Prof. Robertson had urged. Following is the review as it appeared in a New York and a Philadelphia daily paper:)

"Professor A. T. Robertson is the most prolific writer on the grammar of the Greek New Testament in the English-speaking world. He is the author of "A Short Grammar of the Greek New Testament," and of "A Grammar of the Greek New Testament in the Light

of Historical Research" which contains more than 1500 pages. Probably no living man knows the Greek Testament better than Professor Robertson. In this series of essays, many of which had previously appeared in various periodicals, he endeavors to show the value of a knowledge of the Greek Testament for the work of the successful pastor. The effort is timely. Too many clergymen are deserting their Greek Testaments for psychology, pedagogy, sociology and economics; many theological seminaries no longer require a knowledge of Greek of their students. The loss to the preacher and to the religious life of the community is incalculable. It is to be hoped that many will read the most interesting and convincing pages of Professor Robertson and will be thereby induced to read this great source of inspiration in its original tongue, for, good as translations are, no one can by means of a translation, understand its inner meaning as every clergyman should."

The kind words about myself will be excused by the reader for the more serious purpose of the review which is my reason for writing this article. "The loss to the preacher and to the religious life of the community is incalculable." This phrase caught my attention and still grips it and has led me to repeat his words in their entirety for the readers of "The Christian Index." Dr. Barton includes the community in the loss that comes to the modern preacher from his ignorance of the Greek New Testament. This phase of the matter usually escapes the preacher's attention and does not occur to the people at all save in a vague sort of way. A preacher may admit in his more serious moods that it might be better if he had begun the study of Greek or if he had kept it up after he "finished" it at college and seminary. But he has fondly consoled himself that the people are not losers. At least they do not suspect that they are because he has made things go in a way, perhaps in a remarkable way, by the more popular style of his discourses. He has learned how to skim the cream off the work of real scholars without doing the milking himself. He is not a grind like another dry-as-dust scholarly minister of his acquaintance. On the whole he is not sure that the people are not gainers by his more or less superficial method of work as he lightly skims the surface of the New Testament.

Besides, the preacher of today has to keep up with "psychology, pedagogy, sociology, and economics" if he is to strike the modern note and not be considered a back number. And, as Dr. Barton admits, many ministers have deserted their Greek Testaments for these more fascinating subjects. Dr. Barton gives a rude jolt to those who have consoled their souls with such pious camouflage.

But "many theological seminaries no longer require a knowledge of Greek of their students," Dr. Barton deplures. Yes, and the more is the pity, as Dr. Barton implies. There are fashions in theological training as in everything. There are various grades of men who enter the ministry. The Greek New Testament may be dropped by this school or by that from its regular course. That fact simply shows that

such a school has lowered its ideals and its standards for ministerial training. New subjects with the progress of knowledge have to come into the theological curriculum. Every live seminary knows this and adjusts itself to such demands when real and vital. But the Greek New Testament is the real New Testament. Everything else in translation and "good as translations are, not one can, by means of translation, understand its inner meaning as every clergyman should."

The preacher is by profession a specialist in the knowledge of the New Testament. That is the reason for the time that is allotted to him in the Sunday services. He is supposed to have a knowledge of the gospel message that the average congregation does not possess. If it is not true he will fail to edify the audience and they will drop away from attendance on such services. The Sunday school and the B. Y. P. U. and W. M. U. organizations have created groups of specialists in our churches with tangential tendencies in many cases. The average pastor finds these groups often absent from the church services on Sunday. There are various reasons and excuses. One of them is that the pastor gives them nothing that they have not already gotten in better form from other sources.

People who are not preachers are studying the Greek New Testament. Now and then groups of women in churches have started the study of the Greek New Testament. At Northfield I have always found young women and laymen who are familiar with the Greek New Testament. Recently I had a letter from a famous surgeon telling of his joy in reading the Greek New Testament and another from a leading railroad president to the same effects. The pastor who has in his audience those who really know more about the Greek New Testament than he does will find it embarrassing to explain and to justify his ignorance. He is ignorant of the main things in his task while the layman is at least as busy as the preacher.

The Greek New Testament will always hold the central place in New Testament study. It is written in the Greek language of the first century A. D. That historical fact can never be altered. The preacher has in the Greek New Testament his real message in a sense that is true of no translation of it. He may neglect it, but he does so at great cost, at inevitable cost to himself and to his people. He will lose and they will lose. He may not know it at first. When it is too late he may discover it. The people may not know it until it is also too late. What has been lost has been lost. However well any preacher may do without the Greek New Testament he would do better with knowledge of it. So he falls short of his highest, of God's highest for him of the highest service for his people. It is "an incalculable loss."

THE BRETHREN PULPIT

The Two Resurrections

By Orville D. Jobson, Jr.

TEXT: "But if there be no resurrection of the dead, then is our preaching in vain, and your

faith vain also." I Cor. 15:13-14.

INTRODUCTION: The Word of Truth teaches in the clearest and most positive terms that all the dead will be raised. This is the resurrection of the dead body. The spirit of man does not die, after the death of the body the spirit returns to the Creator. All that goes to the grave is the body, and it is certain that all that can come out of the grave is the body. Jesus clearly and distinctly taught the resurrection of the body from the grave.

If Christ be not raised from the dead, then we worship a dead Christ, but he gloriously, triumphantly arose from the dead conquering death and the grave, and his resurrection is the earnest of the resurrection of the dead.

Jesus taught in John 5:28-29 that the dead shall be res-

urrected: "Marvel not at this: for the hour cometh, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; they that have done evil, unto the resurrection (resuscitation) of damnation."

Paul, the Apostle, in Acts 25:15 likewise taught the resurrection of the dead: "And have hope toward God, which they themselves, (Jews) also allow, that there shall be a resurrection of the dead, both of the just, and of the unjust."

It seems apparent that from these two Scriptures that the resurrection of the saved and lost will be one simultaneous act. The old belief that there would be a great judg-

ment morning when all the dead and living would be gathered round the throne, the sheep, (Christians) and the goats (The Lost) both to be parted right and left, is unscriptural. However from a more careful examination of the scriptures we find that the resurrection of the just precedes the resurrection of the unjust by the period of more than a thousand years.

This leads us to the consideration of the Two Resurrections. We shall consider the two resurrections as to Time, Character, Manner and Purpose

The Two Resurrections With Regard to Time

1. In Paul's Epistle to the Thessalonians, 4:13-17 we have clearly stated the time of the resurrection of the just. "But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. "For this we say unto By the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not precede them that are asleep."

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trumpet of God: And the dead in Christ shall rise first; "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

We see here that the resurrection of the just depends wholly upon the coming of the Lord. "The Lord himself shall descend, and the dead in Christ shall rise." If then the resurrection of the saints of God depends upon his coming, how important is the doctrine of the Lord's return? Men who deny the resurrection of the dead also deny the coming of the Lord. And men who deny the coming of the Lord also deny the resurrection of the dead.

Since the resurrection of the bodies of our loved ones gone on before is dependent upon the coming of the Lord, it is certainly the most important doctrine bearing upon the resurrection. Then let us understand this coming.

In the fourteenth chapter of the Gospel according to John we read, "And I go to prepare a place for you, and I will come again and receive you unto myself; that where this was his last night with his disciples, and his abiding I am there you may be also." Jesus was about to be offered, promise to his disciples was, "I will come again." And down through the years since his own glorious resurrection, this has been the blessed hope of the believer in Christ Jesus, that he would come to bring for the dead in Christ, and take us to be with himself.

Paul showed this same blessed hope when he wrote to the Church in Corinth, "Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

The time of his coming no one knows. But Paul writes in his Epistle to the Romans, "I would not, brethren, that ye should be ignorant of this mystery, that blindness in parts is happened unto Israel, until the fulness of the Gentiles come in." (Rom. 11:25).

Then it is the proper interpretation that when the fulness of the Gentiles comes in, which is the Church of Jesus Christ, all who believe upon him, accept him, and confess him, that he will come again and take his church unto himself, and the blindness that hath happened unto Israel in part, because Israel did not receive him, will be healed and again God will deal with Israel as his witnessing body.

The church is a parenthetical dispensation in God's plan. And when God has accomplished all that he so desires through the church, when its mission is completed, then it is perfectly logical that he will take the church out of the world.

So we may look forward unto his coming at any time, "it may be at morn, it may be at noon, it may be a mid-

night." But we know that he is coming and PRAISE GOD, when he does come then shall all the righteous be resurrected until the "resurrection of the just." We also, some of us who may not taste death, will be caught up with them.

The time then of the Resurrection of the Just, is at the coming of Jesus to take his church, which because of its nearness to completion, may be at any moment.

2. In Revelation 20:4-5 we have clearly stated the time of the Resurrection. The fourth verse gives us a picture of the glory of the resurrected saints, who lived with Christ and reigned with him for a thousand years. Then the 5th verse, "But the rest of the dead lived not again until the thousand years were finished."

Here we have in all clearness that the resurrection of the unjust?" Yes. We are taught in the Scriptures that resurrected with the just are to be raised from the dead one thousand years after the just have reigned with Christ. When those who were raised when Christ comes have completed a rule of 1000 years with Christ, the unjust dead shall be raised.

The natural question then is: "Does the Scripture teach when this rule of peace, the Millennium shall come to pass, in order that we may know the time of the resurrection of the unjust?" Yes. We are taught in the Scriptures that following the resurrection of the dead in Christ at his coming, the times of the great tribulation shall commence, "For, Behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountain, Fall on us; and the hills cover us." Luke 23:29-30.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be. And except those days be shortened there would be no flesh saved; but for the elect's sake (the elect of Israel), those days shall be shortened." Matt. 24:21-22.

We are then told from Scripture that the coming of Christ in glory, that is when he comes as king, will be the consummation of the great tribulation. "Then shall appear the sign of the Son of Man in heaven; and then shall all of the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:30.

This coming, the coming when all shall see him, is when he comes to set up his glorious kingdom on the earth and the saints of God who were caught up to heaven before the great tribulation, who have been with him in heaven during the great tribulation, shall reign with him a thousand years and then at the consummation of the reign of 1000 years we are told that there shall be a second resurrection of the unjust unto damnation.

So we see with respect to time the two resurrections are separated by a period of 1000 years and the great tribulation.

The Two Resurrections with Respect to Character

1. "They that have done good shall come forth from the grave unto the resurrection of LIFE." John 5:29.

The character then of the resurrection of the just is those that have done good. This goodness spoken of by Jesus is explained in the light of Philippians 2:12. "Wherefore my beloved brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

This goodness is not a goodness in order to obtain salvation but to the perfecting of salvation. There is but one way to obtain salvation, that is, through faith in his blood, to believe that Jesus died to pay the just penalty for our sins. But the working out of our salvation once we have believed is quite another thing.

Paul, in Philippians 7:11, says, "But what things were gained to me, those I counted lost for Christ.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count

them but dung, that I might win Christ.

"And to be found in him, not having mine own righteousness, which is of the law, but that which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

"If by any means I might attain unto the resurrection from among the dead."

The character then of the resurrection of the righteous is those that have by careful obedience worked out their own salvation with fear and trembling.

2. "He that despised Moses' law died without mercy under two or three witnesses." "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of GRACE." Heb. 10:28-29. Those who mocked the cross.

This is the character of those who shall come forth unto the Resurrection of Damnation. "If I only had obeyed"—weighed and found wanting.

Those who have all the opportunity to accept the Gospel message, those who have turned a deaf ear to the knock at the door, those who have not in any wise shewed mercy nor in helping the poor have ministered unto Christ. They shall receive their just resurrection, that is the resurrection unto judgment and damnation.

III. The Two Resurrections with Respects to Manner

1. Let us again quote Paul with respect to the manner of the resurrection.

"But some man will say, How are the dead raised up? And with what body do they come?"

"Thou fool, that which thou sowest is not quickened, except it die."

"And that which thou sowest, thou sowest not that body that shall be, but bare again, it may chance of wheat or some other grain.

"But God giveth it a body as it hath pleased him, and to every seed his own body.

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds.

There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

"So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption.

"It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body."

The bodily resurrection of Jesus Christ is the earnest of our own bodily resurrection.

In that day there shall be no more bodies that are named. That heavenly body, irrespective of what our earthly body has been, will not be lame and crippled. The eyes that have been blind shall see, the limbs that have never walked shall skip and run, the arms that have not been used shall gather of the fruit of the tree of life, the lips that have not spoken shall sing praise, the body that has suffered fever and the ache of the limbs, the body that has been bruised with the sin of this life shall in the glory be glorified and incorruptible.

Yes we shall know even as we are known in the resurrection body. That Mother that has long since gone to her eternal reward, that father that fought a good fight and spent his life to feed and clothe his children, that wife that caused the home to glisten with a sunshine and gladness, that husband that protected and cared for every aspect of the

home, that babe that you have pressed to your breast, those little hands that have been placed around your neck. Yes we shall see them and know them, such is the hope of the saint of God in the resurrection of the dead.

2. The unjust are not so, they shall be resurrected, but the Word does not tell us, except unto damnation.

IV. The Two Resurrections with Respects to Purpose

1. The righteous that are resurrected at the coming of the Lord shall forever be with the Lord. Then we shall receive the rewards for the deeds done in the body. Whether good or bad. Those that have served well, those that have been winners of souls, those that have suffered persecution for his name sake, and have been God's good stewards shall hear him say unto them, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Then we shall gather around the marriage supper of the Lamb. Then shall we see the mansions that Christ has gone on to prepare for us, then shall we walk the streets of gold, then shall we see the hands that were wounded for us, then shall we see him and know him, no longer clothed in this mortal body with the limitations as to space and time and distance but we shall be like unto him, clothed with the same body and capable of the celestial things.

In short the purpose of the resurrection of the just is to gather all the redeemed of the Lord together, to fulfill every promise of the Lord, to reward every saint of service to be delivered from this body of death, to enjoy the richness of the Father to which we have been made heirs through the Blood of the Lamb.

2. In Revelation 20:11-15 we have the sad picture of the purpose of the resurrection of the unjust. 'And I saw

Our Worship Program

MONDAY

SIN OF ONE MAY DEFEAT THE WHOLE—Josh. 7:1-26.

It is a fearful thing to know that the sin of one member may bring defeat to the whole family of the whole church.

TUESDAY

DISSENSION MEANS DEFEAT—1 Cor. 1:10-31.

Nothing more certainly brings defeat and disappointment than inharmony and lack of co-operation.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the "devotional" subject and scripture for your family prayer service. However if you cannot attend a church prayer meeting and you find it possible to invite neighbors to join you in a prayer service in your own home, you may wish to use "Our Devotional" for this meeting, in which case you can read Isaiah 53:1-12, which tells the cost of our healing.

THURSDAY

SIN BRINGS DESTRUCTION—Num. 16:36-50.

We have here an illustration of how the sin of a whole people brings destruction, which can only be stayed by atonement.

FRIDAY

OBEDIENCE AND FAITH BRING SUCCESS—Josh. 6:1-21.

They who without question or quibble are conscientiously obeying God are in step with the rhythmic time beat of the Eternal, and certain of victory.

SATURDAY

RESULTS OF UNITY AND CO-OPERATION—Acts 2:40-47.

The church can still have favor with God and man and add unto itself daily such as are being saved, if it will fulfill apostolic conditions.

SUNDAY

THE SABBATH WORSHIP—Use the sermon as the basis of your family worship, reading the text and various members taking turns in reading the different parts of the sermon. Or if you wish a separate scripture, read Luke 9:57-62, on Following the Leader. If your neighborhood is without church worship, why not plan a worship program in your home, and invite neighbors to join you, having singing and prayer, and a good reader to read the sermon.—G. S. B.

a great white throne and him that sat on it from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, which is the book of life; and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of FIRE."

Friends, let me ask you in all solemnity tonight, when the day of resurrection comes will you rise with the just or the unjust?
 Berlin, Pennsylvania.

OUR DEVOTIONAL

The Temple of the Holy Spirit

By Mrs. I. V. Carpenter

OUR SCRIPTURE

"Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:18, 19). "If any destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which ye are" (1 Cor. 3:17). And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God and they shall be my people" (2 Cor. 6:16). "Neither present your members unto sin as instruments of unrighteousness, but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your reasonable service" (Rom. 12:1).

OUR MEDITATION

"I have but one life to live and so I am going to enjoy myself as I go along," is a remark made too often by some nearsighted persons who have not visioned the joy of sacrifice, as well as of obedience, and whose philosophy is of a dangerous sort. If an author of the above statement could be able to see, far enough ahead, the result of such thinking at the end of the way, that in itself would be sufficient warning of the fallacy of such a course, no doubt. Every disobedience bears its own evil fruit, as well as every obedience brings its sweet reward. No grain or fruit, or flower attains the highest degree of perfection which has been placed within its power unless it receives the proper care, and nourishment; and then, and then only, will the life of greatest good unfold. No temple of the Holy Spirit builds its best unless it too receives the attention which is its rightful heritage.

No man has ever yet been able to understand all the mysteries of the human body. That fact in itself ought to convince that God is back of all creation. The brain exercises; we think, but we know not how or why. When a muscle works, we act, and still we do not understand. If our conscious mind rests, our subconscious works on. What marvels God hath made!

Anyone who has been misled by Darwin's theory of ape kinship should clarify his vision by reading W. J. Bryan's book, "In His Image," for in his image we are created, whether we believe it or not. I like to think of the beloved Whittier meeting unbelief with "How dost thou know that thou hast a brain for certain? Thyself, or no one else has ever seen it." Faith must go where reason cannot. Our best scientists are continually retracting, but God's word stands the test of time.

Darwin himself finally says, as Bryan tells us, that "it is useless to speculate on this subject," after using the phrase "we may well suppose" over eight hundred times in his works. And then Bryan adds: "If the uselessness of speculation had occurred to him at the beginning of his investigation he might have escaped responsibility for shaking the faith of two generations by his guessing on the whole subject of biology."

When we once realize the supreme creation of the body—in his image; its sanctity—the abode of the Holy Spirit; and its task—that of glorifying its Maker, then will it receive the consideration necessary to its best functioning.

It is a serious thing to desecrate the body in any way as our text proves. Self-destruction is more often a process of years than an instantaneous act, whose history is dissipation, gluttony, ease, and many other forms of evil.

Health is a part of the Christian religion, and should yield a place in our daily program. We can be of greater service if we are well, therefore it follows that sickness is a sin insofar as we are responsible for it by failure to do our best to do things which make for health. The health strides which we have made as a nation during the last ten years are gratifying indeed. We are finding that mental deficiency, poor eyesight and many diseases are all traceable to improper nourishment. Back to the simple life we must go. Refining and complicating our habits and food have now made for health.

I believe health is more contagious than disease. What good we do when we radiate health and sunshine! Most of us would be glad enough to be well, but will we pay the price? Let's say, "I will!"

Let us consider for a bit the homely practical side of living well. Most of us can drink at least eight glasses of water per day, and thereby keep our bodies sweet and clean. Will we do it even though we do not like so much water? Most of us can keep the life giving oxygen coursing through our blood vessels, purifying as it goes, and causing us to be physically and mentally alert, perhaps more than any other one thing. Will we use the largest muscle we have for deep breathing, even though it makes us dizzy? Most of us need a daily bath. Will we bathe often, or be "dirty Americans," as the Japanese call us with a reason? Most of us can eat fruit, and milk, and vegetables, coarse bread, and less meat or none. Will we eat what our bodies need or what our perverted appetites like? Most of us can work and rest in moderation.

The ways of the world with its rush, and stress, and care crowd out too much the Holy Spirit's workings. He comes to speak to men through us, but is our ear attuned to the Divine so that we hear his voice? He comes to burn away the dross, and bring life more abundantly, and do we realize his Presence? He comes laden with precious fruit, and are our arms outstretched to receive it? Or, is one tied in a sling with ill health, and the other one behind us because of indifference? Anyone who is well, loves better, is more joyful, more peaceful, more longsuffering, meeker, more temperate, more patient. The little child who behaved outlandishly diagnosed his case not far wrong when he said, "I'm not well anyhow."

It is necessary for the physical always to be subservient to the spiritual that the resultant rhythm which is found in the harmony of the two may bring about the 'poem' for our lives of which Paul speaks (Acts 17:28). Finally, brethren, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

OUR PRAYER

Dear Father in Heaven, we thank thee for thy Holy Spirit, and all he may mean in our living if we will but be willing and obedient. We pray that this body may ever be kept in subjection that his fullest work be not hindered. Help us to be willing to do thy will in all things, and find our joy in sacrifice. We would "crucify the flesh with the lusts thereof," and live for the good that we may do. For Jesus' sake. Amen.
 South Bend, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for April 19)

Lesson Title: Life in the Early Church.

Lesson Text: Acts 4:1-5:11.

Golden Text: The multitude of them that believed were of one heart and soul. Acts 4:32.

Devotional Reading: Psalms 2:118; 133.

The Lesson

In the lesson of today we are brought face to face with the "growing pains" of the first church. Hitherto the Apostles had been able to preach the message of Christ with little difficulty due to the fact that so far they had not come into active conflict with the Jewish authorities but from this time forward active opposition—authoritative and legal—is to be a daily experience with them.

The Judaism of that day was a legalistic religion that had lost practically all its vital force due to the fact that its control was in the hands of the Sadducean High priestly party. The men of this party were materialists in their religion and sought only the present benefit, caring nothing for spiritual possibilities. They wanted continued control and affluence in Israel and anything that threatened to "take away their place" and power was of necessity brought into active conflict with the priesthood. This was the reason for Jesus' crucifixion. He had raised the national hopes so high that there was real danger of a break with Roman authority and in that event the Sadducees would lose their strategic place in Israel. Hence it was needful (as Caiaphas put it) for one to die for the nation. The early church now faces these same desperate political schemers and its path henceforth is to be marked by the blood of the martyrs.

The Pharisees on their part welcomed at first this new society which preached a doctrine, viz., the resurrection—so dear to them, with such power. This good feeling and welcome did not last any longer than it took the Pharisees to learn that the church was just as contrary to their spirit of legalism as it was the materialism of the Sadducees. From that moment the fires of persecution flared up and did not die until the church was scattered to the four points of the compass with the message of Christ. Persecution from without was therefore an active agent in the fulfilling of Jesus' words that his followers should witness for him "unto the uttermost part of the world."

The first conflict arose over a "good deed done" to an impotent man. The direct results of this miracle were—a healed man; a fine sermon preached to the multitude regarding Jesus as the fulfillment of God's promises; five thousand believers are won for the cause; and last of all—a real opportunity to preach Christ to the leaders of Israel in private session. Such returns from one miracle is the miracle's best defence. The Materialists might not believe the "words" of the apostles, but they couldn't deny the "works." The lame man was in the audience as chief witness after the fact and Peter witnessed a splendid and bold confession to the power that had made the man whole. The two together made the Materialists as astonished that all they could do was to resort to threats, only to have their threats thrown back at them in the words—"We cannot but speak the things which we have seen and heard."

Here we see powerful testimony linked up with persecution, and I am persuaded that the two always go hand in hand. The reason

that the Christian church is not the powerful witness she should be today is because in these times it does not cost us much to "belong" to the church. We say we pray and give of our money, but if we were to sit down and "think over" with pencil and paper, the amounts we give "to testify to our faith in the Name we'd feel so small that we'd rattle in a peanut shell. Witness! What do we know about it when all our witnessing has been done in church attendance, amid soft seats, good singing and actual ease? Have you ever stood up for Christ where it meant a real effort to declare the Name? Or are you a "good handshaker" and nothing more? It is my firm conviction that real persecution would be a wonderful thing for the life of the Protestant church in America for then—like Peter—we'd have to be able to give a reason for the faith within us.

In the face of persecution the Apostles gave themselves to prayer to the Lord who would have "the kings of earth in derision" as they set themselves against his holy Son. Prayer brought added power of the Spirit and with hearts emboldened the testimony was given regardless of threat and peril. A splendid unity of spirit characterized the early church and they made their unity manifest not only in spiritual things but in material as well.

The "community of goods" led to a more terrible danger than all the persecution from without could possibly be. This outside peril would but serve to bind the believers close together. This new peril from within the church body could have but one result—i. e., disintegration. Hence we are brought face to face with a startling experience in church history.

Around man and his use of money center not only many of the blessings of life, but many of the tragedies as well. This was precisely the case in the experiences of Barnabas and Ananias. Each man had something to give to the common cause, and each gave, but the difference was found in the spirit behind the gift. Barnabas seems to have been a very lovable man who had given himself and all that he possessed to the service of the Lord. His very name was an inspiration—meaning, "the son of encouragement or consolation" and he seems to have lived up to the name for when the voluntary "community of goods" was a part of the church life Barnabas took his possession, sold it and gave the proceeds into the common treasury for the benefit of all the "saints." This very spirit of full, free giving out serves to set off the darkness of the crime perpetrated by Ananias. This man had a possession and after selling it he gave only part to the Lord. The crime was not that Ananias kept back part of the price. The money was his and he could do as he saw fit with it, but he pretended that the sum he gave was the full price of the land. His hypocrisy was fraught with terrible results in this case for his was the "first open venture of deliberate wickedness within the church." The punishment was an "awe inspiring act of Divine church discipline."

Fullness of giving versus falsehood and hypocrisy characterize the worship of giving by these two men. Barnabas gave all he had. Ananias gave a part even though he pretended to give the whole. How many Christians are in the same case with Ananias today? We make our consecration public and complete, but when it comes to paying the vows we are unable to render the perfect gift

to the Lord we say we love. Once the Christian soul passes the stage where it tries to fool the Almighty in the matter of the giving of gifts, the way will prove fairly easy. The trouble in the modern Christian church is that there are too many Ananiases who are "getting by" with their deceit and partial worship.

The punishment fitted the crime. Eden was closed to the sinner at the first. The way of life was barred by an angel with a flaming sword. Achan took his wedge of gold and Babylonian garment and brought defeat to God's chosen people just as they were starting their conquest of the Promised Land, and Achan died. Now we find God's really chosen ones brought face to face with the same elements of selfishness and greed. Is it any wonder then that death was visited on the sinner in this case? Capital punishment is not nice to think about but from this lesson we learn that there are worse things in the sight of a righteous God than mere death. To be a living lie seems to be one of the things Divine Truth will not overlook. Turn to Matthew 25:31-46 and read there Jesus' condemnation of those who have called on his name but neglected to live up to their place as his followers. One cannot help but wonder what the complexion of the modern church would be like if the death sentence in such visible form was to be visited on all those who practise hypocrisy and falsehood. Preachers might get tired of preaching funeral sermons. Yet the conviction comes that there might be fewer lies and liars if such stern judgment were given. Let us not forget that though our Father is a God of Love yet he is also the Just One and he cannot be mocked. The sad thing is that death is the portion of the liar and hypocrite even though death may not come at the feet of an apostle. "The wages of sin is death." Let us profit by Ananias's tragedy.

Terra Alta, West Virginia.

White Gift Offering

Received up to last report, Feb. 12, \$3,541.53
Received since that date:

| | |
|------------------------------------|-------|
| Roanoke, Va., | 15.50 |
| Bethel church, Mulvane, Kans., ... | 10.50 |
| Darwin, Ind., | 2.50 |
| Gateway, W. Va., | 3.73 |
| New Enterprise, Pa., | 5.00 |
| Altoona, Pa., | 40.00 |
| Louisville, Ohio, | 56.23 |
| Philadelphia, 1st church, | 75.00 |
| Mexico, Ind., | 32.69 |
| Whittier, Calif., | 25.00 |
| Washington, D. C. (additional), .. | 1.00 |

Total to date, April 2, \$3,808.68

MARTIN SHIVELY, Treasurer

National Sunday School Association
of the Brethren Church,
Ashland, Ohio.

If you eliminate the "a" from beast, you get the greatest thing in the world, "best." The big job before you, my brother, is to be that very thing.

Love ought to be blind. Love can do more for us blind, than hate with its eyes wide open. Many a soul has been saved because one who loves would not believe the evil that was truthfully charged against it.

The man who has sinned in the open ought not to expect God to be content to receive a confession in secret. Only a coward will try to sneak into the Kingdom of Heaven.

J. A. GABBER, President
Herman Koontz, Associate
 Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
 General Secretary
 Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

How to Make Your Meeting the Best

(For all Endeavorers. Cut out, use, and preserve.)

1. Begin thinking and praying about your meeting as soon as you know you are to lead.
2. Begin prayerful preparation at least two weeks before the night of your meeting.

Consult the prayer-meeting committee chairman for suggestions and literature.

Read "Prayer Meeting Methods," "Our Crowning Meeting," "Fifty-two Varieties," and other books published by the United Society. You can get a copy from our librarian or prayer-meeting committee chairman, but be sure to return promptly as there will be others wanting them.

Study up on the suggestions and discussion of your topic published two weeks in advance in The Christian Endeavor World, The Watchword, and The Telescope. The prayer-meeting committee chairman will supply these helps if you do not have them yourself.

3. Publicity. Don't miss a single opportunity to advertise your meeting.

Have a brief, snappy announcement to give the week before in the Christian Endeavor prayer-meeting.

Prepare or have the publicity manager to prepare one or two attractive original posters announcing the meeting and display in the most conspicuous place possible.

Write a clever announcement for the Enthusiast for the Sunday previous to your meeting. See that it gets in the editor's hands before Thursday evening.

Give the pastor an announcement for the church bulletin by Thursday previous to your meeting.

4. Assign topics, questions, or the parts you want other members to take, one week in advance, not five minutes before the meeting or in Sunday school in the morning.

5. Introduce Novelty and variety into the meeting. Make it different from any held before. Keep your audience wondering what is coming next. Following are a few suggestions:

- a. Arrange the seats differently.
- b. Make use of flowers and decorations appropriate to the season, topic, or occasion.
- c. Rearrange the program.
- d. Think up new ways of presenting the scripture reading and introducing prayer.
- e. Try a Bible drill occasionally.
- f. Select hymns and songs to fit the topic and program.
- g. Provide special music or oratorical numbers.
- h. Use pictures, charts, or objects to illustrate.
- i. Dramatics and pageantry may be used very effectively at times.
- j. Avoid clip-itis (the habit of reading clippings) as though it were a disease.
- k. Free literature appropriate to the topic, such as can be secured from the denominational headquarters, may be distributed at the close of the meeting and may serve to carry home the lesson of the meeting.

6. Be sure to include in your program:

- a. The pastor's five minutes.
- b. The president's five minutes for announcements.
- c. The offering.
- d. Lots of prayer.
- e. Any regular customs of the society.

7. Before starting the meeting, get as many of the Endeavorers as you can to meet with you in a little room off to one side for a five minute prayer session for the success of the meeting.

8. Begin the meeting on time—keep going—and quit on time.

9. Above all, try to create and maintain throughout the meeting a spirit of reverence and devotion.

10. In all things, keep in mind that the prayer-meeting on Sunday evening is the real life of the society, that through it we are witnessing for our dear Savior, and that if, trusting in him for strength, we do our very best, success will be assured and he will add his blessing to our efforts.—Carl F. Fowls, in The Enthusiast.

Movies a Children's Habit

The boy and girl students in only six of Chicago's high schools, spend \$920 a week, or \$46,000 a year, on admissions to moving picture theatres, a questionnaire discloses. Figures similarly surprising show that, out of the three thousand children questioned, eighty-seven per cent attend the movies from one to seven times a week.

These figures are the result of a questionnaire sent out by Mrs. Estella L. Moulton, former chairman of the Better Films committee of the Illinois council of the Parent-Teacher association.

"I go to the movies nine times a week, every night and in the afternoons Saturday and Sunday," one boy answered, according to Mrs. Moulton. With several hundred of the children who responded to the questionnaire, attendance at the movies is a fixed habit, she said.

In order to determine, if possible, the actual effect of movie-going on the school work of the pupils, teachers in six schools were asked to indicate the pupils who stood highest or lowest in the scholarship and deportment in each room. The data compiled in representative districts of the city showed that the 275 best pupils used 393 tickets in one week, whereas the 275 lowest pupils used 503 tickets weekly.

The question, "What kind of a picture do you prefer?" brought many answers, with a preponderance of answers in favor of pictures dealing with "guns" and "police-wagons" "scary pictures."

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for April 19)

Showing Our Colors. Matt. 10:32

Everyone loves a man of daring, of courage and of forward action. For he is the man who won't be afraid to face a new task or look a grim battle in the face, for back of

him there is something which says, "Keep on" and "go on." And that's the voice of the conscience.

Now I just wonder if we can't find any smaller boys and girls who possess this same stick-to-it-iveness? I wonder if we couldn't find, anywhere in all the world one boy or girl who was not afraid to do what he knows to be right even in the face of ridicule and laughter from his friends? Yes, I think we could find many such individuals if we would but search for them.

Jesus said that if we once put our hands to the plow and then looked back over our shoulder, we weren't fit for his work. Perhaps I can explain that thought a little more clearly. The work in the fields, especially the turning and tilling of the soil, is a task which only a strong man can attack. And in the olden days they had a very crude kind of plow—merely two pieces of wood fastened to gether and sharpened at one end—so we know it was a difficult task to guide that plough through the stony soil of the eastern country. And when we are given a task to do, that is difficult, as was this laborer, isn't it rather cowardly to suppose or think that we can't do it—without perhaps an honest effort put forth? Yes, I think that is what Jesus meant.

Today we have rather a slangy phrase in our language, which possesses this same thought. And that phrase is "Show your colors." And it doesn't sound so bad after all, for it simply means, if you have any grit in you, any ambition, any determination or resolve—you won't allow little, trivial things to swerve you from your chosen duty or pathway. And perhaps, after all that is the biggest lesson for us boys and girls to learn. Just every day to have our school lessons in the best manner possible; to do our little tasks at home without a frown or grudge; and to serve Jesus as you have been taught.

Do you know there are literally hundreds of thousands of boys and girls, your own age, who have never been inside a church. They don't know what a church stands for and perhaps have never had a story of Jesus told to them? That is a truth which we must admit with shame, is it not? For as long as we leave them to go their ignorant way—we aren't even flaunting our colors for the state, or for Jesus!

I think perhaps we better pray about this matter, somehow like this:

"Jesus, make me true and loyal. Make me brave and courageous. May I dare bravely for the right and truth. Give me strength of will power and strength of muscle to do my share in life's work. Amen."

Daily Readings

M., April 13. Promise of Jesus. Matt. 10:42.
 T., April 14. Speak for Jesus. Rom. 10:9.
 W., April 15. Boldness for Jesus. Acts 5:27-32.
 T., April 16. Jesus' command. Acts 1:8.
 F., April 17. Being not ashamed. 2 Tim. 1:8.
 S., April 18. Ready to answer questions. 1 Pet. 3:15.

Ashland, Ohio.

Our deeds—the things we allow ourselves to do—determine and control us as much as we determine and control our deeds.

"Our giving to the Lord's work should be as regular, systematic, and generous as our eating. This would save many a Christian his soul, and many a church its financial reputation."

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

By C. E. Yoder

It is now a month since we arrived in Argentina and I think I never passed a busier month. So many questions in regard to the work on all sides had been waiting our coming. On arrival at Rio Cuarto also we found work piled up to last for several months. Brother Jose Anton had recently taken charge, but had scarcely begun his labor. However the work is now progressing rapidly and it will not be long until the attendance will be normal and the spiritual condition good.

Our workers' conference was attended by all our young pastors. It was held at Rio Cuarto and was attended by a great deal of blessing. The Bible studies given by our young men were ably prepared and I would like to have them written for publication in the Evangelist. Brother Sickel gave a series of talks on the Holy Spirit and I on the book of Revelation.

We are arranging to have the Bible coach start out again as soon as possible and Brother Anton will return to Buenos Aires to take care of the work there.

I hope to have more time for writing later. We need the prayers of all for the work here. We are handicapped by the lack of both workers and means. Spiritual conditions in general seem to be following the drift of the entire world. Men are lovers of pleasure more than lovers of God. It is a time for faithful witnessing.

Rio Cuarto, March 10, 1925.

Send in Your Easter Offering Promptly

Will those who, in each congregation, make up the report of The Easter Offering for foreign missions, please see to it that your offering is sent promptly during the week following Easter, or as soon thereafter as possible? If all money has not been paid, if some pledges are to be collected, report promptly as to what is paid. When the pledges are collected, then send that later. A few churches last year sent in "Easter Offering" as much as six months after Easter,—money that had lain in the local treasury that length of time. This ought not to be. It cannot be called "Easter Offering" or placed in the report when it comes so late.

And, remember, the missionaries must have their money. Right now the treasurer is scraping the bottom of the barrels for both the African General Fund and the South American General Fund. Three or four thousand dollars must be forwarded to both these fields this month of April. YOU must send it along. Nearly all the large churches are very slow in sending in their offerings. We can understand this. But let us not delay more than necessary. Make two reports—

one now, and one for the gifts that come dragging along later when payments of pledges are made. Due notice will be given through the Evangelist later as to the exact date for the closing of "The Easter Offering," after which no money sent in can be counted as a part of "the largest Easter Offering ever made to foreign missions by the Brethren church," as we are hoping this one will be. Never before has the work across the seas shown upon it the approving hand of God in such a manifest way. Never before have we had so many missionaries "over there" expecting us at home to "hold the ropes" and thus do our duty. Surely, the Brethren church

shall not fail her Master in this great work at such a time as this.

LOUIS S. BAUMAN,
 1330 East Third Street,
 Long Beach, California.

FOURTEEN ERRORS OF LIFE

To attempt to set your own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by your own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike. Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what can not be remedied.

Not to alleviate, if we can, all that needs alleviation.

Not to make allowances for the weakness of others.

To consider anything impossible that we can not ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

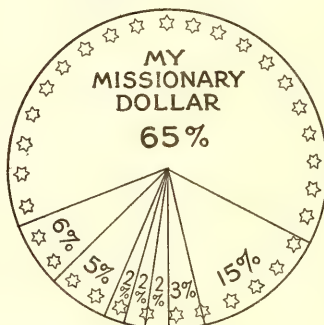
To estimate people by some outside quality. —London Evening Standard.

"The shadow of the cross may fall from the arms of the hypocrite when he is in prayer, but that is as close as he ever gets to Calvary."

OWE NO MAN ANYTHING, but to love one another; for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:8, 10.

Consider the folly of seeking to get rid of truth, however unwelcome, under the delusion that it ceases to be true because we cease to look at it. Christ's leaving the boat would not have helped Peter. Do you think that you banish the danger for which the alarm bell is rung because you wrap a cloth around the clapper so as to prevent it from sounding? And do you think that you make it less true that every transgression and disobedience shall receive its just recompense of reward, by bidding your conscience hold its peace when it tells you so, or by trying to drown its voice amidst the shouts of revelry, or the whirr of spindles, or the roar of traffic? By no means. The facts remain; and nothing except what deals with the facts is the cure which a wise man will adopt.—Alexander MacLaren.

How My Missionary Dollar is Spent



65% Missionary Salaries, Allowances and Furlough Expenses.

15% New Field Equipment and Purchase of Property Used by the Missionaries.

6% Board Employment.

6% Rentals and Property Repairs on Field.

3% Missionary Magazine and Literature.

2% Medical Supplies on Field.

2% Miscellaneous Field Expense.

2% Miscellaneous Home Expense.

In six months' time 832 precious souls confessed Christ and were baptized at one of our mission stations.

How Many Dollars Will You Invest for the Salvation of the Lost?

"Freely ye have received, freely give."

NEWS FROM THE FIELD

THE CHALLENGE OF NEW FIELDS

It was the writer's privilege to spend a week end with Brother J. S. Bowman and preach several sermons. I enjoyed meeting the few Brethren who live near the little church, and worshipping with them. But what impressed me was a stern fact.

Last spring I spent a few days with Brother Showalter and the same fact revealed itself. Here at Covington and also at Parkersburg more people can no doubt be found who are, or formerly were, Brethren than are in their home congregations.

What is needed is a system—an organization that will conserve and cause growth and expansion.

Without doubt one might ask himself, Are our mission boards properly functioning when no new project is started for several years and what look like good opportunities are let slowly fade away and be lost.

To me it seems a plan ought to be devised to take care of some of these places, even if they may be more or less distant from the main body of our church people.

No doubt other localities similar may be found and the question is, are we going to meet these opportunities or pass them by and continue to lose out?

We could profit much by a study of the plans of others who have succeeded. The writer hopes for a day when our own church will awake to the situation and do the things that will spell expansion.

WM. H. MILLER.

HUNTINGTON, INDIANA

A series of special meetings came to a close on Sunday evening, March 29. The series began on Monday evening and continued three weeks. The Huntington church feels itself exceedingly fortunate in being able to secure the services of so able a man as Dr. Louis S. Bauman to be the leader in these services.

Preparing

For months previous to the date of opening individual prayer by the members had been engaged in in behalf of the meeting. During the four weeks just preceding the opening date cottage prayer meetings were held in the homes. Three meetings were held each of the first three weeks and five during the fourth week. The usual advertising was also done.

The Field

A word should be said here, for this field is very much misunderstood. Within the general church there is a false impression. If there is a Brethren church in the entire brotherhood more in harmony than the church at Huntington I would like to look in on it. But the general religious condition of the city is not to be boasted about. It is a moral town with the modern socialistic program prevailing.

Interest

The interest from the very beginning was good. In fact the best of any meeting held here. There was no emotionalism or excitement. Just a quiet interest that extended as

far as ten miles into the country. In fact the whole town seemed to be talking about the meetings. And that is just what we needed here.

Results

There were eleven decisions—confessions and reconsecrations together. These were all adults, only one being of high school age. A result equally as great is the standing of the church within the town. It stands out in the minds of the people as a church which stands for the whole gospel. Dr. Bauman left no uncertain notes fall. He preached a whole gospel and made it very clear that the Christian life of real value was the life separated from the world. His preaching makes the Huntington church stand out pre-eminently as a Bible church. It was a great meeting the influence of which will be felt many years in the future.

Next

After a week of rest, in harmony with a city wide program inaugurated by the pastors of the city, a week of services will be held terminating on Easter Sunday. This will be the first effort in the fifth year of the present pastorate.

H. E. EPPLEY.

REPORT OF THE CHURCH AT MASON-TOWN, PENNSYLVANIA

They say that no news is good news. That at least indicates life. We are not dead but very much awake. Desiring to know what our sister churches are doing, it is only fair that we also report from Masontown. Time and space will only permit the mere mention of some of the outstanding events in the onward march and progress of the church.

Last November Dr. C. F. Yoder was here in behalf of the Missionary work of South America. We were glad to have Brother Yoder enlighten us on the various phases of the work where he so faithfully serves. While he was with us we held a Father's and Son's banquet. This was made possible through the generosity of the women of the church. The Masontown church always stands open to our missionaries who so ably depict the work of their respective fields.

In December the Loyal Men's Bible Class held an oyster supper in the new Sunday school room of the church. This was a special donation of C. L. Sangston who is a faithful member of the class. At this meeting we had various representative men of the town. In some churches the men are a little backward in coming to the front when it comes to doing things for the church. In Masontown this is not true. Just mention what is needed and watch this bunch of men do it.

For some time the pastor of the church has felt the need of a young men's class. These young men were, conspicuous by their absence. After resigning as teacher of the Men's Class the pastor organized a Young Men's Class on the first Sunday of January, 1925. Today there is an enrollment of thirty. This class has challenged the young ladies' class to a friendly contest of three months' duration. The results are very grat-

ifying. One feature of the contest is to create a desire for the young people to remain for morning worship. We have in these two classes over sixty above the age of sixteen. The organization of this class was the crying need of the Sunday school and the church.

Last Christmas Miss Edith Garber came to re-organize the S. M. M. With this organization we have all the auxiliaries working in a commendable way. We maintain that it is absolutely necessary for the youth to be kept vitally interested in the work of the Kingdom. This is to be done in relation of the four fold life,—physical, social, intellectual and spiritual.

We would not be fair were we not to mention the newly organized "Ladies Guild." To say nothing of the social spirit that prevails on the day of meeting, this organization is a vital factor in the life of the church. They arrange to feed fifty or more business men and school children for dinner at a nominal price per plate. This provides for a public agency and is also quite remunerative as well. They have made their presence known already by purchasing a gas range for the church kitchen and various other necessary things. God bless our women.

On the last week of January and continuing for three weeks we held our annual revival and evangelistic services. Brother W. C. Benshoff came for the second time consecutively to lead us in this great meeting. Not only the Brethren church but the entire community experienced a general awakening. From the very beginning the house was crowded. Nothing could dampen the enthusiasm. Various counter attractions were staged, but still the crowds came. On several nights many were turned away. On the last night every available space was occupied and many returned home or went elsewhere. There was a quickening of the spirit to a very marked degree. Brother Benshoff did all that any evangelist could do by way of preaching, power and persuasion. The Spirit seemed to take charge of each night which was in answer to our prayer. Numerically, the result of the campaign was fifty accessions, four came by relation and letter, the others were new converts. Then have come since. Nine came from East Riverside where the pastor preaches during a week night. Fifty-three have already been received into the church by Christian baptism.

Our Sunday school is well attended. We have 250 and more out for Sunday school. Every teacher is a Christian and all but one are members of the Brethren church. We believe that impression without expression is more harmful than beneficial so we strive to promote the interests of the Christian Endeavor. While this organization is primarily for the young people, we urge the adults to attend and participate in the programs. This is the training school for the church.

The prayer meeting service which is the pulse of the church and the thermometer of the community deserves mention at this junct-

ture. We have an average attendance of forty. The program consists of a careful and prayerful study of God's Word. The spirit of the prayer meeting is becoming too large for one meeting and several brethren and sisters are holding similar services in homes where entrance is available. The result is that we find new faces in our Sunday evening crowds.

There is much more that we feel like reporting but lest some think that we be boasting we refrain at this time. The Masontown Brethren church is situated in a field of opportunity and is certainly forging to the front. Pray that she may not only be a dreamer of fanciful dreams but a doer of deeds and an interpreter of worthy ambitions. We exchange greetings to all the churches of the brotherhood.

Fraternally yours: in his name,

JOS. L. GINGRICH.

THE EDUCATIONAL OFFERING

It has been some months since I made report to the results of this offering, and now that the time has almost arrived for the receiving of the next, I shall make what I suppose is, the final report for the offering which was to have been received in June of last year. As I now recall, the amount reported last time was \$2,468.07

| | |
|---------------------------------|--------|
| Kittanning, Pa., | 25.00 |
| Morrill, Kansas, | 46.34 |
| Turlock, Calif., | 3.50 |
| N. Manchester, Ind., | 160.20 |
| Milford, Ind., | 11.75 |
| F. C. Switzer, | 5.00 |
| Anna A. Rubie, | 5.00 |
| Mulvane, Kansas, | 7.50 |
| D. A. Eristine, | 5.00 |
| Philadelphia 1st church, | 34.94 |
| Mexico, Ind., | 9.00 |
| Roanoke, Virginia, | 12.07 |
| Dallas Center, Iowa, | 10.00 |
| Goshen, Ind., | 68.37 |
| Nappanee, Ind., Y. P. S. C. E., | 20.00 |
| Salem, Ohio, | 3.00 |
| Salem, Ohio, | 3.00 |
| Dayton, Ohio, (additional), | 5.00 |
| Orville Jobson, | 10.00 |
| Masontown, Pa., (additional), | 10.00 |

Total to date, April 2, \$2,919.74

MARTIN SHIVELY, Bursar,
Ashland College, Ashland, Ohio.

ADDITIONAL REPORT OF BRETHREN HOME

| | |
|--------------------------------|----------|
| Kittanning, Pa., | \$ 39.44 |
| Carleton, Neb., | 9.00 |
| L. G. Wood, | 1.00 |
| Johnstown, Pa., | 24.25 |
| Cerro Gordo, Ill., | 11.50 |
| Mrs. C. D. Engle, | 1.00 |
| Mansfield, Ohio, | 4.00 |
| Falls City, Neb., | 77.30 |
| Mrs. Nancy J. Salzman, | 1.00 |
| Canton, Ohio, | 37.90 |
| Bethel, Kansas, | 7.25 |
| Lake Odessa, Mich., | 22.00 |
| Junior C. E., Lost Creek, Ky., | 2.00 |
| Berlin, Pa., | 21.25 |
| Albert E. Schwab, | 3.50 |
| Roann, Ind., | 12.50 |
| Monroe Jones and wife, | 1.00 |
| Mrs. Elizabeth Miller, | 1.00 |
| J. E. Warren and Wife, | 1.25 |
| Ora Abshire, | .75 |
| Sherman Fouts, | .40 |
| M. W. Horner, | 1.00 |
| Bryan, Ohio, | 45.00 |
| Allentown, Pa., | 23.95 |
| McKee, Pa., | 45.50 |
| E. J. Kiplinger and Family, | 5.00 |

| | |
|---------------------------|-------|
| Pleasant Grove, Iowa, | 2.73 |
| Fremont, Ohio, | 2.60 |
| Columbus, Ohio, | 5.00 |
| Paul H. Brumbaugh, | 5.00 |
| James Boone, | 5.00 |
| E. A. Jullieart and Wife, | 10.00 |
| Miss Grace Jullieart, | 5.00 |
| Carleton, Neb., | 17.21 |
| Carleton W. M. S., | 2.50 |
| Fair Haven, Ohio, | 10.05 |
| Mrs. H. W. Robertson, | 1.00 |
| Uniontown, Pa., | 50.00 |
| Joseph A. Price, | 5.00 |
| Isaac Grull and Wife, | 5.00 |
| Jacob Swartz and Wife, | 5.00 |
| Dallas Center, Iowa, | 27.00 |
| Mount Pleasant, Pa., | 7.40 |
| John Bricker and Wife, | 2.00 |
| St. James, Md., | 6.03 |
| Middle Branch, Ohio, | 20.00 |
| Washington, D. C., | 1.50 |
| Conemaugh, Pa., | 45.94 |
| Mrs. Willis Lown, | 1.00 |
| New London, Ohio, | 13.55 |
| Paul N. Brumbaugh, | 5.00 |
| E. L. Johnson and Wife, | 2.00 |
| Mrs. Florence Young, | .50 |
| Mrs. Dessie Young, | .50 |
| Mr. I. B. Smith, | .50 |
| Mrs. Bertha Smith, | .50 |
| Mrs. Ruth Zent, | .50 |
| Mrs. Lillie Hefer, | 1.00 |
| H. W. Anderson, | 1.00 |

HENRY RINEHART, Treasurer.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING FEBRUARY AND MARCH, 1925

| General Fund | |
|---------------------------------------|-----------|
| First Br. Ch., Los Angeles, Cal., | \$ 100.00 |
| Br. Ch., Goshen, Ind., Misc., | 200.45 |
| Mrs. Ephriam Culp, | 5.00 |
| Mr. & Mrs. Weddle Cripe, | 5.00 |
| Mr. & Mrs. W. E. Carpenter, | 5.00 |
| Mr. & Mrs. C. Hepler, | 2.00 |
| Mr. and Mrs. M. E. Horner, | 5.00 |
| H. F. Stuckman, | 5.00 |
| H. J. Schrock & Family, | 5.00 |
| Sunshine Bible Class, | 10.00 |
| Total for Goshen, | \$ 245.45 |
| Ellen S. Cassel, Philadelphia, Pa., M | 2.50 |
| Br. Ch., Limestone, Tenn., Misc., | 26.15 |
| Mary Pence, Limestone, Tenn., | 5.00 |
| L. H. Cartwright, | 5.00 |
| Total for Limestone church, | \$ 39.15 |
| 1st Br. Ch., Phila., Pa., Misc., | 17.07 |
| Orville D. Jobson, | 5.00 |
| Alice Longacre, | 5.00 |
| Bible School, | 29.80 |
| Woman's Missionary Society, | 12.00 |
| Dora Cassel, | 5.00 |
| Total, | \$ 73.87 |
| Br. Ch., Mt. Olive, Va., Misc., | 4.60 |
| Nell Zetty, | 5.00 |
| Total, | \$ 9.60 |
| Mrs. S. L. Wilson, San Jose, Cal., M | 10.00 |
| Br. Ch., Roanoke, Va., | 35.75 |
| Br. Ch., Mulvane, Kans., | 5.00 |
| Br. Ch., Morrill, Kans., Misc., | 32.35 |
| A. P. Thompson, | 5.00 |
| Rufus Miller, | 5.00 |
| Mahlon Lichty, | 5.00 |
| Mary Saylor, | 5.00 |
| Loyal Bible Class, | 5.00 |
| Gustav Wetzel, | 5.00 |
| Burt Butterfield, | 5.00 |
| R. L. Kendal, | 5.00 |
| E. A. Cardwell, | 5.00 |
| N. S. Schock, Class, | 5.00 |
| C. W. Showalter, | 5.00 |
| D. E. Wagner, | 5.00 |
| S. C. Flickinger, | 6.00 |
| E. L. Flickinger, | 10.00 |
| Glen McKim, | 5.00 |
| Total, | \$ 113.35 |
| W. C. Teeter, Dayton, Ohio, | 2.50 |
| S. M. Jarrett, Newhall, Cal., | 5.00 |
| Br. Ch., Sidney, Ind., Misc., | 22.20 |
| Grace Sellers, | 5.00 |
| Total, | \$ 27.20 |
| Br. Ch., St. James, Md., | 20.00 |

| | |
|--|----------|
| National W. M. S., | 1,000.00 |
| Br. Ch., Spokane, Wash., Misc., | 22.00 |
| Adam Arend, | 5.00 |
| M. M. Mellinger, | 5.00 |
| Margaret Grimsrud, | 5.00 |
| C. G. Lowery, | 5.00 |
| Mr. & Mrs. L. A. Grimsrud, | 5.00 |
| J. C. Beal, | 5.00 |
| Elizabeth Beal, | 5.00 |
| Donald Beal, | 5.00 |
| Total, | \$ 62.00 |
| C. E. Society, Louisville, Ohio, | 25.00 |
| Beckie C. Smith, Bedford, Pa., | 5.00 |
| Interest, | 15.46 |
| Paul N. Brumbaugh, Wash, D. C., M | |
| For General Fund, \$12.50 and for the Ken- | |
| tucky Fund, \$12.50. Brother Brumbaugh's | |
| name was omitted by church reporter | |
| when list was sent. | |

| Total, | \$1,790.63 |
|---------------------------------------|------------|
| Kentucky Fund | |
| Mr. & Mrs. C. Hepler, | 3.00 |
| Br. Ch., Milledgeville, Ill., | 5.00 |
| Ellen S. Cassel, Philadelphia, Pa., M | 2.50 |
| Br. Ch., Limestone, Tenn., Misc., | 5.00 |
| Woman's Missionary Society, Waynes- | |
| boro, Pa., | 20.00 |
| Mrs. D. L. Bowman, Forest Grove, | |
| Oregon, | 2.50 |
| Br. Ch., Udell, Iowa, | 10.00 |
| Elmore Fike, Terra Alta, W. Va., M | 10.00 |
| Inez V. Summers, aCanton, Ohio, M | 10.00 |
| Delcamp Paint Co., Dayton, O., | 2.03 |
| W. C. Teeter, Dayton, Ohio, | 2.50 |
| Br. Ch., Lost Creek, Ky., | 27.83 |
| W. M. S., Cerro Gordo, Ill., | 12.50 |
| Earl A. Phillips, Dayton, Ohio, | 5.00 |
| Total, | \$ 115.86 |

CONEMAUGH, PENNSYLVANIA BRETHREN CHURCH

We are glad to make another report of a splendid meeting. It has been the good fortune of the Conemaugh church to have had some of the ablest evangelists in the brotherhood to hold meetings for us and we have always had excellent results. However the past winter we have had more than excellent results, we have had one of the most successful meetings in the history of the church.

The church at Conemaugh began with the other suburban churches, a Union meeting on the first of February, which gave us as a congregation some thirty-four (34) confessions. Some months before we had even considered a union meeting, we had entered into arrangements with Brother Ashman of the Central church, to conduct a meeting of a few weeks' duration, and by reason of the union effort, we deferred ours until after it was over. We closed the union effort on the first Sunday in March. The following Monday night we began without any delay and God gave us a splendid meeting.

Almost from the start we had confessions and before the meeting closed we had a total of eighty-one (81) confessions. A number of those who came during the union meeting renewed their choice at our own services. There were only five reconsecrations, making a total of seventy-six (76) confessions for baptism. We have already baptized fifty-five (55) and will baptize all but a few within the next couple of weeks.

Brother Ashman gave us some magnificent sermons, and as the church had a mind to work we are able to report this unusual meeting.

The January business meeting of the

church gave the pastor his sixth consecutive call for the coming year and as reports indicate an unusually large and effective Sunday school and church attendance the best we have had in five years, we began our sixth year hoping and praying for a better year than any of the five preceding. With the hope that 1925 will be the banner Brethren year in our history, we close with the hope that we may have the prayers of all that read this report.

Fraternally,
GEORGE H. JONES.

FIRST BRETHREN CHURCH, DALLAS CENTER, IOWA

Any who have taken particular note will recall they have not seen a report of the work from here for some time. It has not been due to a lack of work being done. Nor has it been due to a lack of care to do so. We have noted that many of the churches report through their correspondent and we have hesitated to report. Last spring we entered into the Community Daily Vacation Bible School and had a good representation both on the Teaching Staff and in scholars enrolled. Beyond doubt it was a profitable experience to those who took part in the work. There was much favorable comment in the community.

At the time of the Decision Day in the Sunday school there were three who made the good confession and were added to the church.

With the exception of a few weeks while the furnace was out of repair, the church services have gone on steadily all year.

The Sunday school has held a good interest through the year and has had a good average attendance. The officers elected last Sunday will carry the work forward the coming year. The Sunday school is to be given the credit for carrying forth the Decision Day service with the Rally Day service.

The Sisterhood of Mary and Martha is not large but has managed to have an organization that has been useful. They raised over fifty dollars during the year. This was used largely in helping in mission work. It was real work but was rewarded liberally.

The Woman's Missionary Society here is large and active. The parsonage is kept up by these good women. When there are any special calls they are always ready to carry a large part of the load. I would not attempt to say how much money they raise during the year. On Election day they took in a little over one hundred thirty-five dollars clear. They usually handle funds running into the hundred columns every year. They have plans on foot for Woman's Day service.

The Endeavor Societies have moved on from month to month with slow gains. The Senior Endeavor has made plans to take charge of the Teacher Training Class and carry forward that work. We are hoping for good results.

The Junior Endeavor has varied in attendance from a continuous group of probably twelve to as high as twenty-five and more. Until the other churches of the town organized Junior Societies the Junior was very large. In the past twelve weeks we have taken up the "Studies in the Way of Life" supplied by the National Sunday School As-

sociation of the Brethren church. It was a delight to see how the Juniors enjoy such work. It gives one a new encouragement to go forward in the work. We are sure that anyone who attempts earnestly such study with the Junior age will be delighted with the response that will be forthcoming.

Of all the things that have taken place in this church in the past year one stands out above them all. That is, the new well known fact, that Miss Mary Emmert has gone forth from our midst to enter into work on the African Mission Field. At the time of this writing Miss Emmert is quite probably on African soil. We are certain that Miss Emmert will prove to be a worthy worker among the group we have representing the various churches on the African mission field.

This church has its problems to face and usually faces them squarely and solves the problem in a commendable way. As an illustration of the splendid way the problems are met we may mention the financial deficit the Official Board had to face in December. Upon adding all accounts due it was found that

COMMUNION

O sweetest hour of all the hours,
When at the dawning day,
With grateful souls and contrite hearts
Thy children kneel to pray.

When wafted on Faith's tireless wing,
To thy bright throne above,
Our spirits calm and peaceful sing,
Encircled by thy love.

Beyond the scenes of earthly guest,
In which we daily plod,
Our spirits find the perfect rest,
In fellowship with God.

O, may thy children ever find,
Whate'er their life employ,
Communion with their Father kind,
Their highest, holiest joy.

A. B. Kendall.

there were between four and five hundred dollars that must be raised.

A heading was drawn up carrying an itemized account of the deficit funds, a soliciting committee of two was sent out and the amount was pledged in a comparatively short time. This is the spirit with which the people here face the work. Difficulties fade into nothingness in the face of such a spirit.

A prayer meeting has been maintained ever since the beginning of the present pastorate. The attendance is not large but God does not always demand great numbers. Those who are regular attendants at those meetings refuse to allow the discontinuance of them. We feel somehow God will honor continuous earnest prayer with his own rich blessings.

We thank all who have by their interest and prayers made it possible for the work to go forward. We assure you that the people here will work and pray that the Lord's name may be glorified. Reports from elsewhere are of much interest to us and help us to determine to push onward.

GEORGE E. CONE.

HOME TRAINING

Much emphasis is being laid nowadays upon home training—the necessity of instructing

the child in the ways of the world and fitting it with protective armor that will shield it from the attacks of enemies that beset youth and inexperience. The lack of this sort of home training is said to be responsible for most of the crime and vice and waywardness that society is required to deal with. Might we not learn a lesson from the parent birds?

It is a foul bird that will not keep its own nest clean. Most birds are neat and tidy housekeepers. They will not countenance disorder, nor will they permit intruders within their homes. They object to filth and dirt that might breed disease, and they resent the attentions of any bird or being that might harm the little ones that are too feeble to fight or fly away.

The birds' whole thought and love and life are wrapped up in the unfledged nestlings. Their whole ambition and their constant care is to send their precious brood out into the world equipped with health and strength and wings that will not fail. The parent birds know what strong and unfriendly winds the inexperienced and untried wings must beat against. They know how long and weary will be the flights in search of food and sheltered safety. They know what sly and treacherous enemies will lie in wait in every wood and field.

The instincts of the feathered parents tell them the need of bird life. Their simple love and devotion impel them to perform every duty that nature has laid upon them. Equipped with nothing more than this dumb instinct, these frail denizens of the air fulfill every obligation that their Creator has imposed upon them. In doing this and doing it well, they find their greatest happiness. And they sing their sweetest song after the day's work is done and after their little ones have been lulled to sleep by their good-night melodies.

Might not human parents learn a lesson from the simple birds that fly about them? Should not men and women exercise the same care as do the birds in keeping their homes so clean that nothing might enter that would defile or corrupt the little ones—that nothing loathsome should poison the blood of the unborn child—that nothing should enter the home that might breed immorality or crime?

Men and women know the world and know what trials, what temptations, and what enemies the child must meet. They owe the child the obligation to prepare and equip it the very best they can to fight the battles that come to every boy and girl. The preparation to fight these battles must be made in the home, just as the bird must find its wings before it leaves the nest.

Just as the bird needs strength and wings, and knowledge of how to use them, so must the child have health and strength and courage and character and Christian training before it is fitted to face the coldly selfish and uncharitable world. And, like the parent birds, the human parents should find no greater pleasure and no higher happiness than in fitting the little ones with wings that will safely carry them through all the storms of life—wings that will carry them to the very gates of heaven.—The Danville, Illinois, Commercial News.

MRS. WILLEBRANDT

Speaking before a packed house at the forum in the Old South Church, Boston, last Sunday afternoon, Mrs. Mabel Walker Willebrandt, assistant attorney-general of the United States, scored in no uncertain terms those who are aiding and abetting the bootleggers in the carrying on of their nefarious business. She used most effectively the well-known comment of George Washington when, looking down from the gallery of the Old South Meeting House upon the floor of the church where the British had stabled their horses, he asked, "Have these people no church that they desecrate this one?" "Have these people who encourage bootlegging lawlessness," exclaimed Mrs. Willebrandt, "no moral standards that they so break down their own Constitution?" Mrs. Willebrandt pointedly implied that this historic New England section was one of the worst spots in the country in the condoning of this form of anarchy. She gave it as her opinion that prohibition is here to stay. "Prohibition," she declared, "will eventually hold sway because America has never started anything yet she didn't finish. Another factor is that American pride will prevail, for the nations of the world are watching us." Following her address Mrs. Willebrandt answered questions from the floor, summarily disconcerting a number of representatives of the wet element.—Zion's Herald.

Business Manager's Corner

SUNDAY SCHOOL LITERATURE

During the past month we have been too busy getting out our Sunday school literature to do any writing for the Business Manager's Corner.

We think the supplies reached all schools in good time, if they had their orders in in good time. Of course the late orders, orders that came in as late as April third, could hardly expect to be received on time, unless they could be sent by air mail.

Developing the new system of group lessons still slows up our work a little, but we hope to get all Sunday school machinery to working smoothly in a short while.

There are still a few schools that seem to think we are "trying to put one over on them" by bringing out this new system of literature, but we wish to assure them that this is not the case. It is not our doings, but the doings of the International Sunday School Committee, and we can do nothing else but fall into line.

EVANGELIST HONOR ROLL

| Church | Pastor |
|-------------------------------------|---------------|
| Akron, Ind., (6th Yr.), | C. C. Grisso |
| Allentown, Pa. (7th Yr.), | E. W. Reed |
| Ashland, Ohio, (7th Yr.), | C. A. Bame |
| Beaver City, Nebr. (7th Yr.), | A. E. Whitted |
| Berne, Ind. (5th Yr.), | John M. Parr |
| Buckeye City, O. (5th Yr.), ... | Alvin Byers |
| Center Chapel, Ind., (3rd Yr.), .. | W. F. Johnson |
| College Corner, Ind. (2nd Yr.), .. | C. A. Stewart |
| Elkhart, Indiana (6th Yr.), | W. I. Duker |

Fairhaven, O. (7th Yr.), O. C. Starn
 Glendale, Arizona (5th Yr.)
 Gretna, Ohio, (7th Cr.), L. R. Bradfield
 Gratis, O., (3rd Yr.), (Vacant)
 Hagerstown, Md. (5th Yr.), G. C. Carpenter
 Hamlin, Kans., (3rd Yr.), Claude Studebaker
 Howe, Indiana (3rd Yr.), (Vacant)
 Huntington, Ind., (4th Yr.), .. H. E. Eppley
 Hudson, Iowa, (5th Yr.), L. A. Myers
 Ft. Wayne, Ind., (1st Yr.),
 Johnstown, Pa. (3rd Ch., 4th Yr.), L. G. Wood
 Lake Odessa, Mich. (1st Yr.), .. E. A. Duker
 Lathrop, Calif. (1st Yr.), (Vacant)
 Long Beach, Cal. (7th Yr.), L. S. Bauman
 Martinsburg, Pa. (5th Yr.), J. I. Hall
 McLouth, Kans. (2nd Yr.), (Vacant)
 Mexico, Ind. (6th Yr.), J. W. Clark
 Merrill, Kans. (7th Yr.), A. R. Staley
 Mt. Etna, Iowa (1st Yr.), .. Jacob Thomas
 Mt. Pleasant, Pa. (1st Yr.), W. A. Crofford
 Nappanee, Ind. (6th yr.) E. L. Miller
 New Paris, Ind. (6th Yr.), B. H. Flora
 N. Liberty, Ind. (6th Yr.), A. T. Wirick
 No. Liberty, Ind. (5th Yr.), A. T. Wirick
 Oakville, Ind. (6th Yr.), .. Sylvester Lowman
 Peru, Ind. (4th yr.) G. L. Maus
 Phila, Pa., (1st Ch., 5th Yr.), R. Paul Miller
 Pleasant Grove, Iowa, (3rd Yr.), M. B. Spacht
 Raystown, Pa., (1st Yr.), (Vacant)
 Roann, Ind., (6th Yr.), .. S. M. Whetstone
 Sidney, Ind., (1st Yr.), R. I. Humbert
 Smithville, Ohio (5th Yr.), M. L. Sands
 St. James, Md., (2nd Yr.), L. V. King
 Sterling, Ohio (5th Yr.), M. L. Sands
 Summit Mills, Pa. (1st Yr.), H. L. Goughnour
 Tiosa, Ind. (7th Yr.), J. W. Brower
 Twelve Mile, Ind., (1st Yr.), .. J. W. Clark
 Vandergrift, Pa. (1st Yr.), .. J. A. Rempel
 Waterloo, Iowa (7th Yr.), A. D. Cashman
 Washington C. H., O., (4th Yr.), T. C. Lyon
 Waynesboro, Pa., (2nd Yr.), J. P. Horlacher
 Yellow Creek, Pa. (1st Yr.), (Vacant)

We are glad to be able to place two new churches on our Honor Roll this week, as well as to report the renewal of five others that have been on the Honor Roll from two to seven years.

The two new churches are Vandergrift, Pennsylvania, with Brother J. A. Rempel, pastor, and Mr. Pleasant, Pennsylvania, with Brother W. A. Crofford, pastor. We wish to extend a hearty welcome to these new churches that are making an earnest endeavor to have their work count for the Master's Kingdom.

The churches that have renewed since our last report are, Beaver City, Nebraska, seventh year; Mexico, Indiana, sixth year; Merrill, Kansas seventh year; North Liberty, Indiana, sixth year, and McLouth, Kansas, second year.

There are yet a number of churches that would find it a great blessing if they would endeavor to win a place on the Honor Roll of The Brethren Evangelist. There are also a number of other churches that should renew their lists, if they would retain their place with the honored number.

Publication Day Offering

The offerings for Publication Day are still being received, one by one. To date the offering has amounted to about the same it did last year, but there are still a number of good churches that have not reported. We do not

want to be unduly insistent, but it would be an accommodation that would be appreciated, if these churches that have not yet sent in their offerings would do so promptly.

Of course we would not make mention of the churches that have not yet reported, but if you will take the Evangelist of February, eighteenth, and also this number and check over the list, by the elimination process you can tell exactly what churches have not yet reported and will be able to learn whether or not your church is among the number.

The following offerings have been received since our last report:

| | |
|---------------------------------------|----------|
| Muncie Brethren Church, | \$ 10.00 |
| Canton Brethren Church, | 44.17 |
| Elkhart Brethren Church, | 100.00 |
| Berlin Brethren Church, | 47.10 |
| Burlington Brethren S. S., | 22.00 |
| Uniontown Brethren Church, | 17.80 |
| Washington Brethren S. S., | 25.00 |
| Mr. & Mrs. H. D. Ringler, | 5.00 |
| Darwin Brethren S. S., | 2.50 |
| Lanark Brethren Church, | 56.47 |
| Mauertown Church and S. S., | 26.50 |
| Geo. E. Cone, | 5.00 |
| Mrs. E. C. Good, | 1.00 |
| Warsaw Brethren Church, | 12.85 |
| Center Chapel Brethren Church, ... | 3.66 |
| F. B. Goughnour, | 3.00 |
| Ankenytown Brethren Church, | 3.02 |
| South Bend Brethren Church, | 36.51 |
| G. C. Brumbaugh, | 2.25 |
| Mr. & Mrs. J. S. Swartz, | 5.00 |
| Maple Grove Brethren Church, | 5.84 |
| Campbell Brethren Church, | 24.50 |
| Fairview Brethren Church, | 10.85 |
| Tiosa Brethren Church, | 9.35 |
| Mrs. A. F. Williams, | 5.00 |
| Beaver City Brethren Church, | 12.50 |
| Roanoke, Virginia, Brethren Church, | |
| by E. and M. O. Nininger, | 100.00 |
| St. James Brethren Church, | 9.00 |
| Allentown Brethren Church, | 10.50 |
| Terra Alta Brethren Church, | 11.85 |
| Washington Brethren Church, | 4.00 |
| Mrs. L. Belle Ham, | 5.90 |
| Mexico Brethren Church, | 12.35 |
| Mrs. Seltha Dawson, | 3.00 |
| Mrs. C. D. Engle, | 1.00 |
| Conemaugh Brethren Church, | 40.23 |
| Lathrop Brethren Church, | 20.00 |
| Geo. W. Hedrick, | 25.00 |
| Mrs. Laura E. N. Hedrick, | 25.00 |
| Roanoke, Virginia, Brethren Ch., ... | 9.75 |
| J. S. C. Spickerman, | 8.00 |
| Dayton Brethren Church, | 100.00 |
| Los Angeles First Brethren Church, .. | 38.55 |

Including our report in the February, eighteenth, issue of the Evangelist we have now reported offerings from just SIXTY congregations.

This means there are practically ONE HUNDRED churches that have not yet reported. Some of them will report later, while some will not report at all. See if your church is among the missing. If the one hundred churches that have not yet reported will do as much as the sixty churches that have reported, it will make the best Publication Day offering that has ever been received. "If ye know these things, happy are ye, if ye do them."

R. R. TEETER,
Business Manager.

VOLUME XLVII
NUMBER 15

APRIL 15,
1925

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



The Last Supper

The time for the Spring Communion is at hand.
"Neglect not the assembling of yourselves together as the
manner of some is."

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Are We Working the Program?

We are now on the last six months of our denominational program. This last lap of the journey will pass most rapidly and we will soon be called upon to give an account of the time and opportunities that were committed to us. What sort of a report will we be able to give? What will we have accomplished of the objectives set before us?

Our program was very simple; nothing complicated about it; nothing superfluous or impracticable. Only three principal things were set before us to accomplish, and these things were accepted as being vital to every child of God and possible of being effectively promoted in every congregation, large or small. We have no way of knowing how seriously we have taken the task, or with what success we have met in our promotion efforts. But there has been such little stir about it and such an absence of reference to it that we have begun to wonder if we were really working at it to any very great extent. Much noise is not necessary to great activity, for we are told that "still water runs deep." But the water must never become so still that it ceases to run, for then, however deep it may be it will soon become stagnant. Many of us may have been working along quietly, building broad and deep the foundation in accordance with the plans outlined, and will soon be ready to erect thereon a superstructure that will be in evidence and will redound to the encouragement and strength of the whole church. It is just as well not to be too vociferous about what we are doing, but on the other hand we should not be so quiet about it that we fear to disturb the calm with the necessary sounds of building activities.

What are we doing with regard to the deepening of the spiritual life of our membership? This was one of the three objectives, and if a comparison may be made that will not be considered invidious, it is the first in importance. One of the suggested ways of deepening the spiritual lives of our people was the erection of the family altar. The general director of the Promotion Program, Dr. W. S. Bell, had such daring faith that he challenged the last conference with the slogan, "A Family Altar in Every Home." Have we in even a small way justified that faith? Have we made any serious attempt at the establishment of family altars? Have we put forth any real effort toward the building up of a vital religious life in our homes? Have we been greatly concerned about the religious instruction and spiritual envioning of our children and the direction of their young souls in godly ways? Have we sought to encourage a deeper consecration and a more vital piety on the part of the men and women of our churches and a more complete renunciation of the questionable and sinful practices of the world? These are not arbitrary requirements; they are fundamental to the life of the church and the progress of the Kingdom of God. And unless we are taking

them seriously and working faithfully for their accomplishment we have little to commend us.

The instruction in Christian stewardship and the enlistment of tithers represent another arm of the Promotion Program and a phase of Gospel teaching that stands in sore need of emphasis. Brethren people in the past, in spite of their good intentions of practising the whole Gospel, have sadly neglected this important requirement, which is vital not only to the extension of the Kingdom but to the growth of the spiritual life. And this has been one of the principal sources of our weakness and we are still suffering from the ill effects of it. We have received much benefit from the practice of the sacred ordinance of feet-washing, but we have lost much from our failure to practice the equally sacred principle of tithing. It is to our credit that we have insisted on the maintenance of Gospel baptism, but we have let others take the credit of championing the Gospel principle of stewardship. And we are beginning to realize how great has been our loss by such negligence. The one thing that is holding in check the advancement that we ought to be making on every hand is the lack of finances. The Lord's work is being delayed for want of funds. Churches are not being built, weak places are not being strengthened, new missions are not being opened and the advancement of the Gospel in the foreign lands is being hindered, because the tithe is being withheld. The big question facing our church right now is not where to get the workers, but where to get the funds to place our workers where they are so badly needed. And the question will not be answered until we cease robbing God and bring all the tithes into the storehouse. This has been recognized by our leadership to the extent that we have visualized the task and have challenged our brotherhood with it. But it must be pressed home to the heart of every member of every congregation. Here the responsibility rests with the pastor and other local leadership, and here is where we are wondering what has been done.

Evangelism is the third leg of the tripod on which our Program was built. It is not mentioned last because we value it least, but because we judge it to have received most earnest attention. Far from being least in importance; it is of such vital importance that we could have no Gospel without it. We could not have Christianity without that outgoing, passionate concern for the souls of men. We could as well argue that we had a fig tree when it bore thorns, as that we had Christianity when our hearts were filled with self-centered thoughts and unconcern for the spiritual welfare of others. That characteristic—that yearning for others—is the supremely distinguishing feature of the religion of Jesus Christ; he taught men not merely to look inward and upward, but outward. As the feet stand upon the Rock that cannot be shaken and the heart bows in worship

and adoration, the hands reach out in solicitation and helpfulness ready to give the life or point the way that will enable another to plant his feet on the sure foundation and to rest his soul in the haven of refuge. The evangelistic note is the one indispensable note of the Gospel harmony, and the church has no message and no song without it.

This is the one phase of our denominational Program to which we have devoted most attention, and yet we have not prosecuted it too vigorously. The question is whether we have been as vigorous and constant in the task as we ought. It may be that we have come fairly close to the realization of our slogan: "A Revival in Every Church in 1925," and yet we may have come far short of our whole duty. What we need to learn most of all is that the task of evangelism cannot be discharged by one series of meetings and that the saving of souls for the Lord Jesus Christ is not confined to any particular season. Evangelism in its truest sense is the constant and supreme duty of the church. How seriously are we taking it? How constantly are we working at it?

We have set ourselves to the accomplishment of a great program. "He that putteth his hand to the plow and looketh back is not worthy of the Kingdom."

Is It What the Public Wants?

Whenever effort is made to clean up the movie, the reply is promptly forthcoming from producer and exhibitor alike. We are giving the public what it wants. They declare, The Public has a right to determine what it wants to see. And in the same breath they confess that to advertise a play or picture as indecent is to insure its financial success. Recently thirteen such were so advertised in New York and immediately people crowded to the places of exhibition. The conclusion that we are supposed to draw is that the public wants indecent pictures, that its moral taste is bad, and that because it is so, it should be allowed to have what it wants.

We do not question the financial success of improper pictures that are advertised as such, but we do question the conclusion that smutty pictures are what the public wants. By the same logic one could prove that the public wants burglary to prevail in a city where police control is inadequate, or that the public wants gambling or bootlegging where law-enforcement is lax. Let it be known that two men are to meet at an appointed place and time to beat one another black and blue and one to knock the other into insensibility if possible, and there will be enough men and women flock to that place even from the best communities to make the undertaking a financial success. Still it would not be fair to say that that sort of entertainment is what the public wants, it simply means that there is always present in every community a certain element whose tastes are for the baser things, who gloat over a demonstration of brutality and whose eyes love to feast upon the sensual. They are not the "public"; they are a comparatively small portion of any population group, but they are sufficiently avaricious and uncontrolled in their tastes to make any questionable proposition successful financially.

Moreover this is argument sufficient against the plea that the so-called "public taste" is the best censor." Such censorship means merely to test out how much the baser sort will stand. It leaves the better majority out of the question. They neither patronize nor favor the obscene and sacrilegious. They oppose the presence of such filth in the community because they know how readily it pollutes the moral atmosphere. They demand and have a right to a censorship of the pictures that are to be sent into their various communities to be exhibited. (And they ought to insist just as strongly on a censoring of the display advertisements that often do more harm outside the movie house than the pictures do inside). The rights of a few to look upon what they please are not to be considered when the moral health of a community is at stake. To talk "personal liberty" for such a purpose would be no more reasonable, and should receive no more consideration, than for the man afflicted with small-pox or diphtheria to roam about at will. The public needs a censorship board as truly as it needs a health board or a police department. It can no more be trusted to decide for itself the kind of pictures it ought to feast its eyes upon than it can decide the kind of milk it ought to drink or the water it ought to use or the kind of packed meats and canned goods it ought to buy. In all these cases if the public were left to decide for itself, the poison

would be detected after the harm would be done. It is just as true with regard to moving pictures.

No, it is not true that the indecent entertainment is what the real public wants, nor does it want the foolish policy of "deciding for itself" the kind of pictures that shall come into the various communities. It wants the poison destroyed before it is released.

EDITORIAL REVIEW

Brother W. A. Crofford, pastor of the church at Mt. Pleasant, Pennsylvania, tells us of a very successful Sabbath recently when the Holy Communion was observed and two received into membership besides other occurrences which are marks of progress.

Brother L. V. King, pastor of our church at Lydia, Maryland, informs us that his church voted to remain on the Evangelist Honor Roll and that the list of renewals will be sent in soon. We congratulate this loyal pastor and we hope another year's experience on the Honor Roll will only convince them all the more certainly that the Evangelist is not only beneficial but indispensable to their largest good.

Brother H. M. Oberholtzer, pastor of the Columbus, Ohio, mission, writes of the progress being realized there. We happen to know from personal observation that one of Brother Oberholtzer's strong points is his interest in the children which are worthy of any pastor's attention. He is directing both the Junior and Intermediate Christian Endeavor. He reports thirty-seven confessions in all as a result of the very successful campaign recently conducted under the evangelistic leadership of Dr. Brame. (This has resulted in great encouragement for the church and should net them much strength.

From Nappanee, Indiana, comes a report of an evangelistic campaign in which the pastor, Brother S. M. Whetstone, did the preaching, and which resulted in fifteen confessions. Twenty-two new members have been added to the church since Brother Whetstone took charge the latter part of December. The Sunday school is showing up well, and their policy of holding the boys by keeping the men is a good one. Our correspondent calls attention to the Students' Aid Fund, which is the creation of Brother T. C. Leslie of that congregation and deserves the support of the brotherhood.

Dr. Florence N. Gribble writes a most interesting letter from Africa, where the Lord's work is going forward most encouragingly, though encountering much opposition. These consecrated servants of God are certainly living the strenuous life, as you will witness when you read the schedule of their daily activities. They truly need reinforcement and it is likely that Miss Estella Myers, Miss Mary Emmert readers should give special attention to Dr. Gribble's suggestion re-read Miss Hattie Cope have arrived on the field by this time. Our gardening the sending of packages. They should be sent by first class mail and then your first cost will be all the cost there is to it, and that will be much less than the total cost to the missionaries when you send things by parcel post.

We have already informed Brethren young people repeatedly of the contest to culminate on Ashland College Night in June. We hope many are planning to enter it. Even for those who do not succeed in winning one of the three prizes offered, it will pay big in experience and in increase in Brethren loyalty. We also wish to inform our young people who live in Ohio and are members of a high school that they have an opportunity to win a four-year scholarship in any Ohio college or university by writing the best essay on "Forest Conservation." The prize is valued at \$4,000 and includes tuition and living expenses. It was contributed by Hon. Martin L. Davey, Member of Congress, and a leading exponent of a national policy of conservation and the prize is being handled and the contest conducted by the Ohio Federation of Women's Clubs. The contest opens on Arbor Day, April 17, and is open to any high school boy or girl in the public or parochial schools in Ohio. The essays must not exceed 500 words and must be received by the Ohio Federation of Women's Clubs not later than December 31, 1925, and the winner will be announced on Arbor Day, 1926. This is part of a campaign to arouse public interest in forest conservation which is a worthy purpose, but our particular interest is that some young person may find in this his or her great opportunity.

GENERAL ARTICLES

War and the Church of Jesus Christ

By John Perry Horlacher

Published in Two Parts. Part I

(EDITOR'S NOTE—A copy of the Waynesboro "Record-Herald" contained the following stirring and timely article with the statement that it had been read before the Ministerial Association of that city and had been so favorably received that its publication in the local press had been requested. We are glad to give it this wider circulation that it deserves with the hope that every member of our family may give it a careful reading).

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!
"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!"

The conviction expressed in these verses is fast capturing the minds of men. All the way from Ghandi's followers advocating non-violence to American students professing unreserved pacifism, there is becoming articulate a tremendous protest against the folly of wholesale blood-letting as a means of deciding issues between nations. This temper is noticeable in the churches, nay, has its most vigorous expression by the mouth of the church. The year 1924 saw practically every important church body in America pass resolutions labeling war for what it is and seeking to arouse the Christian conscience against it. If churchly words frightened him, Mars would be nervous now.

Thus, there seems to be plenty of evidence that the church of Jesus Christ has at last come to grips with the estate of Mars. More than the awakened sense that the lowly Nazarene and the gory Mars are strange bedfellows is needed to explain this new attitude on the part of the church toward the whole war issue.

There has, first of all, come an awful awareness of the gravity of the issue. Thinkers like Bertrand Russel are warning us that the course now being pursued by the nations leads straight and surely to cosmic suicide. The next war, instead of fearfully staggering civilization as did the last war, will remove the last glint of vitality from its eye. Meanwhile the development of arms goes on apace. The press carries statements of the perfecting of guns which for range and destructiveness make the Big Bertha of the last war seem like toys. With bombs now actually in existence, and planes which are today threading the clouds, it would take less than twenty-four hours to make London at one with Nineveh and Tyre. Poison gases, besides which those used in the last war are like delicate perfume, are being constantly developed and improved. With the scientific development of the engines of destruction, and the modern transition of the significant field of battle from the land to the air, future wars will not be wars of armies against armies, but of peoples against peoples; they will not be wars of victory and defeat, but of survival and elimination. The prospect is dismaying. In the language of Lord Bryce, "either we will end war or war will end us."

Faced with a prime necessity like this, of the absolute certainty of being devoured by the war monster unless we destroy it, it is little to be wondered at that the church, along with the rest of mankind, has been made to feel the urgency of action, definite and adequate. The war issue is not a question of ethics alone, but a question of saving our necks as a race and a civilization. It is utterly unthinkable that the race and civilization should be obliterated. There-

fore, we have grimly resolved that war must end. Faced with the always impending fearful probabilities, we cannot feel that this is an occasion for despair, but for high heroism.

Beyond this growing sense of the inescapable necessity of removing the war-cancer from the body of civilization if it is to live, and with it as an always present background, there are other considerations which are steadily forcing themselves upon the church. Important among these is the conviction that Christianity cannot be poured into the same mould that fashions cannons, gas bombs and bayonets. Any simple, adequate and truthful definition of modern war will bring this impossibility into startling relief. War is organized and armed hate, gone forth to thrust the will of one nation down the throat of another by the thorough method of wholesale murder. It feeds upon the fury of the basest human passions unleashed, and calls from slumber the vilest and most degraded instincts and impulses of humanity. No immorality, cruelty or horror is too wretched to be mothered by war. A British soldier, speaking from the nadir of his experience, characterized war as a "malign middle term between a lunatic asylum and a butcher's stall." If this is war, it is plain that this is also a denial of Jesus' Sermon on the Mount, of his two great commandments, and could not be more the antithesis of his spirit and the perversion of his way of life.

It is related of a young man who came back from France and would not speak of his experience that his father in confidence took him to task for his attitude. "Just one thing I will tell you," he answered. "One night I was on patrol in No Man's Land, and I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake don't ask me to talk about it." This is the minutia of war, the integer of which is this incident multiplied by infinitude. For war, human personality is the cheapest thing of all; for the Gospel, it is the most priceless. There is an irreconcilable conflict between the underlying fundamental attitudes of war and Christianity.

When I use the word war, I, of course, mean modern war, war as it is waged today. And when I say that war is grossly unchristian, and the most ruinous social sin of our day, I mean modern war. This is saying nothing about past wars. I don't think anything need be said about them, so far as this present issue is concerned. We think polygamy is wrong, but we do not therefore find it necessary to repudiate our forefathers because of their polygamous relationships. Whatever may be said about past wars, it is certain that modern war is a blatant perversion of the rule of love which is the foundation law of the Kingdom of God. It has come to be plain that these two cannot share the same world, as it came to be plain with reference to slavery, and, as in the case of this latter great issue, one MUST put the other out.

There are three phases of the indictment of war as unchristian: It is unchristian in its methods, in its results, and in the lie and delusion of its promises. There is only one legitimate question permissible to ask during the prosecution of war; concerning any proposed method, there is no consideration whatever of whether it is right or wrong, but simply the query, "Will it help to secure the victory?" This is the standard by which every method of modern war is

judged, a standard of pure expediency and military necessity. Military necessity makes Germany consider a sacred treaty a "a scrap of paper," and when the Versailles Treaty is being written, expediency makes the Allies consider the pact if the Fourteen Points, on the basis of which the Armistice was made, and Germany laid down her arms, a "scrap of paper" also. Military necessity demanded the sinking of the Lusitania, and the same sort of necessity demanded the Allied hunger blockade, which murdered by starvation a great many more defenseless people than could ever be crowded into the Lusitania. Military necessity invented the fearful poison gas which Germany used early in the war, and which constituted for the American press one of Germany's greatest atrocities, and the same morally wretched necessity saw us using first chlorine gas, then mustard gas, and then Lewisite. Anticipated military necessity

has now perfected a lethal gas so effective it will blot out a hundred thousand people during an air raid. Military necessity drenched the minds of the plain people on both sides of the late war with the most damnable lies, and succeeded in getting them to curse with bitterness their supposed enemies. This lying propaganda made us actually revel in such words as "swine," "boche," "Hun"; similarly it made German minds anathematize America, and German lips shout "Gott Straffe England." After the demonstration of the World war, anyone who can talk of the possibility of modern war being decent and humane in its methods, and giving consideration to what is right and what is wrong, must be either stark insane, or guilty of vicious trifling with the use and meaning of words.

Waynesboro, Pennsylvania.

(To be continued)

Importance of Zeal in Evangelism

By Claud Studebaker

There has been much said concerning evangelism, and the important features of it, such as prayer, organization, personal work, etc. but an all important feature is the zeal with which the task is undertaken. There is no small reaction today against the old fashioned way of preaching salvation by the atoning blood of Christ, to every one who will believe and obey him; and those who will not believe and obey him as under the wrath of God, with no hope of eternal life except as they find it through their faith in the living Christ. The zeal with which this message has been preached has had no small part in the conversion of thousands of men. If the same message had been delivered with less zeal the effect would not have been nearly so great.

Just this much concerning the reaction against evangelism as it has been practiced through the years: for this reaction against evangelism has lessened the ardor for the salvation of souls of men and caused the emphasis to be placed on a program that will appeal to the unregenerate man and entertain the masses. Those who head up the movement are talking overtime on methods of religious education as the solution of all the ills of the race and are really not choice about the terms, unless you insist that it be Christian education, and then there is a battle at once. The cognomen, religious education, may apply to any system of ethics that has some conception of a God, but it may not be the God of the Scripture, nor the Christ who purchased our redemption. This is too narrow and too rude for their tastes. There is too much generalizing and trying to treat the specks on the bark when we should be using the Gospel hammer and driving the wedge of atonement straight to the heart of the sinsick world.

The new life of Christ Jesus will heal every blighted spot and festering sore with which the race is vexed. I am convinced the only plea that is worth the effort of any evangelist is, "While we were yet sinners Christ died for us. Much more then being now justified by his blood we shall be saved from wrath through him." It includes the whole doctrine of sin and salvation. I am not unmindful of the part the Holy Spirit has in convicting men of sin, but the zeal with which the gospel message is given to the world, will have much to do with the result. If the truth were preached with the same degree of zeal that the devotees of error set forth their message, our statistics would tell a different story. The vender of blue sky propositions is always an enthusiast, assumed it may be for the personal profit, but he talks as though he had something worth while. So it is with cults of all kinds, Seventh Day Adventists, Mormons, Christian scientists and a good many others with their erroneous doctrine, put true believers in the gospel to shame by the zeal they manifest in preaching their message. I am just now thinking of Wolsey's dying words of regret,

"Had I but served my God with half the zeal
I served my king, he would not in my age
Have left me naked to my enemies."

The church surely needs a new baptism of zeal and intense earnestness, not the temporary, worked-up kind, that puts forth a few weeks' effort at reaching men for the kingdom and then dies down again to wait for a new evangelist. We need the zeal that is born of strong conviction of the truth of the gospel—"That men are condemned already," "that he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." We are temporizing with the truth of God and allowing man to go in his own way and then suit the nature of the services of the church to suit the fancies of man in his unregenerate state. Man has no fellowship with God outside of Jesus Christ, for he said, "No man cometh to the Father but by me." It is a false God to which men pray, who will not recognize Christ as the Son of God; a false hope of eternal life in a way of their own choosing which is the way of death. Justice and truth are attributes of God as well as mercy and love.

These overwhelming truths believed with a conviction ought to give us the zeal of Paul when Festus said, "Paul thou art beside thyself; much learning doth make thee mad." "Almost thou persuadest me to be a Christian," says Agrippa. This was no essay or treatise on religious education but the language of a soul on fire with the Holy Ghost, grappling with the eternal things of life and death and God's way of attaining unto life and escaping death; a question big enough and vital enough to challenge the earnest thought of every man. A lukewarm church is a dead church; a church that has no passion for souls will soon degenerate into a club, or some sort of community center, or place of entertainment under the guise of religion which may be the most deceptive thing possible in beguiling souls from the true Light of life. A zeal that would drive believers everywhere preaching the word would indeed add multitudes to the Lord. I tremble when I think of the respectable place man holds in the redemption of the world and how lightly he takes it. The church is purloining and compromising and looking askance as to whether sin is such a hideous monster after all. "The wages of sin is death" ought to give some conviction and zeal in dealing with the sin and the sinner.

The question of evangelism is purely a question of sin and redemption through the blood of the cross. The Scripture leaves no chance for argument and parley as to who the sinner is and the thing he needs to make him a saint. The message is clear cut and positive; the "go" is imperative. It shades every other issue before the church into minority issues. Building programs are important but can become detrimental; social work has its place but never is the main

objective of the church; organization is necessary, but a highly organized and mechanical church without the zeal and passion for the salvation of men may become a stultifying thing so far as bringing the world the true message of the Gospel is concerned. Every outstanding leader and evangelist in the history of the church who has left his mark in renewed activity in the great work, has been a man in whose heart burned, with a consuming flame, that great overpowering passion for souls.

If the Brethren church and all evangelical churches could be set on fire with a zeal born of conviction to the great truths of sin and salvation, and every member made a living witness to the new life in Christ Jesus, this creeping paralysis of universalism and social gospel stuff; the

claim that everybody is good if you only give them a chance, will cease to opiate the church. We need a generation well salted with Andrews to lead others to Christ and his work. A half-hearted effort never accomplished any worthwhile thing. The new life in Christ Jesus through the power of the Holy Spirit empowers every man who will go forth in earnestness and zeal to do effective work for the salvation of souls. I believe the Spirit will do his office work if the church will bestir itself with zealous effort to work while it is day. The Brethren church can soon double her strength if she will zealously use the means God has given her. Will she do it? My prayer is that she may wake from her lethargy and give to the world her message with a zeal, that is in keeping with the importance of her whole Gospel plea.

Leon, Iowa.

Our Rusting Resources

By Mrs. F. C. Vanator

"'Tis better to wear out than to rust out." It is self-evident to most of us that this proverb is true as we apply it to the physical world, but as we meditate upon it, I believe it will become just as self-evident when it is applied to the material resources of the church.

May we imagine a farm scene: a man working joyously at his task. A closer observance and we see he is turning the soil with a bright plow point that shows every evidence of use, but also of scrupulous care. The manner in which it works makes his work a real pleasure. Just across the fence is another farmer, working at his task but not joyously. The constant urging of the horses shows how difficult is his task. The appearance of the finished work makes us observe closer the cause of the contrast between the two laborers. As we near the second worker we see he is just as energetic as the other; the horses just as good, but the plow shows every evidence of having stood unused in the field since the preceding season. It is rusty and hard to use and does not produce good work in the end.

This is a picture of our use of our resources. Some have worked and "earned other five talents" and some have not. Of course God requires us to be good stewards and to invest his money wisely, and after invested to care for it. But he does not expect us to keep it all for ourselves, for that is what causes it to corrode and become valueless.

The Master spoke of the seed time and the harvest. Might this not apply to investing our money? We can either invest it where we get money at the harvest time or we can invest it where we receive souls at the harvest.

He also said, "Lift up your eyes, and look on the fields; for they are white already to harvest." What did he mean? Some far-seeing persons have already sown the seed which has ripened and he is calling us to a life of activity and usefulness. He is calling our attention to opportunities to invest in projects that are ready to pay dividends at once. Is not our African work just such a call? Our hearts rejoice in the knowledge of the number of souls which have been born into the Kingdom in that far away field and all who have invested in the past cannot but feel well paid for their investment, but to those who have not it should make a tremendous appeal as one of the "fields all white and ready to harvest" of which the Master spoke.

This is a range of activity in which we dare not let our machinery set in the field and rust but must keep it so active that there is no time for corrosion. Not only money, but lives have been sown here and we dare not shirk now, but must give both lives and money in order to reap the harvest.

One of the saddest notes I heard sounded at the recent Washington Convention was the announcement that a great horde of young people were prepared mentally, physically and spiritually, through consecration, to go to the foreign field to serve their Master, but are kept waiting in the

homeland because there is not money to send them. God has surely called each of us to a specific task and if mine is to give money to support another who has given life, then I dare not fail, for in so doing I am causing, not only my own resources to rust, but also those of the one I should be supporting.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." The last phrase of this quotation gives us an ample explanation for the lack of enthusiasm manifested in many of our people in missions and soul-saving efforts. If that phrase might be emblazoned in letters of fire on the heart of each church member, what an advance we would make in evangelism all over the world. We must make the decision every day of our lives: where will our treasure be—on earth or in heaven?

Our heart feels a pang as we pass a junk yard with its great mass of material lying useless. We cannot but plan in some way to use this material for the good of those around, but I am made to wonder sometimes if this is not a type of our brotherhood? Great hordes of unused resources piled up and when we need a piece of work done, we never look at that pile of material but try to find a meager substitute outside that will answer, although will not do the work adequately.

In the missionary convention mentioned above, there was a great deal of thought given to an adequate missionary program from the view-point of the national organization down to the local church. Some of us were made to see how inadequate our program is. Also, that the underlying reason for this inadequate program lays with the local pastor and people, who do not respond to the plans already laid and therefore hinder an advance of greater plans. Can we even imagine what might be done in our brotherhood if this great mass of wealth which lays dormant were put to work? It is not a lack of wealth that has hindered our work, but a lack of vision. Read again from Proverbs and hear that wise man of old say, "Where there is no vision, the people perish." May we close our eyes to the world and open them to the spiritual vision that will direct our efforts to the best end. We cannot take our financial gains with us when we meet our Savior, therefore let us invest our money, time and energy in souls and we can enjoy our wealth throughout eternity.

Canton, Ohio.

Mary, Queen of Scots, said, "I dread the prayers of John Knox more than an army of 20,000 men." What about your prayers? Do they scare anybody? Sometimes they are not strong enough to move the dust from a neglected Bible.

Music as a Factor in the Development of Character

By E. Forest Byers, who in addition to his pastoral duties, serves as Supervisor of Music in the Public Schools at Louisville, Ohio

Music is the science and art of the rhythmic combination of tones, vocal or instrumental, embracing melody and harmony. A composition, or mass of compositions, conceived or executed according to musical rule or spirit, and is, as has been said, a means of lifting mortals up, and of bringing angels down.

Officials connected with schools will note the difficulty of incorporating moral training in any curriculum. Preachments and lectures on how to be orderly and regular in habits and behavior are well in their place. For children, the effect of example and the influence of the fine arts is the best regulator of conduct.

Music has a broader and deeper meaning than is suspected, to the relation of the student to the community and the life of the people. It gives one leisure to enjoy the world apart from the mere earning of a living. These leisure hours of recreation mean much toward the formation of character and good upright living. Educators must recognize this and cultivate in their youthful charges a taste for the enjoyment, not of jazz and vulgar strains, but of the purer types of choral and lyric art, such as often floats over the radio when not drowned out by dance music. Music while one of the highest arts is yet capable of degradation, and thus influencing the young the wrong way, as well as the right way.

Character is developed by team play in music just as it is by athletics. Ensemble is distinctly educational by way of instilling the group ideas. The aims of the high and public schools are essentially general and humanistic, rather than technical. The cultivation of good taste and appreciation, a love of the beautiful with a discriminating perception of true worth without sacrificing technical correctness, this is the object of school study of music.

It seems hardly necessary to explain music's intimate relation with life, and its value as a refining influence, as well as its worth as a disciplinary force. We are seeking for the best methods of presenting music to the young, in order that the rising generation may come into the rich inheritance that awaits a musical sense trained to fullest appreciation.

Music cannot be said to be a cure all for the bad habits of boys and girls. It is an excellent counter-irritant for the restlessness of the age, and invites thoughtfulness and repose often enough, keeping alive the finer sensibilities so likely to become dulled with contact with machinery and routine. It is unquestionably a live art, its great masters coming to their own in this generation, instead of in the past, as in the case of architecture and painting. The tender shoots of musical development in the young students of the schools is frequently suppressed in the factories and offices, but the ideal strivings frequently long survive, to have lasting benefit on character.

The cultivation of song and instrumental music demands knowledge, taste and a general view of the subject. Technical development is not the aim. Musical training looks to a harmonious development of the intellectual emotional and technical in music. The fact is, we are dealing with immortal souls instead of materials. The teacher's object is to find what best effects the child. The answer is not expressed in dollars, but in ideals, in human happiness, and in character that evinces itself in good citizenship. The educator who starts a movement for the better sort of education in music, is invoking the same spirit in the young that religion does namely,—lifting up the soul and mind of the growing generation.

Sight singing and other music in public schools is a necessary portion of the curriculum, as much so as arithmetic and language, in the affects on discipline. There is a train-

ing in co-ordination of much value. The necessity for this elementary work is specially emphatic in regard to vocal music; for, while the American people have an abiding interest in music, the masses of them have as yet given very little serious attention to cultivating the art.

I have at the present time, under my supervision, eighteen or twenty schools including the City high school, and I find the problems in the various schools are almost identical. The music teacher finds a body of earnest, intelligent, well-disposed students who are reasonably ambitious and who have natural capacity to succeed in music, but who, in common with students of other educational institutions, are mainly without much musical training, and consequently without a very large degree of efficiency in music. These students come into the music class from 45 minutes to one hour each week thirty-six weeks in the year. When we consider that "art is long," this time seems rather short, but again, when we consider how full the public school course usually is and how much is required of the students in other lines of activity, we have reason to take courage. Every Supervisor of Music is brought face to face with a double problem. He must determine what to attempt, and by what means he can best bring about the desired end. Both of these are vital issues. From my experience and observation I have a strong conviction that in all such work as this, where students are beginning the study of music, much more could be accomplished if much less were attempted. There are almost boundless possibilities in public school music work. The future of general music development in this country is dependent in a large degree on the attitude of the public school teachers toward music and their equipment for teaching it successfully in the schools. Since the time allotted to music is so short, the work of the music supervisor is greatly retarded if the public school teacher is not qualified to teach or not interested in music. The urgent need in the schools is that the students themselves get a good start in music. The study of methods for presenting music to children is of supreme importance, but it should not precede the other important consideration of getting something to present. Since the time given to music in the public schools is so short and the students are generally beginners, success depends on omitting some phases of the work, treating others incidentally, and focusing the energy on those points of most vital importance. And while the effects of character may not be evident at the start, there will be an imperceptible increase such as we find in the well trained music student who cannot be 'bad' or misbehaved because the soul of harmony is in his nature.

Louisville, Ohio.

TESTS OF TRUE LOVE

Love, to be love, must walk thy way
And work thy will;
Or if thou say, "Lie still,"
Lie still and pray.

Love will not mar her peaceful face
Hith cares undue—
Faithless and hopeless too
And out of place.

Love here hath vast beatitude;
What shall be hers
Where there is no more curse,
But all is good?

—Christina Rossetti.

THE BRETHREN PULPIT

Jesus Christ Savior and Lord

By Samuel Kiehl

TEXT. They ceased not to teach and preach Jesus Christ.—Acts 5:42.

Peter and other apostles, after they were beaten, and commanded not to teach and preach in the name of Jesus departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ (Acts 5:29-42). These were enthusiastic, spirit-filled teachers and preachers. May their number increase daily. And may God be glorified in the presentation of his only begotten Son Jesus Christ, to all nations as the Savior for sinners, and the Redeemer of the world.

Jesus says, I am the way, the truth, and the life; no man cometh unto the Father but by me (John 14:6). There is none other name under heaven given among men, whereby we must be saved (Acts 4:12). He that hath the Son hath life; and he that hath not the Son of God hath not life (1 John 5:12). These statements are final, there is no alternative. It is extremely wicked to contradict a "thus saith the Lord."

A precise definition of the Gospel was given by the angel to the shepherds near Bethlehem of Judea the day that Jesus was born. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord" (Luke 2:10-11). What the Gospel will do, and to whom it will be a blessing Romans 1:16 says, It is the power of God unto salvation to every one that believeth. The faithful in Christ Jesus believe that he was conceived of the Holy Ghost, and, born of the virgin Mary (Luke 1:35); that he is the only begotten Son of God; the Savior of the world (John 3:16, 17). Christ says, I came not to call the righteous, but sinners to repentance (Mark 2:17).

Who are sinners? It is written, All have sinned, and come short of the glory of God (Romans 3:25). That includes the writer and the reader. God is no respecter of persons (Acts 10:4). We are guilty. Isaiah 53:6 says, All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. God hath made Christ, who knew no sin, to be sin for us, that we might be made the righteousness of God in him (2 Cor. 5:21). Christ once suffered for sins, the just for the unjust, that he might bring us to God (1 Peter 3:18).

What did Christ do to put away sin? He put away sin by the sacrifice of himself (Heb. 9:26). He died for our sins according to the Scriptures (1 Cor. 15:3). He was delivered for our offences, and was raised again for our justification (Rom. 4:25). He redeemed us from the curse of the law, being made a curse for us (Gal. 3:13). His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness (1 Peter 2:24). He gave himself for our sins, that he might deliver us out of this present evil world (Gal. 1:4 R. V.). The preceding Scriptures tell what Jesus hath done that we may turn from darkness to light, and from the power of satan unto God, among them which are sanctified by faith that is in Christ that we may receive forgiveness of sins, and inheritance Jesus (Acts 26:18). Having received Christ as our Savior and Lord, the "word" says, Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Romans 6:11). Then with Paul we can say, I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me (Gal. 2:20). Christ living in us, nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord (Romans 8:39).

To sinners Jesus says, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel (Mark 1:15). To believers (subjects for baptism), says, He that believeth and is baptized shall be saved (Mark 16:16). He also says, He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God (John 3:18). A very unfortunate condition for the unbeliever; present condemnation rests upon him. To such John 3:36 gives a timely warning. He that believeth not the Son shall not see life; but the wrath of God abideth on him.

Christ is not only the believer's Savior and Lord, but also his great high priest and advocate. We (believers) have a great high priest, that is passed unto the heavens.

Our Worship Program

DEVOTIONAL READING OF MARK

We begin this week a devotional reading of the Gospel of Mark. We hope many will co-operate in this reading and will be much profited by it. Cut out this program from week to week and place it in your Bible for convenient use.

MONDAY

THE FORERUNNER OF JESUS—Mark 1:1-8.

As kings sent messengers before them to repair the roads when about to make a journey, so John was sent to "make ready the way of the Lord." And so are we sent to prepare his way into the hearts of people.

TUESDAY

THE BAPTISM OF JESUS—Mark 1:9-11.

Jesus would not enter upon his ministry without an outward act of consecration, and a symbolic washing away of the sins which he in anticipation assumed for the people. And will we enter upon the Christian life with any less outward act symbolic of cleansing and dedication?

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the "devotional" for your private or family worship. Or if you have no church prayer service is your community, use the "devotional" as the basis of a home prayer service and read Mark 1:12, 13, concerning the temptation of Jesus for your private or family meditation. Supplement this reading with Matt. 4:1-11.

THURSDAY

PREACHING AND CALLING THE FIRST DISCIPLES—Mark 1:14-20.

Jesus calls us as he did the first disciples to spend every day in his presence and to learn from his lips and example how to become "fishers of men." Do we yield as readily as did they?

FRIDAY

TEACHING AND HEALING IN THE SYNAGOGUE—Mark 1:21-28.

Jesus with a life of heavenly purity and words of wonderful power teaches and heals on the Sabbath day. It points us to the right use of the Lord's Day—worship and service.

SATURDAY

HEALS PETER'S MOTHER-IN-LAW AND THE MULTITUDES—Mark 1:29-34.

Should we marvel that he who is Lord of life and death is able, now as then, to heal us of all our diseases?

SUNDAY

THE LORD'S DAY—Use the sermon text as the basis of your devotion. If without church worship in your community, plan a worship program for your home, invite friends to join you and read the sermon for your instruction and inspiration. In this case you may wish to read Mark 1:35-45 for your private devotions and meditation on the importance of prayer to a life of service.—G. S. B.

Jesus the Son of God. He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25). If any man sin, we (believers) have an advocate with the Father, Jesus Christ the righteous; he is the propitiation for our (the believer's) sins (1 John 2:1, 2). Christ during his sojourn on earth in the flesh became the sinner's Savior; he gave himself a ransom for all (1 Tim. 2:6); he is now the believer's great high priest and advocate with the Father in heaven.

"Concerning the separation and judgment of the nations the 'word' says, He shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. These (the goat class) shall go away into everlasting punishment; but the righteous (the sheep class) into life eternal (Matt. 25:31-33, 46). To all Jesus says, Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation (John 5:28, 29). Which will you have, the resurrection of life or the resurrection of damnation? It is up to you. Receive Christ as your Savior and Lord today. Delay is dangerous.

It is written, Ye are bought with a price (1 Cor. 6:20). Not with corruptible things as silver and gold, but with the precious blood of Christ (1 Peter 1:18, 19). As members of his body we are his by purchase (Acts 20:28). He is our Lord and Master. We are his subjects and servants. Paul concerning Christ's ownership says, Whose I am and whom

(Continued on page 14)

OUR DEVOTIONAL

The Christian's Daily Influence

By Donald Bame

OUR SCRIPTURE

They were regularly present at the teaching of the apostles and the sharing of the offerings, as well as at the Breaking of the Bread and the Prayers (Acts 2:42). Every day, too, they met regularly in the Temple Courts, and at their homes for the Breaking of Bread, partaking of their food in simple-hearted gladness, continually praising God and winning respect from all people. And the Lord added daily to their company those who were in the path of salvation (Acts 11:46, 47). And let us not, as some do, cease to meet together; but on the contrary let us encourage one another, and all the more now that you see the Day drawing near (Hebrews 10:25). Be kind to one another and tender-hearted, and be ready to forgive each other, just as God, in Christ, forgave you (Eph. 4:32). Sing and make music in your hearts to the Lord (Eph. 5:19). Bear lovingly with one another, and try hard to maintain in the bond of peace the unity which the Spirit gives (Eph. 4:3). But whenever one of you prays, let him go into his own room, close the door, and pray to his Father who is in secret; and then his Father, who sees what is done in secret, will repay him (Matt. 6:6—Twentieth Century Translation).

OUR MEDITATION

The truth and the potency of the influence of a Christian's daily life is agreed upon from the start. Every great man of literary fame or otherwise has, at one time or another, acknowledged the power of influence of good lives upon other lives. Carlyle has expressed a thought on this which is worth contemplating at this time: "The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green." Granted, then, the proposition that one's life does affect, to no small extent, the lives with which he comes in contact, the problem is "what course shall our life follow in order

to wield the right kind of influence?—Christian influence, if you please. But this question is answered for the seeker a number of times in the New Testament.

If one is to take his example from the success of the early church spoken of one must BE REGULARLY PRESENT: at the teaching of the Apostles (or pastors): at the subscribing of money for the carrying on of the work of the Kingdom: at the Breaking of Bread. As a denomination the Brethren church believes that one can not be true to his Christian profession without partaking of the communion and being at the place of prayers. And these are certainly important for the Christian. Without prayer and the grace received at the communion service, the Christian would not, could not, see and understand the love of Jesus Christ for men.

We are taught that the early church met EVERY DAY and were continually PRAISING GOD, and winning the RESPECT OF ALL PEOPLE. One learns that the primary trait to success in any kind of work attempted in life is reliability and steadiness of endeavor and thus one sees why the early church won respect of men "Every day was necessary to win the respect and blessing of God and man. And such respect and blessing are shown in a very practical way—in the fruitage borne. The example of a Christian working to attain perfection, and striving to reach the goal set by Christ, results daily in the "addition of the unsaved who are in the path of the faithful."

"Let us encourage one another." The prime desire of the noblest men of various callings, especially preachers and educators, is to weld the social order into a body of members who are working for the highest common good as well as their own individual good, to make society rightly recognize its interdependence with mutual consideration and to cause men to strive in a truly unselfish way to help rather than hinder the progress of others. The best start and the finest inspiration and the surest guidance to this end is to be found in the church, and here the responsibility is thrown back upon the individual.

In many ways in life we are taught the importance of being kind if we would exercise the largest and finest influence. Whether man or woman, boy or girl, he has the most influence over a person who is made to know and feel his kindness. It is said that no kindness is ever lost. Every act of helpfulness has its effect. And here is the key to the greatest influence. The true Christian will forget his "ego," and selfishness and desire for compensation in his zeal and effort to show kindnesses to others.

"Sing and make music in your hearts to the Lord." One of the most complete joys and evidences of attainment in a Christian is singing the praises of Jehovah. And this has a wonderful influence over others. For the blessing from such rejoicing redounds not only to one's own uplift but to the inspiration of others. In this way many a one has been led to the Savior. It is a wonderful experience—this genuine rejoicing and sincere praise to God—and can only come as the crowning triumph of a Christian's life. And because men know and see the life that is lived, a great influence is wielded for good.

OUR PRAYER

We thank thee, our Father in Heaven, for life and health and home. Thou hast brought us this new day, with its new blessings and its new duties. As we go out to our new tasks and pleasures may we carry hearts full of love to thee and to everybody. We lay our hands in thine, and we trust thee to lead us in the right and safe way. We are glad to know that thou art with us; we are going to try to do nothing that would drive thee away from us. Teach us to walk in the footsteps of Jesus who went about doing good. Bless every member of our family, bless our friends and if we have enemies, bless them. Help our eyes to see and our ears to hear and our hearts to love that which is true and pure and good. We trust thy care to bring us safely to our Heavenly home when the day of life is ended. We ask all this for Jesus sake. Amen.

Ashtland, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for April 26)

Lesson Theme: Stephen the First Martyr.

Lesson Text: Acts 6:1 to 7:60.

Golden Text: "Be thou faithful unto death and I will give thee the crown of Life."

Devotional Reading: Psalm 27:7-14; Isaiah 53.

The Lesson

The name "Stephen" means "a crown" and it is fitting that this brilliant young defender of the faith should be the first martyr to the Christian Gospel for the "crown" of faith in his case was superseded by the "crown" of life. His record is simple, but then the Word of God never does take much space to tell us tremendous truth. He was a "Hellenist" (or Greek speaking Jew) who was appointed to a high office in the first church due to the fact that some worthy souls were being neglected in the general ministry that the apostles were carrying on. He and six other companions were ordained for the sole purpose of "waiting on tables" but this "social" ministry was used by Stephen to make one of the finest apologies for the defenses of the faith that can be found. His ardent soul was not satisfied merely to break the physical bread to hungry mortals; he wanted to break the "Bread of Life" to them as well.

Right here we find the basis for one of the greatest criticisms of the modern social service work that is being done. Granted that it is necessary for hungry people to be fed, and for naked ones to be clothed; it is much more essential that the wellsprings of their life be fed by the "Fountain of Living Water" which springs up into everlasting life. Social service and the Living Word of God should ever go hand in hand, and not be divorced as is all too often the case today. "Preach the word" is the all important command of God and whether we like the program or not it is sure that only by "the foolishness of preaching" will the old world be made to "blossom like the rose." The creative Spirit of God, when once it gets inside a person does more than all the soup kitchens, bread lines, and clothes exchanges can do; for it fires the individual life with new life and ambition. We live by other "bread" than the finest that "Gold Medal" or "Pillsbury's Best" can make.

From sandwiches to sermons might be an apt way to describe Stephen's move upward. From the record we have of Stephen's sermon we get the conviction that he knew all that there was to be known about the new way of life in Christ Jesus. He knew his Word, and he evidently knew by inward experience all about the power and glory of the Gospel that had come to mean very life to him. Here are two cardinal necessities of every good preacher,—Know the Word; and have a personal experience in your own life regard-

ing the efficacy of the New Life in Christ. All too many preachers have the first requisite without the second, or vice versa. I must know what the Book says for if I do not how can I explain its contents to others? But this knowledge coupled with the joyous faith in my own heart makes an irresistible appeal to others, for faith clears up many dark and obscure passages for both speaker and hearer. Stephen knew his Lord by Word and Experience.

Stephen confounded the Jewish casuists by the force of his logic and clear conception of

God's purpose, and when his opponents could do naught else they could take the last resort of thwarted pride and resort to calumny and violence. Stephen was to learn that "the servant is not greater than his Lord," for he was veritably following in his steps. The charges against him were just as false, and the trial accorded him was just as much of a mockery as that given to Jesus.

The charges were of a two fold nature: (1) He speaks blasphemous words against Moses and thus against God, substituting Jesus of Nazareth for Moses. (2) He had, in particular, spoken against the Temple, and the Law. Stephen was going counter to the formal religion of his time and hence he was accounted a blasphemer. By taking the old

(Continued on page 15)

Sunday School Rally Day in Brazil

Rally Day has come to be a fixed annual institution in Brazil just as in many other lands. In Brazil, however, the attempt is made to have all schools observe the day simultaneously, so that a joint effort may be made in places where a number of schools exist, to carry on a general publicity campaign, let everybody know about the Sunday school and secure the attendance for that day of the largest possible number of both pupils and visitors.

Many schools make of Rally Day, held on the 4th Sunday of October, the big event of their school year with the result that some remarkable records of attendance are made. For example, in the factory town of Votorantim, not far from the city of Sao Paulo, there is an active Sunday school with an enrollment of 235 pupils. Their chapel is scarcely large enough to accommodate the ordinary school session—still on Rally Day all the factory workers and many others are invited and urged to attend Sunday school. On October 26th last this resulted in a record attendance of 1187 persons, one young man being responsible for bringing 167; other pupils brought respectively 82, 57, 41, 33, 21, etc.

The Brazil Sunday School Union promotes the general idea, plans for Rally Day and makes special effort to have schools send to the Union headquarters their offering for the day and a report on attendance. The reports received showed that at least six schools had on that day an attendance in excess of five times their registration. These special efforts, however, only serve to show how meager are the teaching resources of their schools. The average school of 100 pupils in the States would have 10 teachers, here it has five. To care for those who could easily be brought into these schools there must be a vast increase in the teaching force in Brazil.

The graduating exercises of a teacher training class in a little Congregational church were held in a parlor borrowed from one of the members of the congregation. The class meets in this room which is about 12 by 15 feet. Each week six Sunday school classes,

with an average attendance of about 80, are packed into this small place of assembly. A group of six attractive young ladies of this school had by dint of hard work and persistence completed the 50 lessons of the short teacher training course promoted by the Brazil Sunday School Union, and the officers of the school, along with the pastor, were justly proud of the fact that they had been able to complete this year of most satisfactory work. Such experiences are repeated throughout the country, but much larger plans must be made for holding summer institutes and summer training schools where prospective leaders can be brought together for more intensive training. This feature of the work is held back largely through lack of finances necessary to develop the plans and to pay the expense of obtaining competent professors for such schools as we would establish.

Dialect Graded Lessons in the Philippine Islands

For the first time in the history of Sunday school work in the Philippine Islands, group graded lessons have been printed in the Tagalog dialect. The Journal giving the lessons for January to June, 1925 was received at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, from Rev. A. L. Ryan, who is their representative in the Philippines and also General Secretary of the Philippine Island Sunday School Union. The Ilocano Journal, printed in Manila, also has the lessons for the first quarter of the current year. There are also lessons for the older departments.

Mr. Ryan wrote, "This is a small beginning but we hope that it is an omen of better and larger things to follow. The special children's lessons on the group graded Filipino workers. These two Journals in Tagalog and Ilocano are used in the Methodist, Presbyterian and United Brethren fields. We confidently expect that this experiment will serve as a wholesome incentive to the other Missions, so that eventually we shall have group graded lessons extending throughout the Islands."

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Christian Endeavor in the Argentine

By Eleanor Yoder

No one fails to recognize the vast importance of the Christian Endeavor Society here in America. It is of even more importance in the Argentine, for, along with the Sunday school, it is the best way in which converts become well acquainted with the real meaning of their profession. It is, therefore, my purpose to show in a small measure at least, the significance of the Christian Endeavor Society in the Argentine, its fruits, and the hope we have for it in the future.

The Society is the life of the church. It unites the young people and makes of them a powerful group with mutual understanding and common interests. The spirit of true fraternity is developed in the Society and good church members are made. It is of common interest because all have a part in it in some way or other. It is the only Society we have in the church and so it is very large and is made up of people of different ages and abilities. However, the young people are predominant. But all can be used, for there is a variety of work in the Christian Endeavor and so a variety of instruments is needed.

The society prepares the young people for different types of Christian work. All have a chance of making good use of their talents. There are opportunities for those who can preach as well as for those who can not even read or write. For instance, there is a floral committee, in which the sole duty of its members is to give flowers to the sick. There is the tract committee, in which one has a chance to simply hand out tracts. The society is full of happy members, for no matter how small the task, the satisfaction of having done it is great. But after doing a small task, one feels more able to do a greater one, and so the Christian Endeavor is a school and prepares God's children for greater service in his kingdom.

Another important feature of the Christian Endeavor is found in its social opportunities. The young people of the church have practically no wholesome amusements outside of the church. There is a public library in connection with the society and many good books are "devoured," one after another by the people who like to read. But that is not enough. They crave social entertainment, and if they do not get satisfaction in the church, they will seek the harmful entertainments outside. The boys and girls do not have the same privileges that are granted here in America. They dare not be seen in the street alone. Girls cannot go out alone either. So the society furnishes many programs of different types, to keep the young people enthusiastic over their purpose of living Christian lives. Literary programs are had once in a while, also socials and contests.

Still another importance of the society, is in the fact that it inspires the young people

with high ideals, as to social behavior and right conduct. The society is a true democracy and having a high aim, it is indeed a challenge to visitors to become Christians.

There are many proofs of the importance of the society. Many people have been led to Christ through the society. A young man who speaks in all sincerity may do more than an experienced preacher with his oratory. Then the joy of fellowship among the members has induced visitors to become one among them. And the development of the members into efficient church workers is one of the best fruits. So that there is ample reason for a person to have great hopes for the future of the society. The children get a beginning in the Sunday school and they look forward with pleasure to the time when they may join the C. E. Through this society many have, and will feel called to preach the gospel, and they can learn and practice there. A great responsibility is laid on the society, so let us pray that it will ever be the support that it is to the church and that more and more Christian workers may be obtained from it.

Ashland College, Ashland, Ohio.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for April 26)

A Flight Over Korea. Matt. 4:16

I wonder if we couldn't make a little booklet, boys and girls, and in it place our stories of foreign lands, and foreign children. Then, some day when we wish to review our tales about strange folk other than ourselves we could have them all in brief array. Perhaps we could make up a title for our little scrap book. What shall we call it? "Romancing Through other Lands" would be rather a nice name, wouldn't it? Wonder too if we can name over the various countries, to which we have already paid a visit. Indian Land, Land of the Esquimaux, Cherry Blossom Land and today a far-away little island called Korea.

In our "round the world" trip we last visited Japan, did we not? And the Islands of Japan are a part of Asia proper—so naturally we must complete our voyage in that quarter before passing on our way. For indeed, the inhabitants of Korea are much like our other yellow friends, the Japanese or Chinese. They have much the same customs and manners, and live much the same, as do the yellow people of Asia. So after visiting their relatives in Japan, we won't feel so very lonesome, will we?

If all the boys and girls of Korea were as

sembled in one place, how many of them do you think could ever say they had attended church and had ever heard of Jesus? Comparatively few, for the religion of the yellow man is not as yet the religion of the Christ. And so our great mission in this country, as in all backward countries, must be to spread the news and gospel to the uttermost parts of that small island.

Daily, the few missionaries who are there working to save the people from wasting their lives in unprofitable and useless things, must face the great task as did Jesus. For in their hearts, must be a consuming, burning fire of love and helpfulness to these unfortunate peoples, so foreign in their manner of living. And next to love they must have patience, as did Jesus—for another task is first to teach them better health rules, better moral rules, and how to make their homes happy and "comfy" with love and the gifts of God.

But what must be our share of this stupendous task of making other children see the beauty of the Easter bells and the risen Christ; of the beautiful life of that Boy who made the world a new place to enjoy and live in? Yes, we must all answer this question in our very hearts, for that is the way Jesus would have us do—and if we love hard enough Jesus will help us solve our problem.

There is not so much of beauty in our far-away isle of Korea so I shall leave that part of my story undone. Perhaps, you want to be an adventurer, and search in your books and maps for something more of these nice people. Do you? I am certain the children of Korea would stretch forth their hands in welcome, did they but know that the boys and girls of America were just as they are—full of life, love and kindness. I wonder if we can make that welcome stretch over five thousands of miles? Let's try real hard—and then watch the results.

Daily Readings

M., April 20. Christ's heritage. Isa. 43:6.
T., April 21. The Message to Korea. Luke 24:27.
W., Apr. 22. Korea's open door. 1 Cor. 16:9.
T., April 23. Jesus for Korea. Matt. 18:11-14.
F., April 24. Jesus, the missionary's example. Mark 1:38.
S., April 25. Spread the gospel. Heb. 2:14.

Beautiful Faces

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful lips are those whose words
Leap from the heart, like songs of birds,
Yet utterances prudence girds.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

—Anonymous.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

News from Our African Mission Work

Yalouki, Par Boali, par Bangui,
 Afrique Equatoriale, Franceise.

January 18, 1925.

Dear Evangelist Readers:

Another month has rolled by quickly! We entered upon our season of prayer December 23rd, closing on New Year's day. This season was observed simultaneously at both our stations. An early morning prayer meeting for the missionaries is followed by breakfast at one of the houses, and then follows the prayer service for and with the native Christians. The weather is cold and bleak here in December and January with a strong north wind blowing from sunrise to sunset and reaching the greatest intensity about noon. As we have no church building and no substitute for one except the great amphitheater of outdoors, this considerably diminished our attendance at the morning prayer service. Not until eternity shall the missionaries, sometimes more conscious of the opposition of the devil than it is possible to be elsewhere than in a heathen land,—not until eternity shall we know all the things that were accomplished during that week of prayer and during the days of conference over mission problems that followed.

On January second we resumed our usual schedule, substituting work for the many hours of prayer—but still continuing the time honored custom in this mission, of preceding or following each meal with united prayer. We have breakfast at 5:30. Our morning evangelistic service is at six. The dispensary opens at eight. One Bible class meets at 9—one at 2:30 and one at 3:30. We have a Banou class at 10:00 and a French class at 4:15. Supper is at 5:00. Of late this has been followed by an evening dispensary to care for the many cases which cannot be reached in the morning hours.

Meanwhile in the midst of multitudinous Their duties are various—laying stone, makemen, some weeks as many as three hundred. Their duties are various—laying stone, making brick, manufacturing mats, baskets, and other articles, building mud houses for our dependent women and our married and unmarried boys, making roads etc.

Sand, clay, lime, and other material are carried in baskets on the heads of workmen, and you can see Bingé who keeps track of this work, marching around with a strip of paper tickets in his hand, halting the various groups as he distributes their tickets. We are going to order a conductor's punch so that the same tickets can be re-used, as Mrs. Hathaway uses a large amount of typewriter paper in the manufacture of tickets for our multitudinous activities. Then every night the brick must be counted. Our hoped for brick machine not having yet arrived, the boys are stimulated by this count to do their best. Some make a hundred brick a day, some more, some less.

Our medical work is excessively heavy at

this season and is made doubly difficult by our lack of bandages on both stations. For weeks I have been using onionskin typewriter paper for an outer protection to surgical dressings, attaching it in various ways—as no bandages are available. Both Miss Bickel and I have been sacrificing our most-worn white clothing for bandages in our respective dispensaries. This is however soon to be remedied as the outlook and private letters tell us of all that the Sisterhoods and others have been doing for us in the line of bandages. Doubtless the recent, but now fortunately relieved congestion on the Congo Railway is responsible for their delay in arriving.

Different friends have sent word of having forwarded parcel post packages, Christmas presents, and otherwise. We thank you, and doubtless these packages will be received in time, but the delays on parcel post are tremendous, and the expense at this end in customs, storage, portage, special railway transportation on Congo, etc., are exorbitant. So many letters received ask concerning these matters. Some say, "If we knew of a better way to send we would do so," or "Tell us if there is a better way." The best way to send articles which admit of being made up into parcels not exceeding 4 lbs., 6 oz., is by letter-post. The initial cost used to be 50 cents a pound, but rates may have changed. If so, your postmaster will inform you. This initial expense seems very large but here we receive the package as quickly as the letter which usually accompanies it, when it leaves your hands. We have no customs to pay, no storage to meet, no extra postage to defray, no special railway transportation on the Congo Railway, and no commission to pay our agent. The sum of all these charges plus the initial expense which you pay out in mailing the packages far far exceeds, the expense on letter post. Looking at the money as being expended from the Lord's treasury, parcel post depletes this treasury in the aggregate far more than letter post,—to say nothing of the greater loss of perishable goods.

Amusing things are constantly happening upon the mission field especially when connected with the housework. Since we are living in two houses, Brother and Sister Hathaway take breakfasts with me and I take suppers with them. Occasionally, but not often we lunch together, as we find it more restful not to travel back and forth between the houses during the heat of the day. My little table boy Billy, as we call him, being new to the work, makes some ludicrous mistakes. One day I told him to put two cups of beans to soak. When we came to set the table that night two cups of my not too redundant supply were missing.

"Billy," I asked, "where are the cups?" Solemnly, and seemingly astonished at my in-

quiry he brings the kettle in which the beans are soaking. One glance divulges the facts. The two cups of beans, cups and all, are serenely soaking together!

Speaking of beans, they have figured largely in our Yalouki diet lately. For weeks it has been impossible to buy meat, chickens, eggs, or native foods of other kind except at long intervals. This is the dry season and very little is to be had from our gardens. Imported foods are scarce, not only here, but at Bangui, our usual market. So our beans harvested from the garden have been useful. The Lord has been very faithful, and although we have often served practically all that we had for one meal, something has always been provided for the next. Rice, brought to our doors by Housa merchants, was indeed a godsend when we knew not what to do next for food.

Our Bassai friends have been more fortunate for the Kare are more industrious than the Banou and native foods seem less easily exhausted there. Then, too, this is the season for big fish in the Ouahin River. A fraction of a fish weighing 50 pounds, was purchased by Miss Deeter for their Christmas dinner. Last year also an enormous fish graced our table on Christmas night. As the Ouahin River is several miles from Bassai the natives spear these fish and bring them in at night when it is cool. The natives cook immediately comes and bakes it and it is put aside for the next day's feast.

Spiritually on both stations our work is deepening, if not broadening. Some souls accept Christ at every evangelistic service, both on the station and in the villages. And almost every Sunday some are baptized. But we are passing through a stage of deep and intense opposition, and it is necessary for us to remember that we "wrestle not with flesh and blood." Some (and especially one) of the chiefs are openly defiant, there is an increase of the death-wail and the dance, and a reversion to native customs, first to those not absolutely sinful in themselves, then to the sinful ones. We are not discouraged, but look unto him who has so early in our history permitted this testing to come. With bleeding hearts because while many receive the Lord, many more openly reject him, we labor on, conscious that to be faithful we need but to abide. More deaths have occurred among our native Christians, and while our hearts are rent with sorrow for them we praise the Lord that he has thus far spared the lives of the five missionaries who came to us in July, 1923, just one month after my beloved husband entered into glory. These thoughts crowd upon me today, as I think how just two years ago, this morning, in the early dawn, we laid our Brother Bennett to rest at Gazeli. Surely as we contrast the deliverances of the last nineteen months with the afflictions of the five months which preceded, we have need to praise God not only for sparing the lives of our new workers, but for permitting Brother Jobson to reach home

in safety with his family, and for prolonging my own life.

With returning health which strange to say for the last two years has come with the dry season I am plunging again into the village work. Messages reach us imploring us to resume wider itineration. For this we wait the coming of reinforcements to share the heavy work of the station. We look forward with hope to the coming of Miss Myers with reinforcements and so do the native Christians, among whom we have representatives of many tribes at the station. Each

tribe hopes that with the coming of new missionaries, stations can be opened among their respective peoples. Many hope when the day arrives to accompany the missionary on his errand of ambassadorship to their own people. Doubtless our work will go forward with rapid strides henceforth for no more successful combination can be found for the advance of the gospel than missionary and native-Christian working hand in hand, and **Spirit-filled**.

As I write this, no mail has yet been received this year. We are awaiting news from

loved ones in the flesh, from our missionaries on furlough, from our out-coming workers, from our candidates in waiting, from our beloved Board-members, and last but not least, from you dear reader. Our hearts are buoyed up, though isolated, by an exceeding great and precious hope, that our Lord will soon come, and that we may give unto the Lamb that was slain the reward of his sufferings. Join us, dear reader, in this great work—as he shall lead and direct.

Lovingly yours,

FLORENCE NEWBERRY GRIBBLE.

NEWS FROM THE FIELD

MT. PLEASANT, PENNSYLVANIA

April 5th was an "High day" for this faithful band of our Lord's servants. Forty-nine took part in the service of the Holy Communion, a number for the first time. At our morning service a fine young man came forward, and was received into the church by baptism in the evening, at which time also an elderly sister was reclaimed.

At the close of our communion services six men were installed to the office of deacon, and two women to the office of deaconess.

This gives the First Brethren church of this place a corps of officers of which any organization could look forward for mastery results.

Yours for the Master,

WILLIAM A. CROFFORD.

1014 Arch St., Johnstown, Pennsylvania.

COLUMBUS, OHIO

No doubt the readers of the Evangelist have been anxiously looking for some word from this part of the Lord's vineyard. We realize that the brotherhood has a special right to occasional news from us, since, through our Home Mission Boards, they help to support our work. Only the constant pressing duties of the pastorate have prevented more frequent reports. We have labored with many difficulties and have had some serious problems to solve. Some of the flock almost lose heart, but the faithful have bravely and hopefully pressed on in the good work.

The various auxiliaries of the church, including even a Junior and an Intermediate C. E., have been faithfully maintained, although not always in the most flourishing condition. Our W. M. S. recently paid another \$100.00 on our church debt, which reduced it to \$370.87. After making another base or two we will make a home-run and clear the whole debt off. We have courageously made the best of our circumstances. One thing that makes me think that this work is important and that some day we will have a strong and flourishing church here is that Satan has tried so hard to hinder us.

We had planned to hold our revival meeting in November, but after failing twice to secure an evangelist, we finally secured the services of Brother C. A. Bame for a three

weeks' campaign in March. While on the one hand the long delay tended to break down the morale of the church and the community, on the other hand the continuous planning and praying increased the interest of the faithful.

The weather was fine during most of the campaign, but a serious epidemic of flu fell suddenly upon the entire city in the very beginning and raged furiously throughout the entire campaign. Many were prevented from attending the meetings, including some of our best workers. Consequently the attendance was not as large as we had expected. Brother Bame adjusted himself to the circumstances and proved equal to the task. He acquitted himself in his usual fearless and forceful manner. His sermons were of high rank and rang true to the Word. His singing also added inspiration to the services. We made many calls in various parts of the city, not, however, by the usual modern method of travel, for a missionary's salary in a large city does not always afford an automobile. Brother Bame, therefore, experienced a revival of pedestrianism, which, although hard on his "sole," was good for his body.

In spite of our serious handicaps the campaign was a grand success. The membership was revived. New friends were interested in the church, including seven who united with the church by letter, three reconsecrations and one that united with the church by relation, there were thirty-seven that either confessed Christ or united with the church. Eleven have been baptized. Others expect to be baptized on Easter Sunday. Some children and young people have been discouraged by their parents. Two more have made the good confession since the meetings closed and still others seem near. A great step forward has been taken in our work which we trust will lead on to higher ground. However, we will need to be on our guard lest Satan destroys the good work done and snatch some away from us.

We owe our thanks to the Evangelistic and Bible Study League and the good Brethren who support it for \$25.00 contributed toward the financing of this campaign. This was a great encouragement to us. The League is worthy of the generous support of the brotherhood.

H. M. OBERHOLTZER.

NAPPANEE, INDIANA

Several moons have passed since the readers of the Evangelist have found Nappanee items in its columns. It is expected that from now on we will be more punctual in reporting the activities of the local church.

On March 8th, our pastor, S. M. Whetstone, closed a three weeks' evangelistic meeting, during which time 15 accessions were made, by letter, relation and baptism. Harley Zumbaugh, with his pleasing tenor voice, led the singing the second two weeks of the meetings. A large choir of mixed voices was on hand each evening to assist in the opening half hour of song service.

Since becoming pastor here the latter part of December, Brother Whetstone has received a total of 22 new members into the church, all adults except two. The Sunday school average for the same period has been 390, with an attendance of over 400 the past 7 Sundays.

The attendance of our men's Bible class has been around the 75 mark each Sunday. Our superintendent often remarks that the best way to keep the boys in Sunday school is to build a wall of men around them. This our men are doing and good results are in evidence. To the Sunday school without a large body of men on the job each Sabbath we would suggest: "Go thou and do likewise."

A few weeks ago our Sunday school band of some 20 pieces and its leader, James Gentzorn, were presented a purse of money in token of the appreciation of their service to the Sunday school and church. The following week the band members perfected a permanent organization—electing officers and laying plans for the future.

Our little city collected and sent to the American Red Cross over \$1300.00 for use in the tornado stricken district of Southern Indiana.

A Girls' Glee Club has recently been organized by our young ladies and they will put on the Easter program on Easter Sunday.

The writer has often wondered if the ministers and laymen throughout the brotherhood were lending their full support to the Students' Aid Fund Committee. This committee was appointed by the Layman's Organization of the church to create a fund to be loaned on liberal terms to worthy young men and

women who want to prepare themselves for the ministry or missionary work, and do not have the means to do so. It is indeed a cause that should be promoted by the ministers and laymen alike. Many students leave college after a year or two there because they are financially unable to continue. The Students' Aid Fund Committee desires to be of assistance to such students. T. C. Leslie of Nappanee has put forth untiring efforts for this organization and he would be glad to tell anyone more about the plan if they will write to him.

Next Sunday, April 5th, the Nappanee District Sunday School Convention will be held in Nappanee. E. K. Mohr, of Michigan, former Religious Education worker is to speak both afternoon and evening. The convention is interdenominational. A large attendance is expected.

Church attendance continues good, as does the mid-week prayer meeting.

FRANK A. REHRER.

WHAT IS "NEWS IN BRIEF?"

Perhaps the editor may be permitted a heart-to-heart talk with our numerous correspondents on the question of Church news. All we say will be "for the good of the Order," and must be thoroughly candid. We do not think any denominational journal gives more space to news from the churches, and it is undoubtedly one of the most appreciated and in many respects one of the most interesting and helpful departments in this paper. There are those who will agree, however, that there is room for some improvement. A letter received the other day from a faithful friend, which is very similar in tone to several others received during the last few months, runs as follows: "I am sure that an editor of a church paper gets many free suggestions and much advice as to how to run the paper. Let me say that I have been a reader of the Messenger for about forty years, and have never enjoyed the editorials and articles as much as I have during the last few years. But in my humble judgment there are some things in the news items that might as well be left out. There may be a difference of view as to what constitutes news. Of course the brethren send in the items, and it is a delicate matter for the editor to emasculate or erase them. But I raise the question whether the announcement of sermonic themes usually contains news. Is it of general interest to the denomination when a certain brother preaches on the subject, 'The Brevity of Human Life?' To read

these titles is no more enlightening or inspiring than to read a catalog of books. Moreover, is the announcement that a certain congregation had a 'mid-winter sauerkraut supper' an inspiration for Kingdom work, or is this to be regarded as a joke? If so, it seems out of place sandwiched between the announcement of the communion service and the study of the Gospel according to John. Perhaps it was put there to give flavor. It is fine to have church news, and probably we must expect considerable chaff with the wheat, allowing each one to do his own winnowing. But I wonder what the majority of your lay readers think of these matters."

Recently we were commanded in a certain case to "take it as it is or leave it," and inasmuch as there were quite a number of errors in grammar, spelling and punctuation, to say nothing of questionable taste, we were compelled to "leave it." We simply mention these matters because we believe that every thoughtful friend recognizes that it is the duty of somebody to determine what things are of sufficient interest to go into the church paper, and what things deserve to be omitted. And we ask for your brotherly co-operation to make these news pages more and more helpful to those who read them.—Reformed Church Messenger.

IT MIGHT HAVE BEEN WORSE

Billy is a Philadelphia boy.

He lives in a little room in a big house on the South Side. Now the South Side was once the center of wealth and social life of our city. It is not so now. Our American families have retreated one after another to the north and west, and all that great region of fine homes and great churches has been largely turned over to our friends from Italy and Poland and Syria, and to Hebrews from everywhere.

Billy is an American. So were his father and his grandfather and his great-grandfathers away back to the days when the Liberty Bell was new. Billy's father died when he was a small tot, and his mother did not stay long after that. It was a nice piece of sentiment that prompted the boy to hire from a Hebrew family the little room in the big old house where his forefathers had dwelt for nearly a hundred years. But in fact he does not see much of his room. From early morning till bedtime he may be seen on his street corner selling the Philadelphia and New York dailies.

Billy is fourteen now. He was four years younger when he and I first struck up an ac-

quaintance. The first time I stopped at his stand to buy a "Ledger" I discovered that the lad had rare stuff in him—that he was a philosopher, indeed.

I have not the slightest notion how it happened, but some time or other Billy lost his right leg. Now he hobbles about on a crutch. Some time or other he met with an accident to his eyes which practically shuts out the sunlight from his life. But these misfortunes, together with the loneliness which he confesses grows no less with the passing of the years, have not embittered his spirit nor shadowed his life. He is actually the sunniest, cheeriest, most radiant person you will find in all this big town. I will go a block out of my way any time to buy a paper, and see him smile.

That smile! It is broader and brighter and more winsome than any smile I ever saw. It is known all up and down the street. It is both contagious and infectious. Those strange, squinting eyes do not mar its fascination. When you see Billy smile you catch yourself doing the same—or trying to.

It was blowing a gale when I stopped on the corner today. Billy was leaning hard on his crutch, squinting out from his half-closed eyes and—smiling.

"Pretty rought morning," I remarked as I pulled my hat down for greater security.

"Might-a-been worse," said the little merchant.

That is his response nine times out of ten to the doleful comments of his customers.

"Might-a-been worse," says he when you storm at the storm.

"Might-a-been worse," is his happy response when you growl at the heat.

"Might-a-been worse," he shouts back at you when you say it is too bad he must squint when counting out your change.

"Might-a-been worse," he insists when someone suggests that it's hard work for a lively boy to be stumbling around on a crutch.

"Might-a-been worse," he chuckles when the sales of the day have been slack.

Of course, Billy, it might have been worse. Instead of losing one leg you might have lost two. Instead of partial blindness, it might have been perpetual night. And though once in a while you have a dull day, most of the days yield you a good return.

My little street optimist is my daily teacher and my daily blessing. Many and many a time I have been reminded that, after all, happiness does not depend so much upon the number of our blessings as upon the attitude

Jesus Christ Savior and Lord

(Continued from page 9)

I serve (Acts 27:20). Accordingly whether we live, we live unto the Lord; and whether we die, we die unto the Lord, whether we live therefore or die, we are the Lords (Rom. 14:8). In him we are eternally safe; we shall never perish; neither shall any man pluck us out of his hand (John 10:28). It is our happy privilege to cast all our care upon him, for he careth for us (1 Peter 5:7). He is both willing and able to keep us from falling, and to present us faultless

before the presence of his glory with exceeding joy (Jude 24). Bless his holy name! He hath gone to prepare a place for us; he will come again and receive us unto himself, that where he is there we may be also (John 14:3). Then shall we (the faithful in Christ Jesus, whoever they may be, have the exquisite pleasure of saying in praise and adoration. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever (Rev. 1:5, 6).

Dayton, Ohio.

of the soul toward those we have. Some people are thankful for very little while others have scant appreciation for vast benefactions.

"Some murmur when the sky is clear
And wholly brought to view,
If one small speck of dark appear
In their great sky of blue;
And some with grateful love are filled
If one small speck of light
One ray of God's good mercy gild
The darkness of the night."

And Billy has given to me a glimpse of what this would be if we could all adopt his fine philosophy.

Fifty times I have been ashamed of my own impatience. And as many times I have wished that all the peevish, grouchy people of the land might file by in one long procession and catch a glimpse of my friend's face. And then that they might carry away a cargo of his spirit of contentment and joy.

With every last one of us it might have been worse than it is. If we could have our eyes open to see it, we would discover that much of what seems to be losses and crosses are really blessings in disguise.

"If I knew the box where the smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the people's faces might hold them fast
For many and many a day."

- Bishop J. F. Berry, in Washington Christian Advocate.

THE KEY NEEDED

The supreme business of the human race is the creation of new men. We are always forgetting this. We crave new inventions, new discoveries, new methods, new programs, new machinery, but we do not cry out day and night for new men. We want a better school; we cannot get it until we get the new teacher and the new pupil. We want a better Press; we cannot get it until we get the new journalist. We want a better Church; it will not come except through the new preacher and the new layman. We want a better Government; it is forever beyond us until we have the new Mayor, the new Governor, the new President, the new Alderman, the new Legislators, the new Judges, and the new voters. We want a better Industrial Order; and the only way to get it is by rearing a new race of employers and employees. We want a new Home; but it cannot be without the coming of the new husband and wife and children. We want a higher Civilization, and talk learnedly and eloquently about it; but we cannot have a higher civilization until we have a higher type of man. At every point we are driven back to the inexorable demand for new men. All other new things are easily obtainable. It is easy to pass new laws, create new machines, adopt new devices, put into operation a new method; but these new things do not give us a better world because the world is made by personality, and only through new personality can the world rise to higher levels.—Charles E. Jefferson.

Sunday School Notes

(Continued from page 10)

shell of Judaism and infusing the new spirit of Christ into it to give it meaning and life he was accounted a dangerous character and when his foes could not laugh him to scorn they furiously stoned him to death. So has it always been with the one who dares to think in advance of his age. Samuel F. B. Morse had to stand by in the halls of the United States Congress and hear the light cheap humor of peewee minds deride his invention as the dream of a befogged mind at the moment when the great inventor had cast his all into the balance by asking the President for \$30,000 to build a short telegraph to test the value of the invention. Yet the world of men in his day made sport of the idea of men talking by medium of telegraph instruments and the harnessed power of electricity. Inventors have always had a thorny road to travel in the past, because they think in advance of their time. So it has always been with preachers of religion. Many of us wouldn't recognize our Lord today anymore than the Jews long ago did—if Jesus came in the same humble way he did then, and with the same stinging indictment of our age that he presented to the Jewish race. As long as he would work signs and wonders he'd get the curiosity seekers, but as soon as he began to lay bare the sore spots within us we'd be apt to hustle him outside the city walls and help nail him to a tree. Think of the way we pillory preachers today just because they do not see as we happen to see. We don't put them to death now but we do things that are oftentimes worse than the pains of death. All truth comes from the author of truth whether we like to admit it or not and we'll do well oftentimes to stop like Gamaliel of old and ponder whether we might be found "even to fight against God."

Stephen answered the charges in a masterful way and though he never mentions the name of Christ in the whole discourse yet he preaches Christ so wonderfully that his hearers plainly see the drift of his thought. First Stephen gives a summary of Israel's history and teaches the truth by calling the attention of the Jews to the great characters of their history, especially stressing the experiences of Joseph and Moses. These two belong in the first rank of Israel's illustrious history yet when they lived they were doubted and persecuted by their brethren. Joseph was sold into slavery, and Moses had to flee into the desert to escape from the bitter denunciation of the men he wanted to free from bondage. The point here is evident to his hearers for just as the Jews of old had persecuted these two great leaders, so the Jews of Jesus' time had persecuted and finally had slain him. Type and symbol were more powerful exponents of the truth than the actual spoken name of Jesus would have been in this instance. In the second place Stephen proves that he does not blaspheme against the Temple, the Law or Moses by interpreting God's true will to his hearers. He shows how God had sent Moses and likewise how he had sent the new prophet foretold by Moses (vs. 3-7). Far from deifying Moses

Stephen makes plain how as Moses was the founder of legal Israel so Jesus is the second and greater founder of the nation. Moses himself declares that he is but a figure of the greater one who should come. Both Moses and Jesus are alike in that both had been rejected and disbelieved.

Likewise Stephen undermined the special sacredness that the Jews ascribed to the Temple by showing conclusively that God's chief dealings with his people took place long before the Temple existed. The covenants, promises and national redemption came long before Solomon's day. Then, too, the truly "holy places" to Israel were outside of the Holy Land—Ur of the Chaldees where God appeared to Abraham at the first; Mt. Horeb, where Moses saw the "burning bush" and had direct contact with the Almighty; Mt. Sinai, where the Law was given; Egypt, the scene of Joseph's glory and triumph and of the miraculous power of God through Moses. Even the graves of the patriarchs were to be found in "outcast Samaria." Stephen further showed that it was the "Tabernacle" and not the Temple that the Almighty had signally blessed with his presence, for as soon as the Tabernacle was built the prophets began to preach the spirituality and omnipresence of God.

Is it any wonder, in the light of so much concentrated truth, that Stephen's foes "gnashed on him with their teeth" and were in a frenzy until he was destroyed? Truth cuts to the quick and it hurt. It was not to be answered, but the truth teller could be slain. So Stephen died.

The hand of God was present in his very death, however, for the arch persecutor of Stephen—Saul of Tarsus—became the very one who carried the gospel to the Roman world, and anyone reading Paul's sermons will see in them the very fruit of the seeds which Stephen planted so firmly on that last great day of his earthly existence. Thus the first Christian martyr's blood was God's way to the spread of his Truth.

Terra Alta, West Virginia.

ANNOUNCEMENTS

COLUMBUS, OHIO

The Lord willing, the Brethren church of Columbus, Ohio, will hold their love-feast and communion service Sunday evening, April 26. Neighboring Brethren are invited.

H. M. OBERHOLTZER.

THE TIE THAT BINDS

JUDGE EARHART—Mr. Harold E. Judge and Miss Martha Earhart, both of Marshalltown, Iowa, were quietly united in marriage at the Carlton Brethren Parsonage, on March 25, 1925. The bride has been a teacher in a public school. The groom is a farmer and a member of the Carlton Brethren church. The young people will make their home on a farm in this community. These are fine young people and their hosts of friends join in wishing them every happiness. Ceremony by the writer.

CARL E. HELSER.

IN THE SHADOW

CARTER—Mary Helen Carter, infant daughter of Mr. and Mrs. Chas. Carter of Garwin, Iowa, was born March 23, and departed this life the following day and was laid to rest in the Dobson cemetery, Pray, at the grave by the writer.

CARL E. HELSER.

HOGUE—Charity Ann Sterling Hogue, daughter of John and Elizabeth Debolt Sterling, was born April 10, 1851 and died Thursday morning, February 12, 1925, aged 73 years, 10 months and 2 days. Deceased was the fourth child in a family of eight children. Besides her husband, Dr. S. F. Hogue, to whom she was married twenty years last September, there remain one brother, John Buchanan Sterling; two sisters, Mary M. Sterling and Mrs. G. W. Honsaker, also the children of her mother, Mrs. Abraham W. and John Buchanan. Mrs. Hogue was a member of the Masontown Brethren church for 53 years. Her entire life was lived at or near Masontown. We humbly submit to him who doeth all things well. Services at her church at Masontown by her pastor, assisted by W. C. Benshoff.

J. L. GINGRICH.

DEMARCHI—Sebastian Demarchi, son of Peter and Josephine Demarchi, was born in Italy, April 17, 1881 and died at Masontown September 27, 1924, aged 43 years, 5 months, 10 days. Death was due to a complication of diseases. Demarchi was originally of the Roman Catholic church but recently favored Protestantism. He requested to be buried in the Brethren church. This was granted and thus the reason for his notice. He leaves to mourn his departure, his companion, Louise Demarchi, three sons, Louis, Frank and Peter; One daughter, Josephine. Sebastian Demarchi was for 23 years a citizen of the United States. May God bless the hearts who mourn and speak peace to their wounded spirits.

J. L. GINGRICH.

FOWLER—At her home in Uniontown, Pennsylvania, on Wednesday evening, March 11, 1925, occurred the demise of Mrs. Charles A. Fowler, in the 45th year of her age. Sister Fowler was born in Parkersburg, West Virginia, July 1, 1880, the youngest child of Wm. and Harriett Roberts. She was married to Charles A. Fowler on December 23, 1897, to which union ten children were born. Of these but three, Mrs. Richard Jackson, Charles A., Jr., and Kathryn, together with the husband remain. She leaves also two brothers, and four sisters, and three grandchildren to grieve at her home-going. Mrs. Fowler was a member of the First Brethren church, of Uniontown, and when her health would permit a regular attendant at the services of her church. She had been a patient sufferer from chronic heart attack for a number of years, and her death came as a release from pain and suffering. According to her own request that "the last roof that should shelter her should be the church," the funeral obsequies were conducted from the church on March 14, with her pastor in charge. Remarks on the occasion were based on John 14:3, by request of the deceased. In closing, the pastor gave this blessing and comfort be to the bereaved hearts.

DYOLL BELOTE.

FAIRBANKS—Ivan Dean Fairbanks departed to be with the Lord, at his home in Long Beach, California, March 12th, 1925, aged 31 years.

Brother Fairbanks was married to Clara F. Tregear, October 22nd, 1921, in Philadelphia, Pa., by Elder Alva J. McClain who was at that time Sister Fairbanks' pastor.

They came to California in June, 1922. Both united with the First church of Long Beach, California, January 14th, 1923.

Brother Fairbanks was a dentist by profession, and at the time of his death had established a good practice in the city of Long Beach. As soon as he united with the church, he entered its activities by becoming a member of its choir, a teacher in the Sunday school and for a year superintendent of the Intermediate Christian Endeavor Society. At the annual business meeting this year was appointed as a member-at-large of the Official Board.

He was one of the church's most faithful members, and as now entered glory to assist his reward for the faithful. "Be thou faithful unto death, and I will give thee a crown of life."

The bereaved are his wife, two children, father and grandmother.

The funeral service was conducted by Brother McClain, who has been occupying the pastor's pulpit during his absence on an evangelistic trip.

ALAN S. PEARCE.

GATES—Frank Gilbert whose health had been impaired for some years, died Thurs-

day, March 19th, 1925, at the home of his grandmother, Mrs. Mary E. Gates, 313 Fairfield avenue, Johnstown, Pa. He was nine years old and the son of Earl and Anna (Boyer) Gates. Besides his parents there survive him, two sisters and two brothers.

The funeral was conducted from the home, Sunday afternoon, March 22nd, by the writer. Interment was made in the Benshoff cemetery.

L. G. WOOD.

KEEN—Dorothy Irene, daughter of Arthur W. and Minnie (Eppley) Keen, died Sunday morning, March 22nd, 1925, at the parental home, 125 Sheridan street, Johnstown, Pennsylvania, at the age of six months. The funeral was conducted Wednesday afternoon, by the writer. Burial was made in the Benshoff cemetery.

L. G. WOOD.

HAINES—Isaac Haines fell asleep in the arms of Jesus Sunday, March 15th, 1925. Brother Haines was born April 16th, 1854 near Sergeantsville, New Jersey. His last year in this world was one of great suffering but now is in that glorious land where there are no tears, no pain or death. He bore his intense suffering with true Christian fortitude.

Brother Haines was a charter member of the Brethren church in Sergeantsville. For a number of years he held the offices of Trustee and Deacon. In the capacity of Superintendent of the Sunday school he served very faithfully for a number of years and had to at last resign because of failing health.

He was privileged to serve God as a Christian for 52 years. As was said of Enoch that he walked with God the same may well be said of this brother.

Brother Haines is survived by a most faithful wife who ministered to him during his long illness and an only son, who also leaves two granddaughters. Mr. Haines was a brother to the late Professor Amos Haines of Huntington, Pa.

Funeral services were held at the Brethren church, Sergeantsville, by the pastor, who was assisted by the Rev. H. Horne of the Church of the Brethren and Rev. R. Bowering of the Methodist church, both of Sergeantsville, N. J.

W. A. STEFFLER.

LEHMAN—Henry B. Lehman, who passed away at the family home in Glendale, Arizona, March 16, 1925, was born in Adams, Defiance county, Ohio, March 30, 1843, and was married to Catherine Hornish, also of that place, February 3, 1867. To the union nine children were born, six of whom passed on in infancy. The deceased is survived by his widow, three children, John F. Lehman, George E. and Anna E. Stout, Ray C. Lehman of Glendale, Arizona. Eleven grandchildren and two great-grandchildren. Mr. Lehman with his family left Ohio in 1873, going first to Iowa, leaving there for Arizona, arriving in Glendale on January 1st, 1896, where they have lived continuously.

Impressive funeral services were conducted by various members of the clergy of Glendale, at the first Brethren church on Thursday, March 19.

Rev. Ellsworth, of the Christian church feelingly said, were he to choose a text for this occasion he would choose two, "Let not your heart be troubled," and "I am and I will be for others." Mr. Lehman was truly a Glendale pioneer, coming here when the place was little more than a name, an admirer in speaking of his benefactions said, "Perhaps not publicly—but always to be depended upon to do what is right."

(Brother Lehman was a loyal member of the Brethren church and never ceased to support every interest of the denomination in a most generous way. Not infrequently the editor received encouraging letters from the man of stalwart faith, commending some forward step or some helpful editorial, or pointing out some possible improvement. He was a tither and was anxious for the spread of the Brethren faith in the southwest. May God bless his memory and comfort those who mourn.—Editor.) MRS. RAY C. LEHMAN.

SHOOP—Mrs. Emma Shoop, wife of Chas. A. Shoop, Mapleville, near Hagerstown, died April 2, 1925, aged 54 years. She had been in ill health for a long time. She was a member of the Hagerstown church, and was highly esteemed by the community. She leaves her husband, three daughters, other relatives and many friends. Funeral services were conducted by Dr. J. M. Tombaugh and her pastor, May Shoop, and children were found faithful to her Savior and her church.

G. C. CARPENTER.

SCHINDEL—Mrs. Julia O. Schindel, wife of Benjamin P. Schindel, died March 14, 1925, aged 72 years, after a long illness. She was a faithful and devoted member of the First Brethren church of Hagerstown and was most active in the work of the church for many years, even on her knees and until affliction hindered. Surely of her it can be said: "She hath done what she could." Her home was always one of great hospitality and ever open to care for the minister of

the Gospel, many of whom were entertained there. She leaves her husband, two sons and one daughter, many relatives and a very wide circle of friends. Too much cannot be said of her loyalty and faithfulness. She was a good woman and has gone home to glory. Funeral services were conducted by Dr. J. M. Tombaugh and her pastor. May the Lord comfort the bereaved family.

G. C. CARPENTER.

SMITH—William Henry Smith was born in Maryland, June 9, 1848, and departed this life in Columbus, Ohio, March 27, 1925, being almost 77 years of age. He was a life of toil and many hardships. After many years of buffeting by Satan he surrendered his heart to God and united with the Church of the Brethren near Glenford, Ohio, February 27, 1898. After he moved to Columbus, Ohio, and in October, 1919 he transferred his membership to the Brethren church of this city. He read his Bible much and attended the services of the church when health and circumstances permitted.

He is survived by his good wife, to whom he was married April 12, 1912, and who faithfully shared with him the burdens and cares of life. He was a member of the Brethren church. May the Grace of God sustain her. Funeral services by the writer, assisted by Elder Quincy Leckrone of the Church of the Brethren, who baptized Brother Smith.

H. M. OBERHOLTZER.

HORNE—Elder Elijah Horne, born in Muskingum county, Ohio, December 16, 1843, departed this life in Columbus, Ohio, February 12, 1925, after a long life of humble and faithful service for the Master. At the age of seventeen that Brother Horne dedicated his life to the Lord and united with the Church of the Brethren in Perry county, Ohio, seven years later he was called and ordained to the Gospel ministry. Physical defects, however, prevented his engaging actively and regularly in ministerial labors, but during his earlier years he frequently preached the Gospel message through northern Ohio. He cast his lot with the Progressive movement of the church and was present at and participated in the Dayton convention of that movement in 1883, which resulted in the organization of the Brethren church.

Brother Horne was a carpenter by trade and while he was actively engaged in contracting and building during most of his life, he tried to do all he could for the cause of Christ. In 1885, with his family, he moved to Columbus, Ohio, where he and his wife became the prime movers and chief leaders in the formation of a new Brethren church in 1902. For some time services were held in the homes of the Brethren and in rented halls. From the start Brother Horne was zealous for the cause and made many noble sacrifices. He occasionally preached for the struggling congregation. At times he superintended the Sunday school. For years he taught a Sunday school class. When the church became sufficiently strong to build a house of worship, he made the plans and superintended the construction, working also with his own hands. During recent years his infirmities prevented his active participation in the work of the church, but he was a faithful attendant almost to the last and his presence was an inspiration to all. His place in the work and worship of the church will be sadly missed, but his influence will be realized and his memory cherished for a long time, both in and out of the church.

It was in September 20, 1866, that he was married to Mary Amanda Brandt, who was his faithful companion and helpful counselor through the years. They were permitted to travel life's pilgrimage together for more than 58 years. To them were born two sons and six daughters. The first son, and one daughter preceded the father in death. Of the surviving children, one daughter has been a missionary of the Presbyterian church for many years in Beirut, Syria. All the children have acquired education and honored the training of their Christian parents. Sister Horne is still with us, and bears her loss with becoming Christian grace, and continues her faithful service in the work of the church. May God graciously comfort and strengthen all the bereaved.

Funeral services by the writer, assisted by Rev. C. A. Bame, of Ashland, Ohio, and pastor of the Brethren church of the Westminster Presbyterian church of Columbus, Ohio.

H. M. OBERHOLTZER.

NEGLEY—Martha Marie Negley died March 4th, 1925, after two months' suffering from rheumatism and Mrs. Negley's disease. She leaves a husband, M. M. Negley, two sons, Charles and Edgar Negley; and two daughters, Mrs. Naomi Wright and Bertha Anderson, to mourn their loss. She was a devoted member of the Brethren church for years, and had her membership in the La Verne church at the time of her death. Funeral services were conducted by Brother Herbert Tay of La Verne, California.

VOLUME XLVII
NUMBER 16

APRIL 22,
1925

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Photo by Homer A. Kent.

GARDEN OF GETHSEMANE TODAY



IN THE GARDEN

I come to the garden alone,
While the dew is still on the roses,
And the voice I hear,
Falling on my ear,
The Son of God discloses.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Tester, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Tester, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

But Tarry Ye in Jerusalem

We have frequently and in various ways urged the importance of prayer, but the necessity of it is so paramount and the tendency to neglect and even to avoid it, is so widespread that we can never cease to emphasize it. But at no season should the duty of prayer be so heavily laid upon us and the urgency of it be so keenly felt as during the weeks immediately following the resurrection. We have in mind especially the time when the risen Christ was about to ascend to the Father, and, gathering the disciples about him, commanded them to tarry in continued prayer until they should be endowed with power from on high. Nothing is more essential to the joy and fruitfulness of the Christian life or to the power and progress of the church than prayer. Jesus knew what it would mean to his disciples and so forbade them to leave the city until they had tarried in prayer. And the same need and urgency is upon us as was upon them, and with the same conditions fulfilled, we may expect the same marvelous results. We may well give earnest heed therefore to the things that contributed to the disciples' success in prayer as they tarried in Jerusalem at the command of our Lord.

First, we learn that they continued with one accord in prayer (Acts 1:14). And we dare say that it is no mere accident that this characterization of this noted apostolic prayer meeting is placed first, for here we find revealed the church's primary secret of successful prayer. They were in accord with one another; peace reigned among themselves, there was no dissension, no disagreement, no strife or ill feelings. They were in harmony, so that they could get together and agree upon a particular thing which they should desire and ask for with all earnestness and importunity. That is characteristic of hearts that have the secret of power in prayer,—they are ever ready to harmonize their desires and petitions with those of their comrades in service. And such agreement is the very first essential to effective praying. Jesus said, "If two of you shall agree (or harmonize, or speak together, or enter into a partnership) on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The promise of the answer is conditioned on the unity of the petition. Where God's people are unable to dwell together in harmony, or to unite on a particular thing, and ask in agreement, there is little chance of successful prayer. Discord destroys power and confusion of petition weakens the asking.

When the disciples came together they waited quietly seeking the Lord's direction. They did not so much as presume to select a successor to Judas in the apostleship without the divine will being indicated. "And they prayed and said, Thou, Lord which knowest

the hearts of all men, show whether of these two thou hast chosen." They wanted the Lord's choice; not their own. And that is the way of true prayer,—it always seeks to be in line with the will of God. How often our prayers are of no avail because we are not passive in his hands, we are not submissive to his will, we launch forth on the course that our own hearts prefer without waiting for the leading of his Spirit. We pray for the Lord's will and then prejudice our hearts toward a possible course that he may direct. We pray too often like the young man who wanted divine guidance in the selection of a wife and said, "O Lord I want thy way, thine alone, in this step that I am about to take. Guide me in the choosing of a wife, but O Lord, let it be Sarah." Or like the man of God who experienced a keen desire to become completely surrendered to his Master's will and way, and prayed, "O God, I will go anywhere with thee, but,—I,—I cannot go to China." Or we pray for the Lord to purge the church of that which hinders it from becoming a mightier power for the advancement of the kingdom, and then close our hearts on our pettinesses and contentions and refuse to allow him to take them from us. Or we pray for his Spirit to lead us into the Truth and then we set our minds against the very next revelation of his wisdom and truth that he in mercy would lead us to accept. Oh, the thing that we need most is not more knowledge but more submissiveness; not more light but more willingness to be led. We are too prone to seek God's sanction for our own way rather than to know and accept his own. We need to be more passive in prayer.

Again we notice that the disciples were persevering in prayer. The necessity of perseverance was implied in the very nature of our Lord's command. He said they should tarry in prayer, and not hasten off to a multitude of other interests after one brief session. They were to remain there in prayer until they were endowed with power. They were not given to understand how long it would require. The very nature of the case seemed to be a test of their staying qualities and of their earnestness. And as they began, so they continued, ever importunate in their prayers, ever laying strong and determined hold of the promises of their Lord. For thus he had taught them; they were to be insistent and very much in earnest in their prayers; they were to "ask, seek, knock," thus becoming more intense with each repetition. It is the spirit of Jacob—"I will not let thee go till thou bless me"—that was to characterize them. And this characteristic of importunity that they gained in their first lesson in prayer, followed with them and was an important element in helping them to meet the various emergencies as they arose. When Peter was cast into prison, "prayer was made without ceasing of the

church unto God for him." And if the church were as dauntless and persistent today it would be less frequently humiliated with failure. Persistent, importunate prayer will win now as then. God may at times hold out, but only to see how strongly we are holding on. Importunity is the plea and potency of prayer.

Another thing that characterized that early praying assembly was the coming of the Holy Ghost, which was accompanied by a demonstration of unusual ability and power. "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4). And on a later occasion when gathered together in the same upper room we read that "When they had prayed, the place was shaken . . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). What amazing things happened! What marvelous manifestations of the presence of the Spirit of God. What a wonderful transformation and equipment for service they experienced! And who shall explain it all? Aye, who dares attempt it? save to repeat the words of Peter, who himself offered no further explanation than that, "This is that which was spoken by the prophet Joel . . . I will pour out my Spirit upon all flesh" (Acts 2:16, 17). There is the explanation of all that took place in those days—"I will pour out my Spirit." It was all an astounding demonstration of the working presence of the Holy Spirit. It was to this end that they were commanded to tarry—that they might receive the gift of the Holy Spirit. And what a difference it made! From tarrying in prayer they went forth with all doubts dispelled and a faith in the living presence of their Lord that could not be shaken, with their materialistic conception of his Kingdom transformed into one of glorious spirituality, with their quaking fear changed into undaunting courage that enabled them to bear witness to the Christ before kings and priests with boldness, and with their human weakness invested with divine power equal to any emergency. And remember, it came as a result of prayer—united, persevering prayer. What an accomplishment!

And what if it could be repeated? Nay, why could it not be? Is not he who answered the prayers of the apostles still enthroned in the heavens? Or has his majesty waned and his omnipotence been shorn? O do we imagine that only the first church could be trusted with such power? That Jerusalem church was granted its Pentecost only because it was willing to pay the price. It met the conditions of empowerment. And those conditions still hold. When we are willing to tarry in prayer, we may expect the bestowal of power. We are weak, when we are weak, because we pray so little. Or, we pray with such ease; our petitions are so mumbled, so indifferently expressed, so lacking in passion, so void of definite purpose, so rambling. They count for so little because we put so little into them. Praying of that sort never brought a Pentecost, never clothed the church with power, never caused the Word to carry conviction, nor opened prison bars. The most it has done has been to salve the conscience and permit the soul to be lulled to sleep in its selfishness and ease. But real prayer does count; it makes a difference, as much now as it did in the days of the Apostles. True prayer has power; it works; it is effective in accomplishment. James (5:16) says, "The effectual, fervent prayer of a righteous man availeth much."

Prayer has healing power, for when the halting and sick have come to God by faith they have gone away whole. It has cleansing power, for lives drenched in sin have been purified and made as white as driven snow. It has welding power, for men separated far by animosities and bitterest hatreds have been brought together in one indivisible brotherhood. It has upholding power, for many a man who has turned to God in his Gethsemane has experienced the support and stay of ministering angels. It has consoling and assuring power, for men have approached the end not only without fear but with joy and confidence in the blessed life to which death leads, and those who remained to mourn have had their grief assuaged by the hope of a happy reunion in the true home of the soul. Ah yes, what power there is in prayer! We cannot enumerate all its wonderful manifestations, it is so illimitable in its reach and so inexhaustible in its depths. By its human weakness and limitations are linked with the omnipotence and infinite resources of heaven. What a wonderful instrument, and how poorly we have used it! How feebly we have prayed! How seldom has any man ever dared to put God to the test. Jesus said, "Whatever ye shall ask in prayer, believing, ye shall receive." Can we accept the challenge?

A BALANCED LIFE

"A truly Christian character is revealed in a balanced life," said the Hon. Charles S. Hughes in a recent speech.

In the balanced life is experienced with increasing richness that more abundant life which the Master came to give. In this we find life joy, its untiring pursuits, its fresh victories.

"To have life more abundantly," said Mr. Hughes, "look not too far abroad, but search at home. Every walk of life can be made interesting if it is considered intelligently. Study your job; study the activities of which it is a part. Know all about it that can be known. Knowledge and contemplation can lift up above the drudgery of daily work."

Health, knowledge, loyalty, character, faith—these Mr. Hughes named as the worth while things.

Character that is worth while Mr. Hughes described as "not an assumption of superiority, not narrowness of vision, not fixity of habit, but dependableness, self-respect and sense of honor."

EDITORIAL REVIEW

Pleasant Grove church, Iowa, is pressing on and is encouraged under the leadership of their energetic and hard working pastor, Brothe Mark B. Spacht, who is carrying forward an unusual combination of work.

Brother H. E. Eppey records the items of a very busy and successful Sunday program which he carried through on Easter. Four were added to the church by baptism and on Monday night Holy Communion was observed.

Brother Orville D. Jobson writes concerning his visit among some of our churches in the east and south, where his missionary messages were splendidly received. He recently suffered the loss of his father by death and in this sorrow we bespeak the sympathy of the Evangelist family.

We learn through President Jacobs' College News that he had assisted Brother Goughnour and the Meyersdale Brethren in a rededication of their church. We congratulate these people on this evidence of growth. Numerous other items of special interest are to be found in Dr. Jacobs' notes this week.

If all congregations were to give as did Berne, Indiana, to Foreign Missions, we imagine our Foreign Board would be a little puzzled to know just how to spend all the money wisely. And naturally enough the interest in the local work of this missionary church is growing. Brother John Parr is the faithful pastor.

Brother Fred C. Vanator, pastor at Canton, Ohio, reports a rich experience which he and his people had from the Bible lectures given during Passion week by Dr. J. Allen Miller. A deeply spiritual and largely attended communion service was held, and on Easter Sunday the Sunday school broke its past record in attendance, 268 being present.

Brother G. E. Drushal finds time at the close of the regular school work to write an interesting report of the many activities at Lost Creek, Kentucky. The school attendance was the largest in the history of the mission, and a strong corps of teachers it was who conducted it. We are glad to note that some of their graduates from time to time find their way to Ashland College. And splendid people they have proven to be.

The editor recently had the privilege of visiting the Farview congregation near Washington C. H., Ohio, where Brother Thoburn C. Lyon is the faithful and much loved pastor. This church has suffered as many another country congregation has, by removal of members to other parts, by death, by the leaving of young people for city opportunities and privileges and by the moving in of a transient tennant class. And some of those lost by death and removal are among the most loyal and substantial members, whose financial loss has made it difficult for the church to go on. Among the remaining few however, are some most loyal and sacrificing people, who have responded nobly to the steadily intensifying situation. They have a few also, such as are found in every congregation, who do you not know how to give, and they make the load doubly hard on those who give in a sacrificial way. We found Brother Lyon highly appreciated by all for his splendid sermons and fine Christian character.

GENERAL ARTICLES

Some Hymns and Hymn Writers

By Belle M. Ewing

A certain minister returning from Europe on a British vessel visited the steerage. Gathering some children about him he began to sing softly Wm. Orcutt Cushing's "Jewel Song."

"When he cometh, when he cometh,
To make up his jewels,
All his jewels, Precious jewels,
His loved and his own.

"Like the stars of the morning
His bright crown adorning;
They shall shine in their beauty
Bright gems for his crown."

Others began to draw near, and it was not long till all the steerage passengers were singing it with him. He taught the hymn complete. It seemed to form a bond of union between them and was sung by men, women and children during the rest of the voyage.

When at last they reached Quebec and took train for their distant homes, while waving farewells to one another, it seemed to burst forth simultaneously from every ear—their last time of singing it together.

We have all loved and loved to sing that wierdly sweet song,

"Come Ye Disconsolate
Where'er ye languish,
Come to the shrine of God,
Fervently kneel.
Here bring your wounded hearts,
Here tell your anguish.
Earth has no sorrow
That heaven can not heal."

The author of this selection, Thomas Moore, was one of the strangest ment to write a hymn, especially one of this character.

He was an Irishman, born in Dublin, and a Roman Catholic.

He also wrote the once popular song, "The Last Rose of Summer."

Many hymns are the outburst of some strong emotion or wonderful experience of the writer. Such an one is the hymn, "Standing on the Promises." Written by Capt. R. Kelso Carter.

As a young man he was exceedingly fond of athletics. But while attending the Penn Military Academy he began

to notice irregularities of his heart-beat after exercising, which make him very weak.

He grew worse rapidly. And though doctoring specialists soon became unable to be up all day.

Having given up his place in the Military Academy, he went on to a sheep ranch in California, where, living and sleeping out of doors, his health greatly improved but he was never able to perform hard work.

Having been called back to Pennsylvania to take a professorship in the Academy he found the heart trouble all came back on him with increased seriousness.

Again he doctored to no benefit. And the doctor said a little exertion might end it all.

About this time he heard of faith cures and he began to pray. And although headaches and colds vanished before prayer, he could not entirely commit himself unto the Lord, for he kept going to the doctor and taking his medicines. But he was also studying the promises of the Great Physician and the passage "Who forgiveth all thine iniquities. Who healeth all thy diseases," led him to exclaim, "If I believe that the Lord will forgive my sins, I am also compelled to believe that he will heal my body."

Then he began to pray that he might have the faith to believe and to claim the promises for himself.

Just as he reached this conclusion he received a leaflet from a Dr. Cullis of Boston, telling of wonderful cures from compliance with the promise in James 5:14-15.

His heart action had become so bad he could not longer perform his duties in the Academy. But he resolved to go to Dr. Cullis or die in the attempt.

When he reached the Doctor's office he asked him, "Do you want me to prescribe medicine for you?" He replied, "No, I want to be healed."

Then the doctor asked, "Will you trust the Lord now to heal you?" and he replied "I will." The doctor then touched the oil to his forehead and together they knelt in prayer.

And from that time when in obedience, he claimed the promise of the healing of his body as well as the promise of the healing of his soul, his organic heart trouble disappeared and he was a well man.

Is it any wonder that in joy and thankfulness he broke forth in the beautiful hymn:

Standing on the promises of Christ our King
Thru eternal ages may his praises ring!
Glory in the highest! I will shout and sing,
Standing on the promises of God.
Standing on the promises that can not fail,
When the howling storms of doubt and fear assail,
By the living word of God I shall prevail,
Standing on the promises of God.
Standing on the promises of Christ the Lord,
Bound to him eternally by love's strong cord.
Overcoming daily with the Spirit's sword.
Standing on the promises of God.
Standing on the promises I can not fall.
List'ning every moment to the Spirit's call,
Resting in my Savior as my all in All,
Standing on the promises of God.

CHORUS:

Standing, Standing,
Standing on the promises of Christ my Savior.
Standing, Standing,
I'm standing on the promises of God.
Dayton, Ohio.

THE GOSPEL ACCORDING TO

YOU are writing a Gospel;
A chapter each day.
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say! What is the Gospel
According to **YOU?**

War and the Church of Jesus Christ

By John Perry Horlacher

IN TWO PARTS—PART II

There might be a temptation to overlook the methods of war if the results were other than they are. Proponents of the "big stick" policy for nations, and a chauvinistic patriotism are quick to use the argument that the high ends of war justify the unspeakable means. But what are these high and lofty ends—what the results of war? So far as modern warfare is concerned, the World War may be taken as a fair sample. From the standpoint of this war, war is ruthlessly and unavoidably destructive. Every five hours during the conflict there was burned up an amount equal to the total endowment of Columbia University, or an amount which in the aggregate would total \$20,000 every minute since the birth of Christ. So great is the monetary cost of war that it takes eighty-five percent of all the taxes we pay to bear its burden. Add to this the destruction in property, and the potential material destruction because of a disrupted economic and commercial world, which is realized for years after the conflict has ceased. But the great jaws of the war god chew up far greater than material values. The war directly, on the field of action, and indirectly, through famine, pestilence and the like which followed in its wake, snuffed out an inconceivable total of 26 million lives, or the equivalent of the population of a city more than half again as large as Waynesboro, every single day for the duration of the conflict. This omits bare mention of the crippled and maimed, the orphaned, the widowed, who must carry on through many years the pitiable story of their partial destruction. Worse yet, war is fearfully destructive of civilization. Sherwood Eddy relates the description which was given him by a Russian friend in Moscow. The Russian said: "We were stalled in the famine area, with snowdrifts above the top of the train, and our engine blown up. I could look out of the car window on the right and count twenty-eight dead bodies, starved and frozen stiff in that open car. From the train on the parallel track on the other side, day by day I could see living push out the dead with their feet, as they starved one by one. While over in that barn, with no time to dig in the frozen ground and bury the dead when three million were perishing in the famine, they piled the frozen corpses like cordwood."

"Then," says Eddy. "He added a thing which one would not have believed except on the testimony of more than one reliable witness." It was this: "Those corpses were stolen and eaten! In a few cases frenzied parents ate their own children. Young girls were hanging about the back of restaurants and hotels looking for scraps of food like hungry dogs. Civilization almost went over the brink into barbarism and savagery."

The more sinister elements in this destruction of civilization, however, are to be found in the fearful demolition of moral standards which is the invariable concomitant and consequence of modern war. Truth must be set aside in favor of a propaganda of suppression, exaggeration and falsehood. Love and all the category of humane feelings must be replaced by hate. Justice must be thrown to the winds for the sake of an injustice dictated by individual and national selfishness, and enforced by the power of might. Witness the "peace of violence" which came out of the war. Righteousness is completely submerged in the rising tide of criminality, sexual immorality, and general moral laxness and license which characterize most countries in war times and all of the warring countries.

This destruction of material values, this fiercely prodigal spilling of human blood, this shaking of the very foundations of civilization—these are some of the results of war, some of the high and holy ends gained. Some one will be sure to object, however, that there were other results that came out of the war, which perhaps justify it. We should

like to know what these were. Just here lies the third phase of the indictment against war. It is an Arch Deceiver.

In his Medieval and Modern History, James Harvey Robinson concludes an appendix to the revised edition, treating of the Great War, and written while that war was in progress, with a quotation from Lord Hugh Cecil which characterized the war as a great crusade to end war. The author himself then went on to say that this had been generally accepted by the allied nations as the great aim of the war. Orators all over the country, in and out of pulpits, spoke of the conflict as a war to end war. Writers used with the same ready glibness the same phrase. This was the single outstanding ideal end for which the war was fought. But what of the actual broth made of this recipe calling for lasting peace? So many dragon's teeth were sown, and so many potential wars made, that while there was one possibility of strife and conflict in 1914, there were ten in 1924. Further, the war left the world, and especially Europe such a legacy of suspicion, fear and hate that the diplomats and militarists who are the world's official war makers have more material at hand to prosecute their profession than they ever had before. We declared we went into the war to forever rid the earth of the menace of militarism. But there are more armed men in Europe today, notwithstanding the fact that Germany and Austria's armies have been reduced to the vanishing point, than there were in 1913, and the budgets of the nations, including America's show heavier items for military establishments than they ever did before. We went into the war to protect the weak, and what we actually accomplished was the destruction of the weak by the millions, and the multiplication of the undestroyed weak, and the increasing of the condition that make for weakness. We went into the war to make the world safe for democracy, and we succeeded in making it unsafe for everything good and worthy, in reducing it to a veritable volcano of danger, now quiescent, but ever threatening. A couple autocracies disappeared, and quickly in their places appeared a proletarian and a fascist dictatorship.

The editor of the American Legion Weekly wrote to John Maynard Keynes, a distinguished British economist asking the question: What did the world gain by the world war? Mr. Keynes' reply was couched in three words. He said, "I don't know!" striking an exclamation point after the last word. If anyone knows of any single outstanding result of the war, even beginning to be worth the prodigious price paid for it, he hasn't yet disclosed it. The considered judgment of all thinkers seems to be that the war was futile. Its promise removed mountains; its achievement never budged a mole hill.

A multitude of the heavenly host praising
God and saying,

Glory to God in the highest,
And on earth peace,
Good will toward men.

—Luke 2:14.

Peace I leave with you,
My peace I give unto you:
Not as the world giveth, give I unto you.
Let not your heart be troubled,
Neither let it be afraid.

—John 14:27.

Reconsider now the background upon which this whole issue of war must be seen; the terrific necessity of doing away with war before it does away with us. Add the consideration that war is wrong in its methods, in its results, and in the lie of its promises, and that is the utmost negation of everything Jesus Christ stands for. In the light of this, what shall his church do about it?

The church's action will be determined for her, when she realizes the implications flowing from the fact that war is "humanity's chief collective sin." What is her attitude with respect to other sins? Does she condone and bless moral leprosy, and maintain official representatives in the red light districts of our large cities, officially recognized and accredited by those who carry on the business of prostitution? Does she seek to reform the bootlegging industry, and gradually educate the world up to the place where it will be safe and not unpleasant to come out flat-footedly against the practice? Does she baptize the drug evil with moral aim, and permit its iniquities to be excused on the strength of the admirable uses the governments make of

the revenue derived from the trade? Certainly she does none of these things. Then why should she do them in respect of war? Her attitude toward every sin, war included, should be one of uncompromising, unsparring denunciation. The church should officially excommunicate, and completely outlaw war, stripping it of every shred of respectability, legality and sanction, which her blessing and participation lend, and marking it out plainly so all men can see, that war is definitely in the category of gross crimes and sins. She should notify the government that she will have nothing to do with war that she will henceforth refuse to utter imprecatory prayers against other parts of her own body, she will give no aid of any kind to the prosecution of it, and that she will hold herself free under the leadership of the sovereign Spirit of God to condemn any war that may come. Until she does this she is unfit to lead the greatest spiritual crusade of history, the crusade for a warless world. Until she does this she makes a mockery of her prayer when she prays, "Thy Kingdom Come." Until she does this, like Peter, she follows her Master afar off.

Waynesboro, Pennsylvania.

The Divine Urge for Christian Service

By W. R. Deeter

(Moderator's address delivered at Mid-West Conference assembled at Portis, Kansas, October 14-16, 1924)

TEXT: I must work the works of him that sent me, while it is day.—John 9:4.

What ever else this Conference stands for in Christian teaching and training, it DOES stand for the worship of One God and his Son Jesus Christ,—the Whole Bible and nothing but the Bible.

Thus I greet you, teachers and Sunday school workers, ministers and laymen. I am strangely moved as I stand upon this platform tonight, and attempt to realize what it means to you who are here from so many sections of the great Mid-West. This great religious gathering would not have been possible as we are assembled in this quiet little city by the unsalted sea—the Solomon River—if you were not interested by a Divine Urge for service.

We welcome you in our midst. I wish I was stronger than I am, and so do you. But there is no greater task than standing up for the teachings of the good old Book. To be an Englishman is great; to be an American is greater still, but to be a Christian is greater than all.

Thus I greet you, teachers; all honor to you, for you are a factor of great importance. The teacher makes the laws and not the legislators. Law is sentiment crystallized by the teacher. You are teachers of Christian Truth. You do not have a narrow field of culture. If there are those who are narrower than the Truth, follow them not. Christian Truth is not compatible with any false theory or practice of religion. If in the Sunday school room the teacher can proceed in the way of ALL Truth, he must be saturated with the Spirit of God. Thus your goals will be his ideals. You are not only teachers of Christian Truth but of children. It's a grand and glorious opportunity to instill the light of God's Word into other lives. On the door of a certain college chapel was seen this word on the outside, "Opportunity." When you entered you saw another word on the same door "Responsibility."

Opportunity carries with it a responsibility in proportion to the importance of the task. You seek to have the child become more and more like the Great Teacher, Jesus. You help to create an environment such as will contribute to his moral and religious welfare. Animals tend to look like the environment in which they live. The Polar bear, like the perpetual snow; streaked animals and birds like the deserts or forests where they abide. I don't wear a moustache, because most preachers do not; and I sometimes have a notion to bob my hair so I'll be in the majority class (?) and respond to my environment.

Teachers, magnify your task, and let no man take your crown. Be faithful; be punctual; be prepared. Prepare to teach, as a preacher prepares his sermon, for preachers you are. There are some who lament the old-time preacher; you've still got him, many times multiplied.

Teaching is not only important, but it is difficult. So no man can really teach unless he is interested, instructed, and likes to teach. If he WANTS you to teach, he will use the Bible as his base. May I ask you this question, How did you start to teach in your Sunday school? Did you take charge of a class merely to "keep it quiet"? How do we get our doctors? Here's a person who is taken suddenly sick. You get excited, you run out and hail a passer-by, and ask, "Are you a doctor?" "No, I'm not a doctor. Why ask?" "She's sick, the child is sick, come in and, and,—keep her quiet till morning." Evidently the sick one would be "quiet" for sometime,—perhaps many years. Ah, teachers, live to make some life brighter, happier, nobler and better. Emphasize evangelism with the children as well as the adult. If you had your choice which would you take, salvation by prevention, or salvation by rescue? In a certain revival meeting thirty-one adults and eighteen children were converted and saved. The average age of the adults was thirty-five years, and that of the children eight to eleven years. Here is the compilation—500 years were saved in Christian service in the children, while on the other hand 700 years had been lost in the adults.

If there is ever a group of folks on whom the Lord will smile it is those who are teaching another's child. Sunday school people of the great West, we greet you, and WELCOME YOU to our city.

Ministers of the Great West, We Greet You!

I count it a high and noble privilege to stand before you in this opening session of Conference. Upon you rests a great portion of the responsibility of Religious Education for the best interest of society in this part of our land. And if we do not assume it, we will fall far short of the purpose of God in our lives. We are on the threshold of working out the most penetrating system of Religious Education this world has ever known. We feel that the younger generation must have a square deal. Not in the far distant future will ALL have opportunity for a taste of this all-important system.

Ministers, I like conventions, conferences and rallies,

and I hope we will make much of them. I think back fifteen years ago,—when I was greener than I am now—to some of the first conventions I ever attended, but THANK God, they have changed my life. They were instrumental in molding sentiment and desire for the great work which I now am trying by God's help to do.

Fellow-ministers, we need more loyalty to the Old Book, for we are going to need it some day. It's a book to love and to be governed by rather than to quarrel about. It's the Best Book. It's the SUPREME Book.

Too, we need honesty in personal conduct. Our daily walk should be in harmony with a prayerful life. It is said that William Brownell used to spend 36 hours out by the sandpit near his home during the week. On Sunday folks would remark "How can a man preach such wonderful sermons?" "O," says the old deacon, "He's living at the door of heaven; he gets secrets he don't tell the rest of us." Ah, a prayer-soaked life brings forth sermons that are not mere bombastic words.

Preachers have you any mountains you cannot cross? Any tunnels you cannot dig through? Any Panama canals to cut and dredge?—But what are these compared to the task of preaching the Gospel to a dying world? Yes, prayer helps, but harmony of work with prayer GOES. Yes, here's an opportunity to teach the Bible in the church, and there's no law against reading in the home, yet some howl against reading it in the public school, when it's not read in the home. Let's withdraw the restraining hand, so that no hindrance will retard the work of the church.

Yes I know it costs to maintain the public schools in America, over a billion dollars. It costs another institution, —the Movies, a billion. But we are spending over one and one-half billion for cigarettes. Oh, you say, that's not under our control! There's nothing under heaven but can come under the control of the people of America if they so will. But we ought not put one billion in an institution for one set of ideals then pour another billion into another to upset it. We ministers must unite to clean up the stream. We must help in solving our moral problems and seek to rid our communities of the influence of the riff-raff of the world.

Was the saloon under our control? Brethren people were among the first to advocate prohibition two centuries ago. Was the war under our control? We were advocates of the anti-war spirit two hundred years ago. The war did not prove that the Prince of Peace had failed but that we in time of peace had failed to make use of the Prince of Peace. We want a Religious Education that will hook up life with a better manhood and womanhood, and with a better boyhood and girlhood.

Brethren and Christian friends, the hour is not dark: it's the beginning of dawn. Let's call the resources of heaven to our task and not a foot of ground shall be lost. People, I question if ever the general average of preaching was higher than it is today. Many of us are stripping off the ornaments which we brought out of Egypt, and we may have delight in our first sermons with their purple patches, but God has led us to the Mount of Vision where the peaks climb into azure, and we never want to be eloquent again. We have learned what common men have to suffer; we have found what the poet calls "the tears of things" and they are glistening on every human lot. Ah, brother, it is then the preacher strips himself of ornaments, and speaks as a dying man to dying men. He wants to save men NOW. He wants to be of use while his lamp burns. Yes, he may have preached for the salvation of his sermon once, but now for the salvation of his brother. Brethren, we are helping God to build a mighty Kingdom. We are laying God's foundation in the children for the next century. Hear the remark: "Come ye blessed of my Father; inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Hear the penalty: "Inasmuch as ye have not done it unto one of the least of these,—depart from me."

To the Churches of the Great West

Back of us are two hundred years of history, and the

first impression that comes to me is, that two hundred years is a long time. Many things have come to pass; many things have been accomplished for two hundred years gives time to do a good task. We have had many conferences, and we have declared our peculiar doctrines, and we have stood the test of time. But we ought to have a larger place in the Tomorrow. Our influence is not yet known in many fields, and no denomination needs die, if she sticks to her aim—the promotion of God's Kingdom.

The Brethren church will always exist, because it was founded on Bible principles. We still do the things we used to do,—wash the saints' feet, partake of the Communion and Lord's Supper, anoint with oil, and use the original mode of baptism. Yes, it's in the Book. If they are to be done in the name of Jesus Christ, they should be carried on, and not lost sight of.

If we find Jesus Christ, then we are Christian. If not, God pity us. Some say the Brethren church has taken down her flag on the Divinity of Christ. No, I deny the charge. I believe our people are advocating the Divinity as much as they can.

We must wage propaganda of literature; we must support our publishing interests. And above all we must support Ashland College, for there is the center of our activities and usefulness. We must make Ashland College a standard school for she holds too important a place to be allowed to die. Die she MUST NOT, but LIVE. There are big things ahead for the Brethren church and her institutions, if we stand by them. Does any one dare to disbelieve this? They were never more essential to our life than now. A College education is no longer tinted with the froth of life, but is LIFE itself. Any group of young folks who are willing to go and set themselves apart for definite work, are to be commended. But they must be equipped and we must continue to maintain a place for such equipment. Ashland College has produced some of the most efficient teachers and ministers in the land. To her credit stands eighty-five percent of our pastors and church workers; a score of foreign missionaries; a dozen Y. M. C. A. and Y. W. C. A. workers, over 100 teachers and three college presidents. Many others in law, medicine, dentistry, nursing and governmental service. Ashland is a safe place and a safe environment for your boy and for your girl. May she be our Nourishing Mother, and not only ours, but scores of others as well. May her work and influence be as a clinging vine round our whole life in the days and years to come. And may the Divine Urge for Christian Service ever be uppermost in our lives, in the Master's name.

Portis, Kansas.

A PREACHER PRAYETH

God of my fathers, my God I worship before thy throne. To bow me here in the presence divine is most sweet. Here I will tarry. It is good to be here. Do thou reach hither thy hand upon my head. I would "feel thy presence near." Nay more; I would have thee more than near. In my heart thou wilt come—and abide.

I came not into this business of preaching the gospel. Thou calledst me. Thy voice was sweet, thy way before me was pleasant, I followed gladly. Thy love has been wonderful, "Passing the love of woman." Thou has been joy and preciousness to me, and therefore my heart leaps with laughter of love to thee.

It is the preaching hour. The people are foregathering in thy house. I am expected shortly to appear before them with a message from thee. Anoint me anew, O thou who anointedst David and Paul. Turn my trepidation into holy boldness. Use me to my own honor or dishonor before these thy children. Eret here before their faces the Cross of thy Christ. Hide thou me behind it. Display thy Son, thy only Son in majesty and glory. Admit us all to closest friendship—fellowship—sonship with thee. Then shall the Sun arise in our hearts and it will be daylight without and within.

I follow thee into their presence. Hold thou my hand, nor let me go.—J. G. T. in Central Christian Advocate.

THE BRETHREN PULPIT

Peter, Apostle and Confessor

By J. L. Gingrich

TEXT: But go your way and tell his disciples and Peter—Mark 16:7. And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God—Matt. 16:16.

There never was a time since the calling of the Twelve that Peter was not considered as one of the leaders. There were occasions that he bore special watching. Was this not because he was so eager to do something? We, in thinking of Peter, are reminded of the words, "He who makes no mistakes does nothing and he who makes too many loses his job." In studying characters like Jesus, John and Paul one might grow discouraged. Following the life of men like Peter we feel encouraged and realize that there is hope for us all. Peter was so human, yet he continually strove for the Divine.

Every personality is interesting when studied alone. Any individual may be lost in a crowd. Place a man alone and there are many points of interest. This we purpose to do with Peter. In thinking of this subject and these two texts, we note that popular opinion is not always a safe guide, confession of faith is always important and vital, and true evangelism must always be Christo-centric. Peter was often the spokesman and thus he incidentally received the rebukes of his Master. There were very many occasions where Jesus and his disciples were together and PETER was the principal character among the chosen twelve. A few outstanding instances may be cited, yet each time Peter was with his Lord.

And Peter protested (Mt. 16:21-28). Far be it from thee to suffer and die. The enthusiasm of Peter frequently got the better of him. Peter, like many others, never quite understood that the way through Jerusalem and by the "Old Rugged Cross" was, and is, the only way Home. The desire of Peter's heart would never have saved the people for whom Christ came to seek and to save. In the rebuke which Peter received from the lips of Jesus, we are reminded that Christ never wavered to please others when it might tend to thwart the Plan of Redemption.

Secondly, notice Peter's selfishness in Matthew 17:1-9. This scene occurred on the Mount of Transfiguration. Here we have pictured a foretaste of the glory of Heaven. It must have been a wonderful experience. The world can never understand nor appreciate what wonderful blessings were shared within that inner circle of Christ's. One can scarcely criticize Peter for wanting to remain there. Peter's mistake is quite common even among the church's elect today—all for self and none for others. Could you blame Peter for wanting to build a tabernacle in such environment? Peter knew what a sinful life was surrounding him on all sides. Here was pure air, wholesome environment, a gathering of the redeemed of the ages. It is a blessed privilege to retire for seasons of refreshment at the table where Jesus is the Host. Sometimes we too feel like staying at such resorts but worthwhile visions in life contain the thoughts of others. If we are saved at all is it not that we are saved to serve? Dare we pray for the blessings of Almighty God unless we in the same breath prove to be a blessing to others? We must become instruments in the hands of God. We must strive to become the channels through which his mercies flow.

A young artist once painted on canvass the scene of the Transfiguration. He spent years of toil and pain at the task. One day he stepped back to take a last look at his masterpiece. He called in an expert to pass judgment upon the finished product. The young artist was astounded to hear the friendly critic say that there was something lacking. Once again the young artist examined the work in every detail,—there was Christ, the central figure, Moses the

Law giver, Elijah representing the prophets, James, John and Peter, everything in proportion. The artist asked for an explanation. In pathetic words the critic replied. The waiting multitude at the bottom of the mountain. Selfishness must give way to altruism.

Peter's Loyalty, John 6:60-70. Christ was experiencing at this time of his ministry a gradual falling away of his followers. There were those who could not stand the sound doctrine. The meat was too heavy diet. They anticipated milk diet always. Is it not surprising at the number of professing Christians who never grow strong enough to digest the solid portions of God's Inspired Word? It must have been a sad picture to Christ to see some of his Disciples leaving. Turning to the more loyal group, he asked, "Will ye also go away?" And Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." It is comparatively easy to travel with the crowd but to stand by your own convictions is another story. To be right and unpopular is far better than to be wrong and popular. Never be tied to the apron strings of mother fashion, cut loose. We appreciate that person who can retain his Christian identity, but God pity that person who needs relabelling.

Notice in the next place Peter's Love. John 2:15-25. It was after the Resurrection of Our Lord. The disciples are gathered together. They resemble sheep without a Shepherd. They know not where to go or what to do. Suddenly Peter said, "I go a-fishing." This found a ready response in the hearts of the others present. They spend the night fishing. Empty-handed they pull for shore in the early morning. They are wet, tired and discouraged. Behold, even so early, they see a man on the shore. No doubt he wants to buy fish. He cries out, "Have you any fish?" "Not any," was the response. "Cast your net on the right side," he cries back. The result was alarming. Nets were all full, almost to the breaking point. Brethren, it is true that when we obey and do just what our Lord commands, He fills our every need. When they had come to shore the disciples found that Jesus had breakfast ready. During that breakfast hour Jesus spoke to them concerning the wonderful things to happen and the wonderful love of the Father, of the Son and the love of brother for brother. After the meal Jesus turned to Peter and asked if he loved him more than these things. And Peter replied, "Yes, Lord, I have a friendly affection toward thee." Twice the same question and twice the same answer. The third time Jesus changed his question, "Peter are you sure that you have a friendly affection for me?" This change surprised Peter and he resented it a little but declared his love or affection for Jesus. Brethren, there is far too much sentimental affection in our churches, homes and among individuals which should be replaced with genuine love. Peter's affection was superseded by love that never grew cold. We discover that it is a splendid idea to test our hearts. How is this done? you ask. Jesus informs us. "If ye love me keep my commandments." "Ye must have love one for another." "Love the brotherhood." We should bear in mind that by doing good and performing deeds of kindness we might be entertaining angels unawares.

Once more notice Peter's confession. Matthew 16:16. The church of Jesus Christ is an oasis in a desert and parched land. Here is the meeting place for refreshments. Here Christ meets his own. In the great confession there stands out at least one big truth, viz., it matters not so much what others think of Jesus, but what do you think of him?

Christ once more asks a vital question. "Whom do men say that I am?" They say, "Some refer to you as John, the Baptist; some, Elias; others, Jeremiah, or one of the prophets. There must have been some reasons back of these appellations. John the Baptist, was noted for his aloofness, Elijah was a man of authority. Jeremiah was remembered for his tenderness in dealing with God's children. Is it any wonder that Jesus baffled the people by uniting in himself the characteristics of all three personalities. Remember, the question was not one of idle curiosity but one of deep concern for man. These answers did not satisfy our Lord. The religion of Jesus is extremely personal and individualistic. "Whom say ye that I am?" And Peter answered and said, "Thou art the Christ, the Son of the living God." Three times Peter uses the definite adjective THE. There

(Continued on page 14)

Our Worship Program

(NOTE—We have been preparing these Bible readings from week to week, hoping that they would be an inducement to the establishment of the Family Altar in many homes throughout the brotherhood. We have already had some assurance of their helpfulness, and for that we are glad. But the main thing we are concerned about is the encouragement of the habit of daily devotions, and to this end we crave the co-operation of pastors. If pastors find these suggestions practical, we hope they will recommend them to their people and urge them to gather the family in the morning, or evening, or at a meal, for a service of Scripture reading and prayer. If any pastor has a suggestion for improving this service, we shall appreciate receiving it. It will be an inspiration if we can know that over the brotherhood hundreds of homes are uniting on the same day in reading the same Scripture passage and prayerfully meditating on the same themes.)

MONDAY

CHRIST HEALS THE PARALYTIC—Mark 2:1-12.

O Lord and Christ, may I have faith to see that in thee all power dwells, and grant unto me the desire and the privilege of bringing my friends to thee, and may I be willing to unite my efforts with others of like desires for the extension of the Kingdom, when opportunity offers.

TUESDAY

THE CALL AND FEAST OF MATTHEW—Mark 2:13-17.

Heaven's highest calls and our noblest opportunities come to us when we are at our daily work. But in the midst of our work, our minds must be open and our hearts yearning for the highest things.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Use the "devotional" for your meditation. But if you have not the advantage of a church prayer meeting and wish to have a public prayer service in your home, you may wish to use the "devotional" article in this service, and for your private worship read Mark 2:18-20, where Christ defends his disciples for not fasting.

THURSDAY

NEW BOTTLES FOR NEW WINE—Mark 2:21, 22.

The new wine of the Gospel cannot be contained in the old Hebrew wine-skins, nor can the old be transformed by applying patches of the new. How often do we try by patching to make the old garment of character appear new. It must be a new creation.

FRIDAY

ACCUSED OF SABBATH BREAKING—Mark 2:23-28.

So long as we are in the Lord's presence we need not fear of desecrating his day.

SATURDAY

A WITHERED HAND RESTORED—Mark 3:1-6.

"The aim of Christianity is to have the deformed transformed." And it may be that the process should begin with me by the renewal of my spirit.

SUNDAY

THE WORSHIP OF THE SABBATH—Use the sermon text as the Scriptural basis of your meditation. If isolated, plan a worship program in your home, having the sermon read in parts by various readers. In this case use Mark 3:7-12, Christ's great popularity, for your private devotion.—G. S. B.

OUR DEVOTIONAL

Divine Compassion

By J. S. C. Spickerman

OUR SCRIPTURE

Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness (Psalm 103:8). Like as a father pitieth his children, so Jehovah pitieth them that fear him (Psalm 103:13). In all their affliction he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old (Isaiah 63:9). Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed (Isaiah 53:4-6). For I have no pleasure in the death of him that dieth, saith the Lord Jehovah; wherefore turn yourselves and live (Ezekiel 18:32). Who is a God like unto thee, that pardoneth iniquity, and passeth over the remnant of his heritage? He retaineth not his anger forever, because he delighteth in lovingkindness (Micah 7:18). But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd (Matthew 9:36). Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matthew 11:28). And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick (Matthew 14:14). For we have not a high priest that cannot be touched with the feeling of our infirmities (Hebrews 4:15). Be ye merciful, even as your Father is merciful (Luke 6:36.) Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you (Ephesians 4:32). Be ye therefore imitators of God as beloved children, and walk in love, even as Christ also loved you and gave himself up for us (Ephesians 5:1, 2). But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him (1 John 3:17)?

OUR MEDITATION

From the time that man's sin first brought on him the wrath of God, he has been the object of God's compassion. For hundreds of years, he sent prophet after prophet to warn men of te woes that would come of their sins, and to seek to lead them back to ways of pleasantness and to paths of peace. At last he sent his beloved Son to save all who would accept his free offer of salvation. His three years' public ministry was a series of object lessons in the compassion of God. His miracles were not only proofs of his power, but also of his love for suffering humanity. He suffered every indignity that his enemies could devise ending in a shameful, painful death, that we might be saved. He is now at the right hand of God, interceding for us. His compassion extends not only to us who believe on him and love him, but to every human being the world over.

He has sent us into the world to be the channels of his compassion to a lost and suffering world. If we have not compassion for them, we are none of his. If we are not showing compassion by our acts, we are misrepresenting him.

OUR PRAYER

Our Father, we thank thee for thy great compassion, without which there would be no hope for us. We thank thee for the great sacrifice by which we are saved. We thank thee for the honor thou hast confessed on us in using us as vessels to carry thy mercies to a needy world. Forgive us that we have been so lacking in the spirit of Jesus. Help us to deny self, and to live lives that will demonstrate thy compassion. We ask in the name of him who suffered and died for us. Amen.

Maryville, Missouri.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for May 3)

Lesson Title: The Benefits of Total Abstinence.

Lesson Text: Daniel 1:1-20.

Golden Text: "Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Daniel 1:8.

Devotional Reading: Psalm 65:9-13.

Historical Setting: Daniel was of noble lineage and, when a lad of 12 or 14, was taken captive and carried to Babylon. Evidently he was a youth of comely parts for he and three equally noble companions were taken as special objects of training so that they might serve the King of Babylon as pages and, later, as learned advisers. The first experience of such boys was that of a three year period of preparation and intensive training so that the more efficient might be chosen for the highest service. It was at the beginning of that period—when the chief eunuch had the supervision of food, drink, and education—that the incident chosen for our lesson, took place.

The Lesson

At this period of his experience Daniel was preparing himself for life and the basis on which he decided to build was that of faithfulness to Jehovah. To eat the "king's meat" would have been to eat food that was in all likelihood dedicated to idols and at any rate was not killed according to the Law of Moses. Daniel wanted no defilement like that in his life so, while a boy of fourteen, he purposed in his heart not to partake of anything that would run counter to his convictions of purity and faithfulness to his God.

Building a life is a much more important task than making a living for the way we build our life determines in the largest way just how we are going to make our living. In this great task all young persons have to make decisions in line with the most fundamental elements of their character. Their belief in God may be lacking in content, but deep down inside their being young people know what things are pleasing to God and what things are at variance with his will. What a man eats is not the fundamental question, but, "How does what he takes into his body relate itself to the great unseen realities of his inner life and being?" On this account everyone ought to come to some deep heart purposes while they are still young, and decide that above all things else they will not defile themselves with anything.

Habit is a tremendous factor in success. Daniel established a positive habit when he chose to take dried vegetables and water as his diet rather than live on the king's dainties. This habit of life led to the highest success for him and his companions and thus proved itself of true worth. The establishment of any series of reactions takes time and though the positively good "series" may

take longer in their establishment yet they are a source of continual joy to the one who has them. To degrade body and mind by the incorporation of habits that look toward the breakdown of the tissues is a terrible thing to ponder about, yet there are young people who are so dense, stubborn, and wilful that they absolutely refuse to count the cost of entertaining bad habits as their companions. oftentimes when reproved, they carelessly laugh off the warning and go about their way with apparently light hearts.

We have been prone to think of total abstinence from the standpoint of high powered liquor only, but the scope to which we can apply abstinence principles is much larger than that. Many people are intemperate in eating, drinking, dressing, amusements and waste of time. All these angles of the prob-

THE DIVINE COMPANION

He might have reigned in heaven
And sat upon the throne;
He chose instead the way of love
And came unto his own.

He walked the weary paths of earth
O'er old Judea's hills;
He lived with men of lowly birth
And healed their many ills.

With patience rare he taught them there
The way of life and joys;
He bade them cast on him their care,
Their lives for him employ.

The Lord still comes and walks with man,
His love and peace to give;
He seeks them now as he did then,
To come to him and live.

—B. H. Fields, in *The Herald and Presbyter*.

lem need attention and wherever it is necessary abstinence principles should be applied.

It has been said: "Many people are digging their graves with their teeth." They fill their stomachs with dainty food and before they reach middle life—if they ever reach it—they are prime objects of the digestive specialist's care. Chronic stomach trouble is oftentimes a direct result of the sin of over-eating indulged in by so many good people. Good food is essential to well being, but all too many of us are rabid Epicureans in our tastes. In this matter of cooked foods it is safe to state that good boiled foods, well cooked and seasoned, are worth while, and many Americans would be healthier folk if the frying pan was a less used instrument in their home kitchens. We eat too much of the wrong kind of foods hence drug compan-

ies fatten on their sale of special remedies. A very special remedy for stopping all this kind of trouble is—purpose in your heart to live more plainly. There is a direct relation between good health and the simple life. Regarding foods, however, it would be well to remember Jesus' words in the matter: "It is not what goes into a man's mouth that defiles him, but what cometh out." It pays to use common sense in this matter of eating. We don't have to become long haired ascetics in this matter. What we need to do is to keep our mental and spiritual balance in this department of life.

Cigarettes, booze, and chewing tobacco are a triumvirate of "bad actors" that demand real refusal from any young person seeking to build a real life. At the present time it looks as if the cigarette habit was leading the procession. Sixty billion cigarettes were smoked in the United States in 1924. Of all non-essential habits in the world cigarette smoking certainly would seem to be the most nonsensical. Yet as one reads the bill-boards regarding the merits of "Camels," "Piedmonts," and "Chesterfields" he would be prone to get the idea that there was some essential good in such a habit, but the only reward of the cigarette smoker is found in weakened nerve tissue, bad heart action, fagged brains, and lots of smoke. Just on its merits now, what is the idea of holding a little tobacco-filled paper tube in one's lips? Maybe it makes one feel royal to be able to say, "I smoke Camels. Believe me, boy, there's some smoke." I've noticed that when a young fellow gets the cigarette habit he generally forgets his manners and tries to fill everybody's lungs with the second handed smoke of his cigarette.

Booze and drugs demand real purpose to forego, and as a consequence modern America is learning that there is not much real Christian purpose in a large section of our citizenship. Daniel threw the wine out of his life without arguing as to its intoxicating quantities. It may have been more than 2.75%, but whether or no, Daniel would have none of it. The successful life must ever be the sober life and no young man can expect to reach the heights of godliness and fame if he is going to try to climb with the halting steps of the drinker of strong drink.

The habit of chewing tobacco is surely not a habit worthy of the man who seeks to truly live for God. Say what we may in its defense we must confess that it is a filthy habit and one that surely helps to defile the temple of our body. Laymen do not expect to find preachers chewing and the preacher has just as much right to be assured that his fellow Christians are "plowing a straight furrow" in this matter of cleanliness. The Almighty certainly has a right to demand clean men and women as his servants, and to be wholly clean we should see to it that tobacco chewing is discarded.

The ancient Greek's idea of religion was summed up in the thought: "A beautiful mind in a beautiful body." The value of

(Continued on page 16)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPIICE
General Secretary
Canton, Ohio

A Publicity Sunday For Publicity Committees

The Christian Endeavor World tells of a very successful publicity Sunday being carried through by the Northwest District of Tennessee Union.

The district workers wished to publish a monthly bulletin for the societies, and the societies were asked to take a special collection on Publicity Sunday to enable the workers to purchase a mimeograph and supplies.

The plan may be followed by union publicity committees, if the union does not already publish a bulletin. But single societies might well have a publicity campaign, the object of which would be to raise money for the purchase of a mimeograph to be used for the publication of a weekly bulletin. The bulletin could be used for church and Christian Endeavor news. If your church does not publish a weekly bulletin, we recommend that you try out some such plan as the above. Then you will be able to prove how much it pays to advertise the Lord's work.

PRAYER

Almighty God, who has given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt grant their request; fulfil now, O Lord, the desires and petitions of thy servants as may be the most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.—Chrysostom.

"WE'RE ALL GONNA COME"

(To be sung to the tune: "It ain't gonno rain no mo.")

Our Christian Endeavor has run for years,
In fact it's growing old,
And now to you this evening,
This story must be told.

Chorus:

We ain't gonna come no mo, no mo,
We ain't gonna come no mo.
But how in the world can the preacher tell,
We ain't gonna come no mo,

Most of the members, they never come,
I wish they only knew
How very, very much they're missed,
By those who always do.

Now seven o'clock is the time to start,
A few come in on time,
And hold the service as best they can
For those who come at nine.

Somebody starts a little song,
A few join in the chorus,
A few more songs, a few short speeches,
And oh my, how they bore us.

They bore us because we know full well
To build we must have lumber,

While all our plans to do big things
Must fail, for lack of number.

But now you're here to hear my song
I hope I sing it well,
And hear my message, for the future,
Is now for you to tell.

What shall we do with Endeavor?
We ask the liveliest day,
You know we'll come and do our part,
And Endeavor is here to stay.

Second Chorus:

We're all gonna come some mo, some mo,
We're all gonna come some mo,
We've made our vow, so tell the world
We're all gonna come some mo.

The past is dead and forgotten,
The future holds no fear,
We're here to join and do our bit
All through the coming year.

You know we mean to come and do,
We know it can't be wrong,
We rise upon our feet with you,
And help you sing your song.
—Watchword

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for May 3)

Jesus and Lowly Service.
Mark 10:44, 45; Luke 10:30-35

If I were a poet, I should like to paint a beautiful picture in words for you. And that picture would be one of the most inspiring messages which we as Christians could receive. I think I should have Jesus as the central figure and about him all the boys and girls of all races. And to these he would be speaking in language as simple as the face of any flower, but as deep and wonderful as is the heart of that flower.

And so I wish to speak to you about lowly services—little insignificant tasks to be accomplished—and how some one day they will grow into full-grown tasks for more manly and womanly shoulders.

Since Mother Nature is just now blessing us with an abundance of pretty but fleeting flowers—why can we not draw a lesson from their simple lives?

I hold here in my hand a dusky dandelion blossom. Just what, Alice, do you suppose makes that blossom so perfect; why should it grow at all? When all the world is drab and gray with cloudy weather, there is nothing more inspiring than to see a field of dandelion blossoms in gallant array, nestled close to the fast-growing green grass. Now that flower is fulfilling a sacred mission, for as its days pass—and the blossom gives way to powdery puff-balls, wherein repose seeds. We have the culmination of its tasks, scattered

here, and there and everywhere by the winds. They seek new homes. Sometimes we consider them weeds and as nuisances. But we should remember too that they do not grow in all parts of the earth's surface—and that in many places dandelions are sold as a vegetable for the table.

Now though filling a small and very insignificant place and fulfilling a lowly service, does the dandelion ever complain? No, never. And I wonder if we cannot see how closely we can link up the story of the dandelion with our own lives?

What makes boys and girls pleasant companions and happy elfins? Is it because they always want the first, the best of everything? Is it because they are irritable and irrational—never satisfied with anything they are fortunate enough to possess? No, I am afraid we couldn't make an answer positively to those questions. But I do want you to read the following lines with me, please. Let's say them all together:

"I love you Mother," said little John, Then, forgetting his work, his cap went on, And he was off to the garden swing Leaving his Mother the wood to bring.

"I love you, Mother," said Rosy Nell; "I love you better than tongue can tell." Then she teased and pouted full half the day Till her Mother rejoiced when she went to play.

"I love you, Mother," said little Fan; "Today I'll help you all I can; How glad I am that school doesn't keep! So she rocked the baby till it fell asleep.

"I love you, Mother," again they said, Three little children going to bed; How do you think that Mother guessed, Which of them really loved her best?

There, isn't that a beautiful story? Have you memorized it in school? If not, I suggest you have your Mother help you memorize it tonight—it won't take long—and it is prettier story than I can tell you. Maybe, too, you would like to reread "Winkum, Blinkum and Nod" once more—it will speak a message to you also. And so if we can do all the nice things suggested by our mammas and papas, as well as our friends—we then will be paying back a service to the Jesus whom we love. Let's pray.

"Dearest Jesus, I am young and weak; But make me strong to do for thee Each day the task that is incomplete, And to love thee more.

Daily Readings

M., April 27. Gentle service. Mark 9:36, 37.
T., April 28. Feeding the hungry. Matt. 15:32.
W., April 29. Healing the sick. Matt. 9:1-8.
T., April 30. Sharing with others. 1 John 3, 17, 18.
F., May 1. Serving by doing good. Matt. 5:43-48.
S., May 2. Lowly service. John 13:1-5.
Ashland College, Ashland, Ohio.

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LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GRABHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Among the Churches

By Orville D. Jobson Jr.

Shortly after our last letter to the "Evangelist" we had the pleasure of attending the Foreign Mission Conference at Washington, D. C. We enjoyed the conference very much as well as the fellowship with Brother Miller and Brother Witter. I am very glad that Brother Witter and Brother Miller are informing the brotherhood of the details of the conference. It was very inspiring and only wish that many of our Brethren could have had this privilege. I was only there three days when I received a telegram announcing the death of my father in Syracuse, New York. I then went to Philadelphia where he was buried on February 4th. Brother Miller of the First Church in Philadelphia conducted the funeral service. My father united with the Brethren shortly after we sailed for Africa in 1921.

A few days after returning to our little family in Berlin we were greeted with the birth of a little son, which has already been announced through the "Evangelist." As soon as little Orville David and his mother were strong enough we came to Philadelphia to live with my mother. While in Philadelphia we had both of our little children dedicated to the Lord in the First church where we are all now members. We also spent some time preparing our trunks to stand another trip across the ocean to Africa.

March 29th we again resumed our duties of deputation work. We spent this day which was Sunday in the church at Washington, speaking morning and evening. We found a good spirit of missions there and the services were well attended. We are always glad for the churches that are deeply interested in the work and are always glad to render any help along the line of Foreign Missions.

After leaving Washington we came to Maurertown, Virginia, where our good Brother Ed Miller is the pastor. This work is going ahead by leaps and bounds. In his teachings Brother Miller is not slow to emphasize the spirit of giving, and these people are becoming more deeply interested in giving for missions both home and abroad. While staying with Brother Miller he drove us over to the St. Luke church where we were agreeably surprised at the attendance. These churches have been neglected in the past with respects to missions and should be given encouragement along this line. The offerings at both places amounted to fifteen dollars.

We then returned to St. James for Tuesday evening, the 1st of April. A slow rain prevented a good number from responding there, yet in spite of the rain we had a very good service and the people were interested in the work. Brother and Sister King are loyal to their people and God is blessing their efforts. Linwood, only a short distance from St. James was our next church to visit. The service was very sparsely attended because of some other attraction in a nearby town. The

few that did respond were very attentive and we received very hospitable entertainment at Brother Englar's.

Waynesboro, Pennsylvania, just over the Mason and Dixon line was our next stop. Here our friend and Brother, John Perry Horlacher, is holding forth. I was entertained in his home for the few hours there. The attendance was very good and the interest exceptional. One can easily see that this church

keeps itself posted on the churches activities in foreign fields and they are always eager to hear more. We enjoyed our short stay with them very much.

From Waynesboro we left for Roanoke, Virginia. We will report the southern Virginia churches in our next letters. It is my earnest prayer that our people may see the great need and get the vision of the responsibility that is ours to him who said "Go ye therefore and disciple the nations."

Philadelphia, Pennsylvania,
 5416 Whittly Avenue.

Missionary Giving vs Missionary Deficits

Multi-millionaires give of their accumulated wealth to establish universities, museums and libraries and to provide funds for exploration and research. Meanwhile most of the churches and other organizations working for the spiritual as well as the material welfare of humanity at home and abroad are greatly hindered by lack of funds. It is fortunate that the efficacy of God's work is not to be measured by expenditures in dollars and cents. Money is needed in the work but the greatest need today is not money; it is spirit-filled, fully-surrendered men and women acting under the guidance of God. And yet even these men and women are greatly hampered and handicapped by lack of adequate support from those who "hold the ropes" at the home base.

Almost all of the denominational mission boards, home and foreign, are struggling with deficits. For example, the Methodist Episcopal church (North) diminished the gifts to foreign missions forty-one per cent last year (\$2,197,510) as reported at the annual meeting of the Board held in Pittsburgh last November. As a result, the Board has a debt of \$3,100,000 (on which the interest alone cost \$140,695 last year), and has been obliged to reduce its appropriations from twenty-five to fifty per cent. If seventy-five per cent of the Centenary pledges had been paid, the Board would be free from debt and would have been able to increase equipment and carry on an enlarged program.

The Methodist Episcopal church, South, also faces a serious debt of \$1,216,159 in their foreign mission work, due to an uncollected balance of \$15,000,000 on Centenary pledges. Instead of an increased income for an enlarged program there has been a decrease of receipts amounting to about \$250,000 a year.

This decrease in giving reported from many sources is in spite of the fact that in the meantime savings banks deposits in the United States have increased by over one billion dollars and the invested wealth of our country has increased by twelve billion dollars. Evidently, increased prosperity has not been accompanied by greater liberality in the support of God's work.

What is the trouble? Surely we are not undertaking too large a task. Are Christians losing their sense of obligation and devotion to God? Are we overlooking or becoming callous to Christ's sacrifice for us? Do we forget that all that makes the present life worth living and a future life worth contemplating—all come through him?

Some of the devices used to stimulate giving are entirely inadequate and unworthy, however praiseworthy their motive. Rev. Kingsley Birge, the well-known Congregational missionary formerly in Smyrna, reports that some churches, in their efforts to raise money for missions, resort to dinners and to such appeals as

"Good morning, Mr. Church-Church Member,
 With your check book just as small as mine,
 Good morning, Mr. Church-Church Member,
 You've got to get in line;
 You simply must or the Church will go bust,
 etc."

Mr. Birge asks if we shall substitute such songs and sentiments for the Christian appeal contained in the lines:

"When I survey the wondrous Cross
 On which the Prince of Glory died;
 My richest gain I count but loss
 And pour contempt on all my pride."

This falling off in missionary gifts surely is not due to increased cost of living, though it may be due in part to the desire for more luxuries. Those whose eyes are anointed to see the world as Christ sees it, whose hearts burn with love and loyalty to him, who realize their debt to him for his gift of himself, who believe that he is the only Savior of men here and hereafter, and who have faith that his cause will triumph over all obstacles—these Christians will not need any worldly slogans and appeals to stimulate their giving. Christian missions are not a "side-show" but are the chief business of the church. They take precedence of automobiles for selfish purposes, of expensive amusements and unnecessary accessories that do not really help to bring men into harmony with God.

When our faith in God's Word is unshaken, when we "seek first the Kingdom of God

and his righteousness" and when "the love of Christ constrains" us, then joyful giving will fill the coffers of mission boards and will replenish the ranks of Christian ambassadors, and God will give the victory.—Missionary Review of the World.

A HINDU WITH THE SPIRIT OF A CHRISTIAN

"The Indian Social Reformer" is edited by a Hindu. He is progressive and is a great

student of the Bible, but calls himself a Hindu. In a recent number of the paper he has said: "The killing of an animal is not and has never been a religious duty because God is Love and Mercy and such killing as is done by Hindus or Mohammedans is not pleasing but displeasing in the sight of the Almighty. And we feel that our labors for the salvation of the country will not bear full fruit unless, by the willing consent of all

communities an end is put to the shedding of innocent blood in the name of religion and as an offering to the Most High who asks from us not the blood of goats and sheep, but a humble and contrite heart." This reads almost like it might have been copied from the Bible. It is the pronouncement of a leading Hindu, but it is the result of the influence of the Gospel of Jesus Christ in India today.—World Service News.

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

My last letter did not reach the hands of the printer, so there has been a considerable lapse of time since the last news items. It was my good fortune to be present late in March and take part in the rededication of the Meyersdale, Pennsylvania, church, of which Brother Goughnour is pastor. At a comparatively small outlay of money they were enabled to increase the seating capacity quite considerably. In the evening the Methodist church attended so that the room was filled. It was a pleasure to visit this prosperous church.

The Girls' Glee Club is now in Indiana and will return Saturday the 25th. I prophesy for them a successful trip which will be a blessing also to the churches.

Professor Raymond Schutz of Manchester College, was here and held for us what we have been calling a week of religion. He spoke every morning at the Chapel hour and also in the evening. The meetings will doubtless be reported by the local church, but I want to bear testimony to the beneficial results. Professor Schutz brought sound Gospel messages which were both told and received in a thoroughly dignified and effective manner. He is more than welcome to come again.

The Easter vacation came and went all too soon for many. Some of the Faculty attended the educational meetings which are always held at the State University at this season of the year.

Dr. Miller spent the time with the Canton church where he spoke to large and interested audiences.

The Chapel has been redecorated and has been in use now for several days. The improvements are very acceptable.

The Detwiler gate, given by a friend in honor of our late Sister Vianna Detwiler, is about completed and when finished will be a thing of real beauty. It also will serve as a reminder of the life and services of the noble woman after whom it is named. Dedication some time within the Commencement week.

The Annual meeting of the College Board will be held here Tuesday, April 28. Important business is to come up relative to the future work of the college.

Dr. Shively, Bursar of the College, is spending the week with his church at Middlebranch.

A cantata of unusual merit was given by the singers of the College recently in the Christian church of this city, the proceeds going towards a grand piano. The work of Miss Mohn, head of the department of Voice, is to be commended. I dare say that it would be difficult to find another group of singers in the city who could duplicate the effort at the above named event.

Miss Edna Walters, daughter of Brother and Sister Walters of Canton, (Church of the Brethren) was recently elected May Queen. This distinction always is conferred upon a Junior girl and was worthily bestowed upon Miss Walters. Miss Hattie Cope, now of Africa, was May Queen last year.

EDWIN E. JACOBS.

BETHEL CHURCH, BERNE, INDIANA

Again I feel that I have some things to report that will be of interest to all who read this paper. First, I want to tell you that our little country church six miles east of Berne got an Easter offering of \$800.00 and that is not all, as there are about two families sending their offering in late. On Easter evening we gave a program. Following the program, Brother Parr, our pastor said, "This is the best program that has ever been given at this place." I know that it was good anyway. The house was filled to its capacity.

I am glad to say that our Sunday school attendance is on the increase a little as the spring weather nears with its fair days. On Easter Sunday we had 130 present. The Sunday before, we had 124 there.

I would not have you think from what I have said however that our church does not meet with trials and difficulties, but it seems that we are able to overcome them through our Lord. Dr. Bauman gave a sermon here in the winter which brought a letter in opposition to what he had said. May we ever put our trust in our Savior and let him be our guide and our troubles will be ended.

CLARK SIPE.

THE CANTON CHURCH ENJOYS A GREAT WEEK OF BIBLE STUDY WITH DR. J. ALLEN MILLER

There is nothing that will refresh a church like a genuine season of old-fashioned Bible Study at the feet of one who is capable of setting forth the Word of God with power. Such was the privilege of the Canton church in a Pre-Easter service, April 5th to 12th, with

Dr. J. Allen Miller as the expositor. We had held one week of preparatory service previous to his coming and were all in the spirit of expectancy and ready with Bible in hand for the opening services. Dr. Miller used the afternoon hours for a study of 1 John, using for the general theme "Deepening the Spiritual Life." An entirely new outlook on the thought of genuine spirituality was given those who attended and we go forward with renewed zeal because of it. The evening sermons were of the nature to make us think long and deeply, because of the splendid thread of unity that ran through the entire list. That there was a real awakening of the spiritual was evidenced through the interest manifest in the Love feast and Communion service which was observed on Thursday evening of the week. The largest attendance ever was the result, there being 124 present. We were glad for the presence of Brother N. A. Teeter of Dayton, who happened to be in Canton and who spoke during the services. The crowning day, of course, was Easter. The morning message of hope and cheer sent us home with a more certain knowledge, if that be possible, that Christ lives and that because he lives, we, too, shall live. An effort to break all previous records for Sunday school attendance was successful in that the former record of 241 (made last Easter) was wiped out and the record now stands 268. Brethren unite your prayers with ours that soon we may move out of the old quarters into a new church home, where we may be able to care for the rapidly-increasing Sunday school, which is the conquest ground for the church. We have just received a call for another year of service in this field, (our sixth) beginning September 1st. It is a field all ripe ready for harvest. Pray with us for reapers.

In the Master's Name,
FRED C. VANATOR, Pastor.

PLEASANT GROVE, IOWA

Dear Evangelist Readers:

No doubt some of you have been wondering what has become of this church. Well, we are all here and have been busy. Our Minister, Brother Spacht, has been more busy than the members, or you will think so, when you read this. On Sunday morning he attends Sunday school and preaches at our own church, in the afternoon, attends Sunday school and preaches at a church a few miles from Millersburg—a community church—and then preaches in the evening at the M. E.

Agricultural College, and was later dean of engineering in the Lewis Institute, Chicago. He spent years as an electrical expert in the Brush Electric Company, Cleveland, and for many years was the consulting engineer of United States Courts, and the only expert employed by the Chicago Surface Railway lines for fifteen years.

The first question I asked President Woodworth was this:

"Which field, to your mind, holds the greater future possibilities, chemistry or electricity?"

The president's answer was, "Electricity." This answer might be expected from a man in his position, but he gives a reason for his opinion. He says, "Modern development, both in theory and practice, shows that electricity is the controlling factor in chemical work. In other words, chemistry is fast becoming one of the subdivisions of electricity."

The next question in my letter interview with President Woodworth was this:

"Do you believe the time will come when the majority of our industrial concerns will be operated by electricity, generated by the streams of our country?"

"This is an economic time problem, based on the cost of fuel." President Woodworth answered. "When the interest on the investment necessary to install a hydroelectric power plant is less than the fuel cost to develop power, then the use of water power will increase directly as the cost of fuel increases."

The cost of fuel is rising rapidly and it is a safe conclusion that it will continue in cost. This will give added importance to the field of electric engineering, and young men with a passion for that line of work will be accordingly encouraged.

I was particularly impressed with the answer to my third question.

"Do you believe that the world will see as many new inventions within the next fifty years as has been witnessed during the last fifty years?"

The answer to this President Woodworth labels "an opinion."

"Yes, without any reservation, based on the belief that the discovery of the laws of an all-wise Providence is humanity's greatest asset, and that he who discovers (invents) is nearest God."

This opinion of the eminent engineering expert reminds us of the divinely expressed purpose of God in putting man in the world. When God created man in his own image, he said, "Be fruitful, and multiply, and replenish the earth, and subdue it." (Genesis 1:27, 28). The great achievements in invention have been the discovery of God's laws as revealed in the universe, and the proper utilizing of the forces that God created. Invention means bringing the laws of the universe under control for the benefit of humanity.—Edwin Thomas Aldrich, in Watchword.

BALANCE

It has been said that this age is too fast, fussy, furious and feverish to produce symmetrical characters. Our hurry and consequently "lack of depth" cause us to "run off on a tangent," to give manifold evidences of lop-sidedness, lack of perspective and

therefore lack of poise. All the more important is it that we should struggle under such circumstances to achieve that sanity and balance which the very atmosphere of our time makes it so difficult to attain.

Former Secretary of State Charles Evans Hughes, addressing a Bible class in his own church (Calvary Baptist), in Washington, cited health, knowledge, loyalty, character and faith as the things most worth while in life, and then gave this admirable description of the balanced Christian life which is worthy of a place in your scrapbook and in your heart: "Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality."

Truly this is a glorious goal for the individual and for the nation. We can see in its perfectness only in one character in human history, and we can attain unto it only in the measure that we follow him.—Reformed Church Messenger.

ABIDE WITH ME

Abide with me, O Lord;

The path of life slopes downward on its way,

Life's eventide sets in, with shadows grey;

O, walk beside me in the dark, I pray;

Abide with me, O Lord.

Abide with me, O Lord,

When earthly ties are riven and pleasures fade,

When hope is crushed, and friendship is betrayed,

When all my faith and trust on thee are stayed;

Abide with me, O Lord.

O tarry with me, Lord;

Friend after friend is passing from my side,

To cross the stream that flows so dark and wide;

E'en now I hear the rushing of its tide;

Abide with me, O Lord.

Abide with me, O Lord,

And bear me up, when billows o'er me roll,

So that, triumphant, I may reach the goal,

Where everlasting peace shall fill my soul,

Through all eternity. Amen.

—Emma Varrig, in Reformed Church Messenger.

Moses knew that death was near when he summed up the ripe judgment of his life. When we lie helpless in the grasp of that same force there is one thing that gives to the Christian, not only hope, but "Peace that passeth understanding," it is when we feel that for us death can have no sting, and the grave no victory, because the eternal God is our refuge, and underneath are the everlasting arms.

It is a wonderful pillow for peace and rest when you lay yourself down at night, to say to yourself that underneath are the everlasting arms; and then when you are through with your earthly house you have no difficulty in saying, "Lord in thy hands I commit my spirit."—C. Morgan Compher, in Methodist Protestant.

THE EVERLASTING ARMS

Our religion, if it means anything to us, is wrought out in the school of experience. I have often received a deeper insight into the mysteries of religion from aged Christians than I have from many books on theology. Moses had lived an eventful life, had gone through many dangers, difficulties, and discouragements. Never had the mercy and help of God failed him. So as an aged patriarch whose work was done, whose life had come to an end, he could sum up his experience in these words of comfort: "The Eternal God is thy refuge, and underneath are the everlasting arms."

"The everlasting arms." What a wonderful conception of God in relation to our lives is here given to us. It restoreth my soul when I am specially conscious of my weakness and littleness, to think that underneath are the everlasting arms. I think of their Strength.

Isaiah says, "Trust ye in the Lord for ever, for the Lord Jehovah is everlasting strength." Even in earthly arms many of us find it very difficult to stand alone. We want the support and encouragement of our brethren, some strong arm to lean upon. What then, when it comes to spiritual matters, O Lord, who shall stand? We may cling to our Lord with a feeble strand and then some severe temptation or some overwhelming sorrow, or some disaster seems to break our hold, and would break it most completely and permanently if we were dependent upon our own strength. But underneath are the everlasting arms, and it is most blessed to remember that they never grow weary, and their strength never fails.

And I think of the Protection of those everlasting arms. "Hold thou me up and I shall be safe," says the Psalmist. Life is to us all an unknown quantity and it has its multitude of dangers. Physically and Spiritually man is always in danger. To me, it is a glorious thought that within the arms of God there is perfect safety.

Then again, I think of what it means to our work as Christian people. How poor and imperfect is the service which we try to render to God and to our fellowman. As I look over the years of my ministry, how little it seems to me that I have accomplished. And then I think how Christ sanctifies and makes acceptable in God's sight all things wrought in his name, no matter how imperfect. He takes little things and makes them great. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." There is where the everlasting arms lift us up in spite of our short-comings and failures. "Unto Me," that is the crowning of Christian service. That is how we know that our labor is not in vain in the Lord; for he does not even forget the cup of cold water given in his name. When I think of the multitude of people in deep sorrow I wish I could bring to every one of them the certainty and the solace of this great fact that underneath, giving comfort and strength are the everlasting arms. And I know that sorrow has been to many people an angel which has brought the glorious revelation of God's love and they have rested on the strength of his arms.

church in Millersburg. He holds prayer meeting on Tuesday evenings in our own church, and on Wednesday evenings in Millersburg. Now I guess you will agree that he is a busy man. A few weeks ago he held a two weeks' revival meeting in a nearby town for the Methodists. (Now don't think for a minute that he will turn Methodist for he is too true a Brethren.

Our Sunday school is moving along; the average attendance is 35. Our W. M. S. is also doing good work. The church held a business meeting April 7th and all business was disposed of in a quiet, agreeable way. The time for our spring communion was set for Tuesday evening, April 28th. An invitation is extended to brethren and sisters of like faith.

Yours for the Master's Service,
MRS. LUELLA BELL,
North English, Iowa.

HUNTINGTON, INDIANA, EASTER

During the week preceding Easter services were conducted each evening by the pastor. They were to culminate on Easter. The day was full and not without cause for rejoicing. At 8:30 we had baptism; at 9:30 Sunday school; at 10:30 a sermon on the Resurrection. At the close of this sermon an invitation was extended and four persons accepted. Two of these were mothers, one a high school girl, and the other a girl of ten years and the daughter of one of the mothers. After a little time for dinner a call was made. At three baptism again. Between this and evening luncheon there were callers. At 6:30 the C. E. meeting and at 7:30 preaching. It was a busy day but a happy one.

On Monday evening holy communion was observed. An individual communion set has recently been donated to the church. This was used for the first time on Monday evening. This service was more than usual in its appeal to those present.
H. E. EPPLEY.

LOST CREEK, KENTUCKY

You have not heard from us for some time, and there is a reason for it. We have been too busy. When the regular school work is on, we are all too busy with the regular work that comes in our way, to do hardly a single thing else. If you doubt this, come and try it.

The regular school work closed April 10th. We had a good closing week. The entertainments given by the different groups of scholars reflected much credit on both the teacher who had each in charge, as well as the pupil. The attendance was possibly the largest we have had for some years, and the order was very good.

The attendance in the school was good. We have had the largest number of high school

pupils that we have yet had, since that work was taken on.

The Bible has been faithfully taught in all the grades of the school work, this being the one compulsory subject. There are no questions here about the legality, etc., of the matter, but most all seem to be anxious for its teaching.

The ones helping in the teaching and managing the work of the year are as follows:—Brother Dal Young, financial secretary and teacher in high school; Mrs. Pearl Young, teacher of the first three grades; Miss Ruth E. A. Lewis, teacher of grades four to six; Miss Carrie Stoffer, teacher grades seven and eight; Miss Viola Knoll, and Miss Agnes Whitted, teachers in high school; Miss Estelle Zehring, matron; and Mrs. Grace P. Srack and Mrs. Drushal, teachers of the Bible. Miss Knoll and Miss Lewis do not plan to be with us next year. Both did splendid work, Miss Knoll having been with us three years and Miss Lewis one year. All concerned regret very much to lose these capable workers, but our loss will be somebody else's gain.

We have taken up the spring Normal work again. Brother Young, Miss Stoffer, and the writer teaching it. The attendance is good, and work promises much. Mrs. Srack gives a Bible lecture each morning. These lectures are international and very, very helpful, as Mrs. Srack knows the Bible most thoroughly, as well as experimentally. Anyone hearing her will not likely think that Genesis is a myth, i. e., the first chapters, and that God did not know what he was doing in creation, and the giving to mankind his final, complete, and authoritative will in the Bible. Oh! that people knew the Bible instead of just speculating about it.

Brother Fred Kinzie now of Krypton, Kentucky, our fellow laborer in this field, gave the commencement address. It was a most splendid effort, and fully met the needs of the occasion. "Bill" Cornett, now in Ashland, spent the week at Riverside. All were glad to see him again here, where he spent some happy, helpful years. As he returned to Ashland, he took with him one of our graduates, Clyde Hale of Conway, South Carolina. Clyde is planning on entering Ashland College at the opening of next year's work.

The attendance at services has held up well, being a bit over that of last year. We have had a good deal of serious sickness this year. Our Sunday school superintendent had three cases of appendicitis in his family, he and a son having had serious operations for the same. Much prayer went up in their behalf, and we believe God heard prayer, and saved their lives. Two other Sunday schools are kept going the most of the year, Miss Knoll keeping up one, the writer the other. Also one of our students kept another Sunday

school at Claypool going the most of the year.
G. E. DRUSHAL.

Sunday School Notes

(Continued from page 10)

their conviction was proven on the plains of Marathon where 10,000 Athenians met and defeated a gigantic Persian army. It was proven at Salamis where the crafty Themistocles met and completely defeated a greatly superior Persian naval squadron. To the Christian today this Athenian ideal is worthy of consideration. Our emphasis should be on a "beautiful mind and beautiful soul in a beautiful body. We owe it to our Creator to come clean in all departments of life. Surrendering one single position to the enemy of our soul is fraught with terrible danger. In moral and spiritual life it is the "sound" man who is going to stand. Rottenness will show itself someday no matter how carefully we may seek to hide it. The time for us to win our battle is in early youth where we can close the door of our life to all bad habits, bad companions, and bad thoughts. There may be later conflicts, but if we get the strangle hold on false and impure ideas of life in early youth we will not have to fear the later tests. The Duke of Wellington—winner of Waterloo—said of the great battle: "The Battle of Waterloo was won on the cricket field at Eton." Dr. Eliot—ex-president of Harvard—said to a freshman class one year: "Young men prepare to be good grandfathers." It is in early life—before ungovernable passion rules in our heart and life—that we can defeat the arch enemy of all righteousness and establish those habits that are going to bring us out more than conquerors through him who loved us.

Terra Alta, West Virginia.

ELECTRICAL ENGINEERING—THE OPINION OF PHILIP B. WOOD- WORTH, ENGINEERING EXPERT

Electricity so largely enters into present-day life that it is natural for ambitious young men not only to be attracted to the study of the fascinating subject, but to be drawn to the fascinating subject, but to be drawn to the fields dominated by electricity as a life work. In looking about for an opinion on electrical engineering as life work, I turned to Philip Bell Woodworth, president of the Rose Polytechnic Institute, at Terre Haute.

Doctor Woodworth is about sixty years of age, and has had extended preparation for his work and wide experience. He was educated in the Michigan State College, and took mining engineering at Cornell, and was a student in the University of Berlin. He began teaching physics and engineering in the Michigan

Peter, Apostle and Confessor

(Continued from page 9)

is no mistake in his faith and belief. Observe that our conception of Christ determines our relation toward him.

Just a few words in closing. You will remember that Peter was originally one of Christ's weakest members in his small group. Through his messenger at the grave, he said,

Go tell my disciples, but don't forget Peter. Peter was one of his deep concerns. We pray that the church will awaken to the fact that her mission is to shepherd the weak, struggling but earnest souls as well as the strongest. Had it not been for his eternal love for Peter what would have become of that disciple? "Go tell his disciples and don't forget Peter." "And Peter answered and said, Thou art the Christ, the Son of the living God."

Masontown, Pennsylvania.

THE OLD PERSONS

"If you are so fortunate as to have the 'Old Person' in the house, see to it that they have its brightest corner, and a goodly portion of the best that can be afforded of comfort, convenience, and beauty; that aged blood may be kept warm and cheerful, that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever present evidences of faithful and grateful care.

"There is nothing in the world more pathetic than the meek, timorous, shrinking way of certain old persons—we all have seen them, who have given up their home into younger hands, and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were pensioners—afraid of 'making trouble,' afraid of being 'in the way,' afraid of accepting the half that is their due, and going down to their graves with a pitiful, deprecating air, as if constantly apologizing for 'staying so long.'"

The above extract is worthy of our serious consideration. Oh what a vast difference in the various homes, in the relation of the "home" to the aged pilgrim. Are there not very many sons and daughters today who have been able through the labors of their parents, to start in life about where their parents left off, who are really not grateful for services of their parents?

On the other hand, there are many who feel a deep, keen consciousness of what they owe to the older pilgrims.

Remember the aged ones. Their companions of youth are nearly all gone. They often feel lonesome. A visit of the younger people, a pleasant little meeting for song and prayer, means so much to them.

May all parents be really thoughtful in instructing the little folks to respect and reverence old age. What a conflict within the bosom of that aged grandfather and grandmother when they are obliged to give up their home and their belongings, because of the fact they are no more able to care for themselves. What a privilege right here to very thoughtfully help them, in assuring them of our most tender care and thoughtful consideration.—Gospel Herald.

TEN COMMANDMENTS FOR PARENTS

By Paul Morison

1. Make it plain unto thy children that you are interested in their religious welfare as thou art in their mental and physical well-being.

2. Thou shalt not bow down thyself unto thy children in the manner of a slave, lest in later years a husband or wife will find it hard to please a pampered nature.

3. Thou shalt win the confidence of thy children by good example and not by unnatural pious platitudes about being good boys and girls.

4. Thou shalt have no other purpose before this, to create the desire for the best in character and a taste for the finer sentiments of life itself.

5. Speak not critically of church and min-

ister before thine offspring, lest they sit in the seat of the scornful toward the church and report verbatim your words to the minister himself when invited over for dinner or to spend the evening.

6. Cover for the children greater opportunities than yours, not only in the ways of education or along the lines of modern advance, but also for greater vision of religious truth and the coming kingdom of the Christ.

7. Honor every institution and every program that will contribute to the development of a well-rounded life, for verily, they will re-enforce the efforts of the Christian home.

8. Thou shalt not put old heads on young shoulders, neither wilt thou preserve discipline for riper years, for if a three-year-old cannot be disciplined with grace, how can one expect to discipline a child thrice three?

9. Thou shalt not forget thine own childhood and youth, for if you had worn a halo during those early years, your parents would have had your picture taken as a positive proof of your perfection. Without such evidence, take it for granted that you were like other young people.

10. Remember your own mistakes to keep you humble, and also that it is easier to learn from the ages of one to thirty than from thirty to sixty.—St. James Church, Cohoes, New York.

THE OLD PREACHER

The itinerant Methodist preacher after long years of service as "a good minister of Jesus Christ" comes down to old age occupying a place distinctly his own. Those who sing of his worth put a halo on his brow and clothe him with garments of praise. But on the stern, practical side of life the situation is altogether different. This veteran, if not relegated to the rear ranks, is transferred to a "silent sector," and fresh troops are ordered to the "active zone." Furthermore, when no longer able to render active service in the itinerant ranks, or, even before that undesired period, after the vigor and strength of middle life have passed, the old minister is often left without a constituency who may know and appreciate him on account of former services. When his "batting average" fails he goes out of the game.—North Carolina Advocate.

A NEW SCIENCE OF PEACE

What were the actual causes of the World War? The Senate wants to find out, and has ordered an investigation by the reference service of the Congressional Library.

Our foremost research institution recently set for itself the task of studying the prevention of war, not with the soft eye of sentiment, but with the hard gaze of science. As a memorial to Walter Hines Page, there is to be a School of International Relations at Johns Hopkins University. The chairman, Owen D. Young, said recently:

"Military men and engineers have delved into the secrets of every science and they even created a science of their own in order that they might succeed in war. If it be possible to create a science of war perhaps it may not be impossible to create a science of peace."

To get such a science, he said, we must substitute "the aim findings of the investigator for the blatant explosions of the politician."

A fund of a million dollars is being raised for the Page School. This may well be the best-invested million in the history of American generosity.—Collier's Weekly.

The best prayer at the beginning of a day is that we may not lose its moments.—Robertson.

Overweening egotism is a great bar to knowledge. The conceit of ignorance is a calamity.

"Knowledge and timber should not be much used until they are seasoned."—O. W. Ches.

ANNOUNCEMENTS

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Published and for Sale by

The Brethren Publishing Company, Ashland, Ohio

VOLUME XLVII
NUMBER 17

APRIL 29,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A Prayer

O God, when the heart is warmest,
And the head is clearest,
Give me to act:
To turn the purposes thou formest
Into fact.

O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait.

We do not always fight.
There comes a dull
And anxious watching. After night
Follows dim dawn before the day is full.
But there's a time to speak, as to be dumb.
O God, when mine shall come,
And I put forth
My strength for blame or praise,
Blow thou the fire in my heart's hearth
Into a blaze—
(Who kindled it but thou?)
And let me feel upon the first of days
As I feel now.

—JOHN JAY CHAPMAN, in Herald
of Gospel Liberty.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Our Lamentable Juvenile Delinquency

From every quarter comes the lament over juvenile delinquency. Boys and girls of surprisingly tender years are breaking over restraints, ignoring counsel, ridiculing authority, and ordering their lives according to their own sweet wills. And this is being done not in isolated instances, but in great numbers throughout the length and breadth of the land. This is not to say that the majority of the sum total of our young people are doing "The Juvenile Jazz to Jail," for most of them are still comparatively innocent, reputable and high purposed. But we must acknowledge, unless we deliberately close our eyes to the facts that are manifest on every hand, that the tendency to criminality among young people is increasing at an alarming rate. Everywhere evidence of the shocking prodigality of youth is to be seen and every day adds new records. In every community, in every loafing place, on every street and even in practically every public school youthful delinquents are spreading the contagion of their flippant, sneering, contemptuous spirit and attitude toward the proprieties, conduct and ideals that make for strength and personal worth. And in practically every home go the daily papers with their delineation of youthful misdemeanor and vice, that poison the moral atmosphere, so that it is difficult for those even in the most protected homes to avoid experiencing a lowering of the tone and ideals of life.

In some communities the situation is reported as shocking; the youth seem to have run the whole gamut of criminality. The Literary Digest for April 11 says "Forgery, gambling and cheating are the common and accepted practice among a large percentage of high school students in New York City; under their perverted code it is only he who is caught who is guilty of offence," a statement which it bases on a report of the Committee on Character of the New York City Board of Education. That magazine continues, "The great age of Jazz, then, is damned by its fruits. Morality, in its wider sense, is placed in the attic of the mind, along with the discarded philosophies of a primitive age, and youth meanders down the primrose path, careless of immediate perils and oblivious of the pit that awaits it at the end." It is surprising to know how many youth have simply let themselves loose, or have been let loose, to follow any fancy, how ever vicious until they have come to bear the blame for eighty percent of the crime of today. And the crime age is steadily growing younger. Officers whose duty it is to handle criminals are practically unanimous in telling us that the vast majority of the crimes of violence committed today are by young men and women between the ages of sixteen and twenty-five. Surely it is a serious situation that exists, when, as was revealed by an investigation of Marion county,

Indiana, in which Indianapolis is situated and which is considered an average community, "in ten years the average of conviction in the six chief causes of serious crime dropped from thirty-one to twenty-four years."

Who is to blame for all this? What is the chief cause for the growing criminal tendencies of youth?

The first thing pointed out by some is a bad environment, chief among which unwholesome influences is the movie. And doubtless this institution is one of the greatest teachers of vice and crime in existence. Nothing can equal it for vividness of suggestion and for strength of appeal, and nothing, save the newspaper, reaches so many people. Not even the newspaper touches the lives of so many children. And its average tone and typical theme, all our efforts at censoring notwithstanding, are low and vitiating. It is indeed a prolific source of crime suggestion. But out of fairness to the movie we must ask, Who permits the children to frequent such places? Who is to blame for their going where so much unwholesome influence is to be found? And when we make such inquiry, it becomes evident that we must look elsewhere for those who are chiefly to blame for youthful delinquency.

Some one has called the church to account for its failure to prevent the waywardness of young people by throwing about them a wholesome environment and instructing them in religious truth. Dr. Walter S. Athearn presses this point in a most forceful way in his book, "Character Building and Demoreacy." He says, "The state depends largely upon the educational program of the church for the moral integrity of its citizens. The church is failing in its educational task, with a consequent moral let-down among the people." And the presence in enlightened America of more than 27,000,000 children untouched by any religious agency, argues for a considerable amount of neglect and indifference on the part of the church. There is practically universal agreement that the church ought to be doing more than she is doing, and yet it would be gross injustice to blame the church or its auxiliaries as being chiefly responsible for the situation that exists, and there is little tendency to do so. Where then shall we look?

The answer is not hard to find, nor is it difficult to reach a pretty general agreement on it. We only need to turn to that institution that is fundamental to all others, and preceded all others and out of which the church and the state grew—the home. This is the center and unit of all our social fabric, and out from it go the influences that make or mar life in all its relations and doings. Keep the house clean and ours will be a pure church, a strong nation and noble lives,

but allow that spring to be tainted and nothing can long endure. And just there is where the chief fault lies. Our social life is losing its vitality and our children and youth are being sapped of their virtue and strength because the home is seriously lacking; it is sadly failing in some of its most important functions—the moulding, the training, the disciplining of the young life committed to its care. Everywhere men of thought and understanding, especially those who have to deal with the fast young life of our day, are blaming the home for laxity in this regard.

The Literary Digest for March 28th reports the views of prosecuting attorneys of several of our large cities, and the consensus of opinion is not only that juvenile crime is increasing, but that the chief cause is the lack of religious education and that parents are primarily responsible for the situation. The prosecutor of the City of Omaha, Nebraska, indicts the "majority of fathers and mothers for their indifference to the standard of morals maintained by their children, due to a great extent to the desires for pleasure on the part of the parents." The Digest's correspondent from Los Angeles, California names "Less moral discipline in the home" as one of the chief causes of juvenile delinquency. The county prosecutor of Philadelphia, after stating that young men and women from eighteen to twenty-one constitute an overwhelming proportion of the active criminals of today, says, "The causes of this condition are many—bad home conditions, the break-up of good home supervision through economic conditions which force the mother out to work, a reaction from sound religious discipline, unrestricted sale of firearms, the increased cost of living, and, with it, the inordinate desire for luxuries, even among very young people." Reports from other enforcement officers carry similar indictments, and the Digest finally concludes that "unless the parents resume the responsibility for the moral welfare of their offspring a shocking record of juvenile crime threatens to grow to the point of endangering the foundations of society itself."

Recently a published appeal to the public signed by three eminent Justices of the Supreme Court of New York, after declaring that the great increase in crime is due to a lack of proper training, contains these significant statements: "The most potent single force for rearing a decent, law-abiding citizenry is religious training. We therefore appeal to all parents in our great city to set their children on the path of life with the high spiritual impulses of religious ideals."

Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger," relays to his readers some statements on this subject which he gleaned from a report of a Lutheran church conference held in Atlantic City recently "in which the lack of seriousness and responsibility on the part of American parents was denounced as the real cause for most of our lamentable juvenile delinquency, which has caused the average age of the criminal in America to drop thirteen years to the last decade." He reports that one speaker, Dr. G. H. Bechtold of the Inner Mission Board, declared that "it is the flapper mothers who make juvenile delinquents," and then adds the startling statement, "It has been shown that 95% of the girls who go wrong do so because they were neglected by their mothers." Another speaker said, "The attitude of parents today is like that of the wealthy landowner, who could tell the pedigree of every cow in his blooded herd, but did not know the name of the young man who kept his daughter out until four o'clock in the morning."

We might continue the accumulation of evidence, but this is sufficient to show that the chief cause for the astounding increase in youthful criminality is to be found in the degeneracy of the home and lack of religious training, especially on the part of parents. And the outstanding cause points the way of the principal remedy to the situation. Purify the home and reconsecrate it again to its high function of properly moulding its young life and of directing it in ways that will make for character and Christian idealism. True, this is not the whole of the story, but it is the most telling phase of it. Other agencies need to be set with renewed consecration to this task, but most important of all is a nobler and more spiritual home life and more godly instruction and discipline.

It isn't always the richest man who is the most stingy and covetous, though he may be most greatly tempted; the man with a small wage may deal as dishonorably with God as the man with a large bulk of money.

EDITORIAL REVIEW

The Educator is late this month. A break-down of a typesetting machine and the sudden departure of an operator made it impossible to get all our work out on time. No one is more sorry than we are, but it was unavoidable.

An Explanation: Last week pages fourteen and fifteen became transposed in the make-up of the Evangelist, causing a break in certain articles. We regret this error, but hope this explanation will enable our readers to find the proper connections in the articles, if they have not already.

We call attention to the announcement of the Bible Conference and the Camp Meeting to be held at Shipshewana Lake, Indiana, July 12-26. Among the out-of-state speakers are Dean Miller, who is to give a week of Bible lectures, and President Jacobs who is to be the speaker on "Ashland College Day."

The youthful pastor of the Teegarden congregation in Indiana is seeing to it that this little church is not to be interred, for a time at least. In fact he is putting considerable life into the work and progress is in evidence. It is commendable the way he is taking hold of the work, and also the way the people are co-operating. Two souls were recently added to the church.

"Pine Whispers," the Ashland College student annual is advertised in this issue and we are informed that it is to be not only more beautiful, but larger than ever before, and we bespeak for it a large patronage among alumni and other friends of the College. More will be said about it later, but we urge a generous and prompt response for the encouragement of those charged with making it.

An interesting report of progress comes from Pittsburgh where thirty-eight have been added to the church during the past year, thirty of which came in through the Sunday school. The pastor, Brother A. L. Lynn, recently conducted an evangelistic campaign which resulted in several confessions and the great encouragement of many members. Able leadership and fine co-operation on the part of the membership is bearing fruit in a growing church at this place.

A goodly number of the college trustees visited the Publishing House while the editor was out of his office, so we were informed. But as we do not know who all were here, we will not attempt to name any, except, the president of our Publication Board, Dr. W. S. Bell, who informed us that he had called. We are always glad to have Brethren call at our office when in Ashland, for the Publishing House belongs to the brotherhood and we feel that it will be good for our stockholders (every member who has contributed to our support is a stockholder) to see what we have here as well as what we need.

Dr. A. D. Gnagey, pastor at Altoona, Pennsylvania, and former editor of Brethren publications for thirty years, was in the Evangelist office this week, while in Ashland attending the meeting of the college trustees, and informed us that his work is going pleasantly forward, the Sunday school being nearly doubled in attendance since the beginning of his pastorate. Brother Dyoll Belote of Uniontown, and Quiet Hour Superintendent of the Pennsylvania C. E. Union, visited Altoona last Sunday, addressing a mass meeting of the county Christian Endeavorers, and preaching in Brother Gnagey's church morning and evening.

Our good correspondent from Dayton tells us of some notable achievements, first of which is the organization of "The Seventy," a force of personal workers, who have already proven their value in bringing about a number of confessions. We commend the idea to other congregations. More than fifty have been received into the church since the special campaign. The Bible school's achievement of a high water mark in attendance is also worthy of special mention—the high point being 1562, and the offering being \$204.80. Brother Orion E. Bowman is the capable superintendent of this the largest Sunday school in the city of Dayton. We notice also that the kitchen and its equipment has been enlarged and modernized and the social rooms beautified. The brotherhood rejoices in the great work that is being done by this church under the leadership of Dr. Bell.

GENERAL ARTICLES

The Temptations of the Modern Girl

By Mrs. G. T. Ronk

The temptations of the modern girl are practically the same as those of a generation or two ago. They only come in a different guise. Instead of the buggyride, there is now the automobile; instead of the country dance, there is the jazz; instead of "spooning", there is the petting party. Human nature is the same now as it ever was, even from the beginning. Perhaps the opportunities for temptation have increased; perhaps the girl is not as well prepared to withstand temptation as in former generations. If this be true it is due to conditions over which the girl has no control. First, there is the increase in population, the crowding together into cities and towns, the changed economic and social conditions with their consequent freedom, and second, the breaking down of the morale of the home, the ignorance, carelessness, or indifference of many parents in regard to morality and religion in their own lives and in teaching them to their children.

Let us step back seventy-five or one hundred years ago and see how the girl of that period lived. The homes of the majority of our population were in the country. Each home provided largely for its own necessities. My grandmother helped spin the flax and the wool, both products of the farm, and weave them into sheets, blankets and coverlets and linen and woolen cloth. She helped make the carpets and rugs for the floors; she helped raise the geese whose feathers filled the pillows and featherbeds. She helped in the dairy, milking the cows and caring for the milk, butter and cheese which was kept in the "spring house" built over the spring, the ice cold water of which kept the milk sweet and the butter and cheese

fresh during the hot days of summer. She worked in the garden, also planting and hoeing and weeding during the long summer days. In the fall she helped put away the cabbage, the turnips and the pumpkins, make the kraut, dry the corn and apples, and shell the beans. She helped with the "butchering", making lard in the huge kettles out of doors, grinding up the sausage, curing hams and bacon. All these activities were necessary, for there was no corner grocery to run to when the larder became empty, no department store at which to purchase warm clothing to protect against the winter's cold. During the short dark days of winter and long winter evenings lighted only by the flickering fire and "tallow dip" grandmother worked busily knitting stockings and making up the linen and woolen cloth. Not only was the clothing made for the women and children but for the men as well. No sewing machine lightened their work but stitch by stitch a garment was laboriously made by hand. There were few amusements in those days, yet people did get together at church services, at funerals and at weddings. The three day meetings afforded the young people of different communities opportunity to get acquainted, the gift of hospitality was freely exercised. But as a whole life was serious, quiet and uneventful, full of toil and hardship. Religion was taken seriously, too, and the children were carefully trained in the beliefs of their parents. The utmost pains were taken to protect the daughters against any existing evil, to instill right ideals,

to fit them for their life work as wives and mothers.

The change from these conditions came gradually. The invention of machinery took out of the home the weaving of cloth and the making of garments; it relieved the home of much of the laborious preparation of food; it lightened men's work in the field. The demand of the factories for workers took the sons and daughters, nay often whole families from the farm. Immigrants in large numbers flocked to this country, population rapidly increased, cities sprang up almost over night. Families discovered that there was little work now in the home for the daughters to do and it did not yield an income to provide food and clothing. Necessity pushed them out into the world to earn a living. One by one occupations and professions opened to them until today they can enter practically every line of endeavor. Daughters whose fathers could provide their every need were sent to schools and colleges, or from choice entered the industrial world. This all brought a degree of freedom unthought of in grandmother's day, for economic independence

and educational advantages take the girl necessarily outside the four walls of her home. She comes and goes at will, she travels alone she goes alone to the city to work, she chooses her own associates and friends.

And here comes her danger if her preparations for life has been inadequate, if the foundations of her character have not been properly laid. Much has been said condemning the modern girl; the parents, rather, merit the condemnation. Has she been taught to enjoy wholesome activities? Has she had cultivated in her a taste for

DON'T send my boy where your girl can't go,
And say, "There's no danger for boys, you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than for your girl. Then please don't tell him so.

Don't send my boy where your girl can't go;
For a boy or a girl, sin is sin, you know.
And my baby boy's hands are as clean and white
And his heart as pure as your girl's tonight.

—Anon.

good reading? Does she consider an evening at home a pleasure? Has she learned obedience and self control? Has she been given a spiritual view of life? Has she had an inner experience with God? Or does she find life wearisome unless she is at the dance, or the movie, unless she is roaming the streets or joy riding? Whether she enjoys one or the other depends largely upon her home training. Whether she will resist temptation or embrace it depends upon the moral fibre of her character, for it has been well said that the force of a temptation comes not from without but from within.

The parents cannot give their daughter high ideals, they cannot develop in her strength of character, unless they first have them themselves. They must set an example as well as give a precept. They must begin in earliest childhood, not wait till the danger period of youth is upon her, for in all probability it will then be too late. A recent report of a home for girls showed that the great majority of girls taken in during the last year were but fourteen and fifteen years of age. Parents must not blame the church, the school, the community for their own shortcomings. These agencies have their part in the training of the girl but they cannot take the place of the home. When parents wake up to their responsibilities and face the issue clearly and understandingly, taking God always as their helper, then may we expect the modern girl to stand before the world unsullied in thought or word or deed, joyously ready for any task that awaits her.

Fairfield, Iowa.

The Temptations of the Modern Boy

By George H. Jones

"No great nation can survive its own temptations and its own follies, that does not indoctrinate its children in the word of God."

Sam Moffat, a junior in the local high school, came home at six o'clock "dog tired," as he expressed it. Mother kindly chided, "Where have you been till this time, Sam?" "At practice, Mom. We have a dandy team and if we can get going right, we'll have the best football team Camden High

The ideal of the four-fold life is embodied supremely in Jesus Christ "Who increased in wisdom and in stature and in favor with God and man." The life of the Child of Nazareth was normal. His was a boyhood fully rounded out. He increased in wisdom for he studied and he toiled with his hands in the workshop at Nazareth. He grew in stature for he needed strength for his future task. He grew in his understanding of God because he made his Fathers work the whole mission of his life; and he found his way into the hearts of men because he thought always of their needs. So that in him we find the ideal for all growing life.

"Somewhere in the secret of every soul
Is hidden the gleam of a perfect life."

—Anna Branch Binford.

ever put on the field. The athletic directors are high priced ones and the 'best ever.'"

Sam's father arrived just in time to hear the last part of his son's speech. "I'd like to meet them, son," he said, smiling. "Perhaps I can run over to the field tomorrow afternoon in time to see you practice." Sam's gratified look was a little disturbed as he hesitatingly replied, "I'll introduce you Dad, they'll be glad to know an old time player like you."

Father came a little late, but in time to see the boys in action. They were playing The "Varsity" against the "Scrubs." The coaches were exhorting first one, then another. The laggards were getting the first words he heard. "Blanketty Blank; you—Scrubs! Where in — do you think you are? At a pink tea? We want some 'he-men' on this football field, not sister's little pets." This was but a sample of the vulgar and profane language, these otherwise respectable athletes were using. Sam's father was disgusted. Here were men of standing that seemed to think that boys do their best only when urged and assailed by Dugan's Alley language. "Association begets assimilation" is so universally accepted that we are often forced to believe that the greatest temptations to our boys are not in the ash heaps among the tenements of our foreign quarters, but often on "the fields of honor" where letters are won in athletic contests. American boys are not inclined to be either vulgar or profane, but environment and training very often fix their impression upon the subconscious nature of the boy in such a way that later in life the man becomes ashamed of the unwelcome word that slips out before he is aware of it.

An incident which occurred recently during a great conference of salesmen illustrates the point. A great corporation had called its sales force together from all parts of the world. The conference was held in one of the leading hotels in a city of the central west. A banquet at which more than a thousand guests were assembled, was the opening feature. Among the sales force was a minister whose charge called for half of his time, the rest was spent in the employ of the corporation. His character and calling were honored by an invitation to a seat at the table with the executive forces. His invocation before the meal was impressive. The speakers that followed—and the chief ones were

from the group at his table, were frequently at a loss for a word, a matter that at times became embarrassing. Several times a speaker used language neither refined nor clean. It seemed to come thoughtlessly. It was a representative gathering, typical of many the minister attended. It was not uncommon to hear stories and language that was both disgusting and obscene. Others that seemed to want to boast about their discovery of new ways of tricking prohibition agents and having a night out with gamblers and harlots. Few if any of these gatherings honored the man who talked, or inspired the men who heard. These are the examples the modern youth are called upon to follow, men who have respect for neither clean speech, the law, or moral principles. Thinking that perhaps this conduct was unusual, the minister sought out other social occasions and was shocked to find that in almost every case this was the custom. Except in gatherings of distinctly religious groups, cigars and cigarettes invariably followed the feast. And in many of the religious groups smoking followed even with ladies present.

The late President Woodrow Wilson, no doubt had these affairs in mind when he wrote the words that head this article. No nation ever became great that failed to undergird its purpose and ambitions with a fine altruism born of its religion. Its youth never take fire from cold facts, but only from flaming life—life burning with great purposes or stirring impulses. Greatness comes from a consuming purpose.

Some years ago a family was gathered in the large sitting room of a home to spend the evening. Father sat reading the evening paper, mother crocheting, the children, two boys and a girl, eagerly turning over the pages of advertising matter. The young people were just entering their teens, the boys about fourteen. In the piles of newspaper advertising which the father had not yet read, seldom even glanced at, were the interesting things to the young people. Among them were merchandizing sheets and not the least were the theatre offerings. The children had great fun for an hour laughing and joking about their play. Drawing and copying some of the figures took up the entire evening. At home and out of mischief, was the feeling of both parents. The next day the boys must hurry about the chores that the coveted once a week trip to the Movies might be made. Boy like, they wanted to go by themselves, but mother insisted upon their taking sister along. Under protest they went. The offering the Family Theatre had on was a sex thriller that made the blood leap in the veins. The drama was one that stirred suggestive emotions in the early

"To each one is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it grace;
And only his hands have the cunning to put it in place.
"Yes, the task that is given to each one, no other can do;
So the errand is waiting; it has waited through ages for you;
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."
—Edwin Markham.

adolescent mind that no explanations from parent or teacher had ever done. They kept their thoughts to themselves. But the dynamite these children became burdened with was only stored for a future explosion. This was the routine of that family and it is unfortunately the routine of numberless American families of the day. This kept on for years. The Sunday school and church program was frequently missed, but the paper and its nudities and vulgarities, never. The

Movie attendance rather increased with the habit. At twenty the boys were at college and seldom at church, but often at shows with girls of shady reputation. Sister was unhappily wedded and divorced. Laxness in moral standards and unfaithfulness in marriage vows, was the verdict of the newspapers. In the meantime the boys too had been haled before the courts for a serious offense. The parents were excellent types of average parents and were almost prostrated over the moral condition of their children. They had taught them right and were nominal church attendants and highly moral people, but could not understand how their children were so lax morally with training (?) such as they had given them. The judge of the court found that the young people were not bad, but simply lax. They were products of the modern system of education. What they knew and felt along moral and sex lines they had absorbed through visual experience. Billboards, newspaper ads, and movies were their most potent teachers. The combined force of these three factors was overwhelming when pitted against the earnest godly teachers who had them half the Sundays of the year for an hour, to undergird their moral and spiritual thinking. Much of the time that they had failed to get to Sunday school or church, was due to the late movies on Saturday night. In the face of this it is remarkable what the church is doing with the little chance it gets.

All of us, whatever our opinions, know better than we do. Conduct seldom keeps pace with thinking. Behavior is the common index of righteousness. What we do indicates what we think and what we are. The unexpected crises are the best tests of our characters. "Fools measure actions after they are gone by the events, wise men beforehand, by the rules of reason and right."—Hall.

Speech, thought and conduct are the realms of temptation. The ways may be as various as human looks, but the realms are the same. Jesus was tempted in all points like ourselves. Temptation is the testing of a person, either to see what he is best fitted for, or to accomplish his downfall. The first is God's way, testing and strengthening boys. The second is Satan's way; he tempts to destroy. But God often transforms temptations of men and of devils into testings that make boys into strong men. Temptation naturally then is not always a sin. The desire and the indulgence are not always linked together. To desire food is not bad, but on the contrary good, but to indulge in excessive eating is gluttony, which is a sin. To be hungry is not a sin, but to lie, cheat or steal and deceive in order to satisfy it, is.

In conclusion, it is the unnoticed act that influences the boy of today. Most men can trace their ideals of conduct to some man's example. Many years ago a minister received an emergency call to a hospital. Hastily slipping

into his overcoat and rubbers, he ran to catch a car. Somewhat out of breath and a little undignified he dropped into the first seat at hand. It happened to be the last facing the opposite one near the door. After catching his breath a little he picked up the paper left on the seat by a preceding passenger, and began reading. The conductor a little later hurried past to assist incoming passengers and overlooked his fare. The matter of fare never entered his mind until the trip was half finished. Suddenly it dawned upon him that he had neglected to pay the conductor. He signalled to the genial conductor and tendered the money. The conductor smiled appreciatively. He had frequent experience with absent-minded passengers, this was no rarity. But seated upon the opposite side of the car was a boy who had watched the whole episode. The rapid race to catch the car; the apparent intention to ride without paying; the sudden awakening and the conduct of the minister had all been keenly observed. That fifteen year old boy was seething with the question of honesty. Is it all right to get by without paying one's fare on the cars?—or any other fare? Is there anything wrong about a thing that has no jail sentence nor police court trial? These are a boy's problems. The minister's example settled the matter in that boy's mind. That minister learned in after years how fateful had been his example on that winter morning years before, when one of the finest laymen in his denomination related his experience and struggle and the example he set that day.

"That fortitude which has encountered no dangers: that prudence which has encountered no difficulties: that integrity which has been attacked by no temptations: can at best be considered but as gold, not yet brought to the test, of which therefore the true value cannot be assigned."—Johnson.

"Better shun the bait than struggle in the snare."—Dryden. "Temptation is the fire that brings up the scum of the human heart." These sayings are all of the best of human wisdom, the Word of God is the best refuge for those who in the church of Christ are trying to fortify our youth against the day of temptation. "Train up a child in the way he should go and when he is old he will not depart from it." Proverbs 22:6.

Put me in touch with the heart of a boy,
Let me study his doubts and fears,
Let me try to show him the Way of Life,
And help him avoid his fears.
For the heart of a boy in its buoyancy
Is the one that is pure and free;
So put me in touch with the heart of the boy,
The heart of the man-to-be.—Canadian Boy.
Conemaugh, Pennsylvania.

Children. By Samuel Kiehl

The word classifies children thus. Those of immature years, whom Jesus calls little children; and those who reached the years of childhood maturity and are subject to parental control. Concerning the former Jesus says, Of such is the kingdom of heaven (Matt. 19:14). To the latter the "word" says, Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth (Eph. 6:1-3). The promise of long life appeals to children, and is to them an incentive to obey their parents.

Paul to the members of the church at Ephesus says, You hath he quickened, who were dead in trespasses and sins, and were by nature the children of wrath, even as others (Eph. 2:1-3). When they were dead in sins, and when were they children of wrath? Not when they were infants or little children, but some years later, when they walked according to the course of this world, according to the prince of the power of the air (Eph. 2:2). How long did they walk that way? From the time when they reached

childhood maturity, until they repented and received Christ, as their Savior and Lord; after which, they were known as saints, and the faithful in Christ Jesus (Eph. 1:1).

The Psalmist says, In sin did my mother conceive me (Psalm 51:5). Some believe the preceding verse teaches that all infants are sinners. The phrase **in sin** is an adverbial element, denoting the condition under which, an act has taken place, and modifies the predicate **did conceive**; and in no way qualifies **me** (the one conceived) who, when born, will be as free from sin (committed) as Adam was before he partook of the forbidden fruit. Sin is the transgression of the law (1 John 3:4). There is no law, no command, in the "word" for infants, and children of immature years to obey. Sin is not imputed when there is no law (Romans 5:13). Where no law is there is no transgression (Romans 4:15); consequently no sin; hence infants, and children of immature years cannot be classed with sinners who are willful transgressors of the law. They are already subjects of the heavenly kingdom according to the testimony of

Jesus, who says, Of such is the kingdom of heaven (Luke 18: 15, 16).

Children are an heritage of the Lord (Psalm 127:3); in his eyes their record is as clear as the noonday sun; as white as the driven snow. Nothing can mar their happy condition except transgression of the law, when they reach the years of accountability; when they know right from wrong. The law is not made for a righteous man (not for infants or little children), but for the lawless, and disobedient, for the ungodly and for sinners (1 Timothy 1:9). For proof that little children are not sinners, but that they are select subjects of the kingdom, read what Jesus says to adults with an affirmation, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven (Matt. 18:3). Jesus says, Out of the heart of men (not out of the heart of little children), proceed evil thought, adulteries, fornications, murders (Mark 7:21). It is apparent to all that no such unholy, sinful, wicked thoughts proceed out of the pure, innocent, loving hearts of little children.

Jesus, the lover of children, frequently took them up in his arms, blessed them, and said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven (Matthew 19:14). Isaiah 55:7 says, Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord. How can he return if he has never been there? He must have been there when a child; for Jesus says, Of such is the kingdom of God (Luke 18:16).

Let the faithful in Christ Jesus, who have a loved one

gone to the home beyond, comfort their heart by quoting in sincerity of soul, the words of David, who, when having a similar, sorrowing experience said, **I shall go to him, but he shall not return to me** (2 Sam. 12:23). "Comfort one another with these words."

Dayton, Ohio.

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in Christlike co-operation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the New Jerusalem, where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes I say with all my heart and soul, "**America first.**"—The Rev. G. Ashton Oldham, D. D., in Christian Advocate.

THE BRETHREN PULPIT

The Soul's Safety Service

By S. C. Henderson

TEXT: "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak".—Matthew 26:41.

Our Aryan ancestors had their common home somewhere in central Asia. From there they branched out into two streams of migration. The earliest migrants went over the tall mountain ranges to the south, down into the rich tropical plains of India, where the rich jungles supplied their food and scanty clothing. The other stream of migrants went northward and westward halting in Persia, Greece, Rome, in the Teutonic lands, in Britain and America. These two branches of Aryans developed two ways of looking at life. To the Hindu life was a dream. To the Persian and the Greek, it was a glorious struggle and a conquest. The people of the East dream themselves into Nervana a condition where all desire and ambition is lost. The highest spiritual condition is a mystical unconsciousness of all pain and evil. But the Persian saw an unceasing struggle between the forces of good and evil for supremacy. The demons of light and darkness were arrayed against each other in irreconcilable Armageddon. The Hebrew prophets keenly felt this great dual conflict within their souls. In the one God was leading the forces of righteousness, in the other Satan had marshalled the powers of sin and darkness with all subtlety and cunningness. It means, too, unceasing vigilance and prayer to be safely guarded in the great moral conflict.

Sin and temptation are stern realities. We cannot get rid of them by denying their existence or treating them as a dream. They have never been banished from India by taking that course in philosophy. India is full of want, disease, social injustice, degradation and death. When a medical missionary showed a Hindu priest a drop of water from the

sacred river Ganges, under a powerful microscope it was teeming with deadly germs. The Yogi siezed the glass and dashed it to the pavement, saying, now I have purified the sacred river. But the broken microscope did not make a filthy river pure. The waters were as foul as ever. It is no use to disregard or treat evils in society or within the human soul in a light way. Many a community has been swept by a scourge of smallpox because it failed to employ proper precaution. Many a community or city has also been swept with a scourge of immorality, crime and sin for the same reason. It has been said that "Vigilance is the price of liberty." It is also the price of righteousness. But alas there are too many people, fathers and mothers, who would rather sit and dream that all is well, instead of being alert on the battle line fighting the good fight of faith.

Our text are the words of Jesus in the Garden. His soul in regard to the very mission of his life was being tempted. On the one hand stood the cross with all its agony, as a crown to his sacrificial life. To his human body it represented torture, shame, agony and death. THE CUP—which meant the way of his escape is offered but he will not drink it. What it was we may not just know. But I think that it was the same old temptation that came to him time and time again—to assert his omnipotent powers on his own behalf. It might have been the calling down of the ten legions of angels in his defense. It might have meant the universal destruction of the human race. It might have been his returning to the Father and leaving humanity to go on in their sin and rebellion. But the outstanding thought of it all is that Jesus knew and conquered temptation. An untempted Christ would stand outside our moral world al-

together. In all points he was tempted as man is, yet without sin. Some may venture that the Lord's temptation was not what man's is because of his deity. But we first must consider that he had subjected himself. In a body of flesh the divine Soul was beset by fleshly foes—desires, appetites, pain, selfish ambition to power. All these things he had to deal with just as we do. Yes, even in a much stronger way. **THE GREATER THE SOUL THE GREATER THE TEMPTATION.** The Australian Bushman cannot understand or even imagine the temptation that a Moses went through when he refused to become the son of Pharaoh's daughter and denied himself the titled glory of the Egyptian royal house. So what must have been the pull of temptation upon a Soul vested "WITH ALL POWER BOTH IN HEAVEN AND IN EARTH!"

In the midst of his agony, Jesus turns to his most trusted disciples, whom he had posted as watching sentries, and when he came he found them asleep. There lay Peter, who had boasted of his fidelity to the Master. There were James and John all slumbering. The Lord knew their weaknesses and frailties. Fatigue and sorrow had lulled them to their slumbers. Not aware of this danger, they slept, trusting that no harm could befall him, the Messiah of Israel.

THE DANGER OF TEMPTATION IS OUR CONTACT WITH IT AND OUR SUSCEPTIBILITY TO IT. The danger is in the contact. For many years it was observed that certain kinds of diseases were transmitted from one person to another. It was believed by primitive folks that these persons were possessed by evil spirits. When the infectious disease appeared in a community it passed from one to another until the whole people were plague stricken. During the past quarter of a century the science of Bacteriology has made wonderful advance. It has found that germs and microbes have been the cause of bubonic plague, smallpox, diphtheria, yellow fever, etc. A person coming in contact with these germs exposes himself to the disease. It was Paul who said, "Evil communications corrupt good morals." Paul knew the power of evil contagion. He saw the effects of evil contact in his day. Sin is a fixed factor in human society. It is a deadly serpent that has beguiled men and women. In other words, there is the outside element—sin and moral evil existing in human society. There is evil pressure, external influence. Temptation is merely the exposure, but he may resist the pressure. A man may have an inherited disposition and tendency to drink but if he refuses ever to take a drop of intoxicating liquor, he will never die a drunkard. It is the yielding that makes a man the sinner.

The old Greek myth—makes told that upon a certain island the Sirens lived, and sang their songs so enchantingly that they beguiled the sailors to turn from their course to be shipwrecked upon the rocks and lost. When Jason and his heroic men were to pass the island, he ordered his sailor lads to fill their ears with wax and had himself lashed to the sail with cords so that they passed by in safety. The old myth simply illustrates how temptation may be guarded against and how we may escape from it. Old Bishop Chalmers preached an enduring sermon on "THE EXPULSIVE POWER OF A GREAT AFFECTION." The fixed heart and the indwelling presence of Christ have saved many in the time of peril. The sirens of sins still sin and we need to watch and guard ourselves lest we are enchanted by their alluring songs.

BUT NO CONTAGION CAN GAIN A FOOTHOLD UNLESS CONDITIONS OFFER IT A HABITAT. It must find a congenial soil in which to grow. That is the reason why some children don't take the measles when they are exposed. It is so with temptation, many can pass unscathed, while others fall into the ways of sin. One of the conditions that is favorable to disease is physical exhaustion. The natural powers of inhibition are reduced. The energy of resistance is weakened. The army is recalled from the walls, the gates are left unguarded, and the enemy has ready access. A healthy man is less apt to succumb to contagion than a weak and unhealthy man. It has been observed that pestilence

follows in the wake of famine because the vigor of the people is weakened by hunger and they are a ready prey for the plague. So temptation strikes us at the point of least resistance. The disciples were tired and they slept, when they should have watched. When the Lord hungered the tempter came and said, "Make these stones bread." When murmuring Israel wearied and angered Moses, he smote the rock instead of speaking to it and lost his patrimony in Canaan.

With the soul as well as with the body, the defences must be kept strong to repel all attacks from without. If the soul be starved or faint there are lurking dangers about. That is the reason we need to keep the soul in the pink of condition just the same as we do the body. Why feed and care for the body to keep it well and have a dwarfed and weakly soul that opens the way to temptation? They tell that in old Scotch history there was a castle that stood on a crag, one one side the rock was so steep that it was left undefended. But on one dark and stormy night the enemy scaled the rocks and took the castle. When danger is near it pays to double up the guard.

Another source of temptation is our **UNDISCIPLINED EMOTIONS.** It has been well observed that strong emotions have a bodily effect. Anger sends a poison through the body and leaves the victim weak and unnerved. Happiness gives vigor. There is an old Catholic legend that says that St. Francis meditated so intently on the five wounds of the Savior that marks came upon the palms of his hands, and upon the soles of his feet and a cleft in his side. Our moods encourage us or depress us. Excessive grief or worry exhausts the body. So unrestrained emotions open up

Our Worship Program

(NOTE—Clip this program and put it in your Bible for convenience.)

MONDAY

CHRIST CHOOSING HIS HELPERS—Mark 2:13-19.

Holy Master, look upon me even as thou didst upon the men of old and see if there be aught that thou canst use. I crave the joy of being with thee and being taught of thee that thou mayest send me forth with thy message and to bind up the broken hearted. Amen.

TUESDAY

HUMILIATED BY FRIENDS AND MALIGNED BY ENEMIES—Mark 3:29-30.

May it not be that the kingdom suffers less from its enemies than from its sneering, insinuating friends? Lord, help us to be true friends of thine.

WEDNESDAY

MID-WEEK PRAYER MEETING—Use the "devotional" for your meditations. Isolated members may wish to use the "devotional article in a prayer service conducted in their home, to which neighbors may be invited. For their private devotions then they may read Mark 3:31-35, dealing with "The Real Relations of Jesus."

THURSDAY

DIFFERENT KINDS OF HEARERS—Mark 4:1-9.

As you read the above passage, what kind of soil represents the condition of your heart?

FRIDAY

THE PRINCIPLES APPLIED—Mark 4:10-20.

May I receive daily instruction from divine Truth "in an honest and good heart," hold it fast and bring forth fruit with patience."

SATURDAY

WARNING THE FOLLOWERS—Mark 4:21-25.

If we have the light of the Gospel in our hearts, we are bound to let it shine. If we attempt to hide it, we lose it, and we ourselves are in darkness. "Take heed what ye hear." But if our hearts are filled with darkness, we cannot hear the things of Light.

SUNDAY

WORSHIP THE LORD ON HIS DAY—Use the sermon text for your meditation, or in case you are isolated and prefer to use the sermon as the basis of a worship program in your home, to which friends are invited, read for your private worship Mark 4:26-29, which illustrates the growth of the Kingdom.—G. S. B.

the way to spiritual collapse. Anger leads to murder; through hate a man destroys his neighbor; in fear war has been declared; through avarice and selfishness sins are committed. There is hardly a newspaper but what is full of crime due to unrestrained emotions. James said, "Lust when it is conceived bringeth forth sin and sin when it is finished bringeth forth death." Our emotions need to be watched. They need a guard. Self-control is one thing that makes every man a king. The wise man said, "He that ruleth his spirit is greater than he that taketh a city."

Then another source of TEMPTATION IS UNCLEANNESS. One of the great discoveries in the realm of surgery during the present generation is that the dangers of infection are lessened by cleanliness. Microbes love dirt. Everything in our hospital is kept immaculately clean. Everything is sterilized against any infection. How is it with the soul? Do we use the same precaution against impurity in speech, in thought and in life? Some are apt to call it puritanical I know. But a few more puritans would savor the moral life of America. We need to guard against infection of evil. David prayed and so must we, "Create within me a clean heart O God, and renew a right spirit within me."

In our city we have at the city hall what is called the Safety Service Department. It looks after the health and safety of the people's lives and property. Jesus here gives us the Soul's Safety Service—"WATCH—PRAY;" these are the guard against danger. Keep thy heart with all diligence. On a gravestone of one of God's great souls there is the name, the date and then just one word—"KEPT." If we are kept we must watch and pray. It has been said that the Titanic went down because there was no man at the bridge. Let us watch unto prayer.

So the poetess admonishes us with these lines.

"As Thebes of old, so has the human soul
Her hundred gates —"

Aye, and it needs strong guards at every gate;
Outside are roving, warring hosts of sin,
Armed to the teeth, who ever watch and wait
To steal unhindered in.

There to lay waste the temple and the shrine,
To fire with torch, to rob, to smite with sword
To ruin and make desolate this divine
Fair city of the Lord.

Then, O my soul, knowing the fate that waits
One careless hour, a faithful vigil keep.
Set sentinels at all thy hundred gates,
Nor let them faint nor sleep."

Fremont Ohio.

for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (John 15:7-16).

OUR MEDITATION

The literal translation of the fifteenth verse is: "No longer name I you bondservants, for that the bondservant not knoweth what doeth the lord of him; you, on the contrary, I have called friends, for that all which I have heard from the Father of me I have unfolded unto you."

Here is an ennobling theme with a three-fold aspect:

1. First this implies a great honor conferred. Not servants, but intimate friends: this is the situation and standing of Christ's men.

2. This carries a mighty challenge. "Surely you will not prove faithless to your divine Friend!" That unthroned monarch of old days might well have said: "Come, gather more closely about me, comrades true. Hirelings and slaves may forsake in troublous times: but I know that you, my dear old friends, will be loyal and faithful through thick and thin." So doth Jesus challenge the unwavering loyalty of his friends in these days of darkness and of doubt.

3. This depicts a good soldier of Jesus Christ. 2 Timothy 2:3.

An old British soldier was describing to his small grandson a great battle in which he fought.

"But what was it all about?"

Quoth little Peterkin.

"Why, that I cannot tell," said he;

"But 'twas a glorious victory."

That old Briton was doubtless "a first-rate fighting man," but he was not "a good soldier." To know what it is all about, to comprehend and enthusiastically endorse his Cause and the program of his Commander, this is much more than blind obedience. It is this that has made of the citizen soldier of America the best soldier in the world. The first great characteristic of a good soldier, whether of the country or of the Christ, is intelligent enthusiasm. The servant knoweth not; but the friend is the divine Leader's counsels.

Then how foreign mission, home missions, and every kind of service for Christ and his church, flashes suddenly into new and grander significance when we face it, not as bondservants but as confidential friends and fellow-workers of the Christ!

OUR PRAYER

Holy Father, who are in heaven, we hallow thy name and we thank thee for the gift of thy dear Son, the Lord Jesus Christ, by whom thou didst make provision for the salvation of all men and didst make us to be partakers of thy divine nature. We thank thee that Jesus came and lived among men; that he was tempted in all points as we are; that he was a man of sorrow and acquainted with grief; that through the humbling of himself as a man he became able to enter sympathetically into every experience and condition of man. And so we have come to call him not only Lord and Savior, but Friend and Elder Brother. And we thank thee, too, because he has called us "friends" and that he has treated us indeed as friends. We are become partakers of the knowledge of his plans and purposes, and are made fellow-workers with him. Such a glorious privilege and noble friendship brings wonderful joy and inspiration. We praise thy name for all, that it means and pray that we may daily grow in appreciation of it. In his holy name. Amen.

"Full many people go to church

As everybody knows.

Some go to close their eyes,

And some to eye their clothes."

Success in life is not so much a matter of talent or opportunity as of concentration and perseverance.—Charles W. Wendte.

OUR DEVOTIONAL

Not Bondservants but Intimate Friends

By R. C. H.

OUR SCRIPTURE

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends,

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for May 10)

Lesson Title: Philip and the Ethiopian
Treasurer.

Lesson Text: Acts 8:26-39.

Golden Text: The opening of thy words
giveth light. Ps. 119:130.

Devotional Reading: Isaiah 53; Psalm 119:
81-112.

The Lesson

Philip was a co-laborer of Stephen in the service of food administration in Jerusalem. He was a man of like mind with Stephen also for we find him so full of the glory of service that the Holy Spirit uses him in a wonderful way to spread abroad the good news of the Gospel. First he is found preaching to the "dogs" of Samaritans—this mongrel race so despised by the Jews—but the seed had been so well sown in that section by the ministry of the Master that it just needed a bit of personal cultivation on the part of a Spirit-filled servant of God to make it bring forth abundantly. Philip did the work and before long the Apostles in Jerusalem had to send two of the leading preachers to the Samaritan sector to put the seal of approval on the labors of this energetic minister. The seal was the Spirit and he had already given unmistakable signs of his approval on the work that had been done.

One can't help but ponder over results like these. What would happen to the modern church if every lay member in it felt his responsibility like Philip did? He was ordained to special service it is true but his service was one that ordinarily was not thought likely to bring him into the place where he would have time to preach the Word. Yet he tackles one of the knottiest problems of church extension by carrying the Gospel to Samaria, the outcast people. We Christians of the 20th century need somewhat of the spirit of those first "deacons" of the church.

With the gospel doing its cleansing work in Samaria Philip is lifted from the midst of a successful revival and sent to another quarter to touch one man for God. This looks almost like foolishness to the successful evangelist of these times. Nowadays meetings are not counted a success unless an evangelist can report so "many heads of families, and so many adults" as having come into the knowledge of Christ through his efforts. Men are all too wont to apologize when boys and girls step out in the Master's name, and many crusty old hardshells turn up their noses and say, "Huh, this meeting didn't add much to our church, for only kids have come into the church." We ought to make heaven ring with our praise if this is the case for those children will not always stay young and they will be the backbone of the church long after some of the "substantial members" have disappeared from the scene. When we count results of meetings, let us be careful in the way

we count the real assets in any bit of Christian service.

The one man that Philip was sent to touch was ready for just that action for his heart was being mellowed by the reading of the account of Jehovah's suffering servant in Isaiah 53. Then too he was an influential man for he was one of the important men in the realm of his sovereign, being treasurer and hence close to her majesty, the Queen. He was also intelligent for he was able to read for himself—a real accomplishment for those days. Finally he was a religious soul, having just attended worship at Jerusalem, and also being found interested in the sacred writings of the old Jewish prophets. He might have been reading the gay cynicism so prevalent in his time, or he could just as easily have employed his time refreshing his memory on legend or epic or philosophy; but instead he had time to read the heart stirring pages of the Prophets. Here was fruitful soil indeed, and were every Christian messenger assured of such a hearing as Philip was to get, he would not be backward at telling the Old, Old Story.

Here we get a glimpse at some items that face modern preachers. The people leave church again and again saying: "Wasn't Rev. Brown dry this morning? What we need is more 'punch' in the pulpit." Thus they lay the burden of proof on the preacher, while they seem wholly oblivious to the fact that their minds were full of stocks, bonds, houses, lands, "Snappy Stories," "True Romances," "Love"—maybe the "Police Gazette" (who knows) and a lot more of this trash that we moderns see on the news stands. Or maybe the minds of the hearers are filled with modern newspaper items when they come to church. Now let us be reasonable, could even

a Philip touch a mind like that in the way it should be touched? The reason there is not more fire in the pulpit is because there is not enough fuel in the pew to nourish a good healthy fire. Once let the minds of a congregation become saturated with the word of God—even though they do not fully understand what they read—and it will not take the preacher of that congregation long to begin his ride in the chariot of their minds and so fill the place with the joyous truth of God that everyone of them will come into the light as did this lone convert of Philip's. The trinity that cannot be beaten in the work of the Lord is: 1—a hearer with the Open Book and a ready mind; 2—a preacher filled with his message and longing to tell it to others; 3—the directing and firing power of the Holy Spirit, who leads and guides into all truth.

One outstanding fact about this record of Philip and the treasurer is the earnestness of all parties concerned. The treasurer was so anxious to know the truth that anyone who could make it clear to him was a welcome sharer of any comforts he might have on the road home. He had no time to talk about the weather, or the batting averages of the Babe Ruths of the Ethiopian League; or who made the "longest drive" on the royal golf links. Philip was just as ready to clinch the matter of great truth as the treasurer was to hear it, and something happened. As I view the years of public ministry, and think of the many "approaches" I have had to make before the matter of Divine Truth was even touched upon, a sense of shame comes to me. Why can't we be as straight out and convincing in this matter of seeking to help a man to God as we are when we talk about the weather, or the best receipt for angel food cake, or modern sports? Yet it is a fact that we'll ride a day in the train or auto bus or some other means of conveyance and we'll never mention one little word about the greatest

(Continued on page 14)

My Duty to Sunday School

(The following essay, written by Luther Kingrey, eleven years old, member of the Sunday school of the First Brethren church, Columbus, Ohio, won the prize offered by the superintendent, V. D. Campbell, for the best essay on the above subject, written by pupils of grade school age. The pastor, H. M. Oberholtzer, kindly supplied us with the copy. We congratulate the youthful writer, and also the wise superintendent.—Editor).

My duty to Sunday school is to be on time every Sunday morning. And, it is my duty to be in the place where my class assembles and not wait for my teachers to find me a place every Sunday morning.

It is my duty to be reverent and obedient and to respect God's house and study and get all the good I can out of the lesson and help my teacher in any way I can.

It is my duty to invite every one that I meet that does not attend Sunday school any

place to come and visit our Sunday school.

It is just as much my duty to get to bed early on Saturday night and up early on Sunday morning and ready for Sunday school, as it is to get to bed early during the week and up early and ready for school.

It is also my duty to help in whatever way I can to keep up the financial side of the Sunday school, for there are expenses to be kept up in God's house as well as in the home. I can help in this support by carrying papers or doing whatever kind of work I can get, and giving one-tenth of what I earn to my Sunday school. And, I could save what I would have spent for candy and chewing gum and drop that in the Sunday school collection, and I would get a great blessing for that, because that would be a sacrifice. I know that going to Sunday school is following Jesus and he said, "Deny thyself and follow me."

Columbus, Ohio.

J. A. GARREB, President
Herman Koonits, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

The Appeal that Counts

Some time ago there appeared in "The Lookout" a letter from a minister's wife speaking of the efforts made by herself and her husband to enlist the young people's interest in the church. In despair she appealed to the young people themselves to tell what they want.

The responses make interesting reading. If the writers did not state their ages as being in the teens' one might think they had back of them years of experience. They report methods tried in their churches, and work that they are doing, evidently heartily, at the same time giving proof that they are genuine young people. But the principles that they state are particularly worth heeding. There is a call for appeals to the conscience. A few sentences from the letters are these: The church "offers us socials and good times, which are tame compared with those we can get outside the church; it fails to offer us God and help for the spiritual life, which we can get nowhere else if not in the church." "I do think the strongest appeal any church can make is a challenge to noblest Christian life. Young people need help with their character problems. They can get a good time anywhere; but they look to the church to inspire them to sacrifice, duty, prayer, obedience to conscience and to God." "Be sure young folks realize that to the minister spiritual things ought to be first. And if they are, it will cause the young people to think more and more that there must be something worth while in religion, and will put them in a position to heed God's commands when they are taught what they are."

Christian Endeavor came into the world when the changes had been rung on amusements and entertainments of all kinds as a means of holding the young. Failure had been the outcome. The history of Christian Endeavor proves the attractive power of a challenge to duty. Yet the evil one is still deluding many with the old fallacy. Religious leaders are found to urge that religion is for none but those of mature years, that the Bible is too dull for the young, that it is unnatural for youth to have noble enthusiasm for Christ, to speak to one another of love for him, to share in simple prayer to him in gatherings of their mates or to make daily private prayer a habit, or indeed to have any place in their lives for religious habits. Instead of encouraging the young to express their highest ideals an effort is made to amuse them with a rattle. When will some that pose as experts on religious training learn that in every human soul there is a craving that cries out for God, a hunger in the morning years of life that demands the bread of life and will not be stayed with husks?—Burgess—C. E. World.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for May 10)

Honoring Our Parents

Prov. 1:8; Eph. 6:1-3

Perhaps there has been no more clearly defined change within the domestic walls of the home, than the relative position of parents to their children—and of the children toward their parents.

Long ago Jesus said, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God hath given thee." And that is yet an universal truth—for obedience to a higher authority, is one of the first requisites to character building. And so we come to many complications when speaking of honor and respect.

I am reminded of a beautiful story in the Old Testament. The story is about a young lad, who was taken by his mother to the Temple to serve God. This lad's name was Samuel, the prophet who lived within the temple with Eli. Samuel went willingly because his mother wished it, and because God had divined that he should serve him within the holy temple. But it is a significant truth that Samuel's mother was a godly woman—and that she lived her own way in accordance to the best customs and traditions of Jewish womanhood.

But not all children are so fortunate to be the sons and daughters of a worthy mother and father. For too often the parent is not

vitality concerned with all the social, intellectual, and moral growth of their children.

I wonder just how far we can place any blame upon a boy or girl of ten who uses vulgar language, or steals small objects whenever possible—when they have seen it done by those who ought to love them best? And yet—our laws punish such children for the little misdemeanors they do, not knowing perhaps, they are wrong. And I am afraid neither we nor the boy or girl in that family can hold in high estimation such mothers or such fathers. I do not want you to think too much on this wrong side of the question—because some day you will come face to face with it and have to solve it in your own way of thinking.

Is there just one way to honor our parents? Or are there many ways? Maybe we can name a few. First by listening to them while they are speaking. All too often our tongues get so anxious to talk we interrupt them without any ceremony, do we not? And that is a vulgar, unmannerly thing to do.

Again, we can honor mother and father by obeying them—in oh—so many ways! And then we can be patient too. Generally, we get cross and irritable when everything we wish for is not given at once to us. Stop and think it over—maybe mother has a good reason for not giving it to you. And then when we grow up and have homes of our own—when mother and father are old and gray—we can take them into our homes and care for them. And we must be careful always to give mother the best of everything—for she deserves it, I am certain.

So pray tonight that you will always be true and kind, always respectful and honorable to your parents—loving them when all is sunshine and when sometimes sorrows come.

M., May 4. Duty of parents. Prov. 22:6.

T., May 5. Sin of dishonoring parents. Exod. 21:17.

W., May 6. Honor parents by listening. Prov. 4:1-6.

T., May 7. Honor parents by obeying. Prov. 6:20-23.

F., May 8. Honor parents by patience. Samuel. 3:27.

S., May 9. Honor parents by supporting them. 1 Tim. 5:8.

Ashland, Ohio.

A Christian Endeavor Poem

In many lands we find C. E.,
And all the good it does,
It's taken Christ to sin-sick souls
And pointed them above.

But somehow there are many nooks
Of this vast land of ours
Which have not heard of its great help
Or known of all its powers.

Go, take C. E. to the mountain high
And to the valley low;
Tell how it helps our youth find God
And his good Word to know.

For many a man received his start
In the service of his Lord
By signing the pledge which has meant so
much

To Endeavorers of the world.

As you train your youth so tomorrow'll be,
So give it your helping hand;
Lead the young to Christ; the result will be
A church that will always stand.

—Anonymous.

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there and now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality they aid morals; they supply them or they totally destroy them.—Burke.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Foreign Student in America

By Dr. Howard B. Grose

A brilliant young Indian student said to an American fellow passenger bound for India: "When I came to England I was a Christian as a result of my study in a mission school; after five years in England I go back to India as a Hindu." This was what came of his residence and study and contacts in a so-called Christian land. But there is no room for pharisaic self-righteousness. The same kind of experience has been the lot of many foreign students in our own country. A Chinese student says: "Nearly accepted Christianity as I understood it when I was in China; but changed my mind in the United States." Another says: "Message of missionaries not practiced in America."

This raises the question of profound importance, What are the Christians of our country doing for the more than 8,000 foreign students in our colleges and universities and for the 6,000 more in secondary schools? These students, 1,500 of them young women, come from all parts of the world—come with ideals and a purpose. They will be an asset or a liability when they return home. Which will it be? That is a serious matter involving the future leadership and welfare of many nations.

We now have this student problem presented for the first time in any adequate way in a volume just issued by Association Press entitled "The Foreign Student in America," a comprehensive survey by a Commission under the auspices of the Friendly Relations Committees of the Young Men's and Young Women's Christian Associations. Here are facts to go upon, not conjectures, and enlightening disclosures of opinion from students themselves.

The subject is one of peculiar appeal to the churches. In his frank foreword, Dr. Robert E. Speer says: "American life and the Christian church have never met a more severe and searching test than they are meeting today in the presence of these foreign students in our schools. These young men and young women from many lands are testing the honesty of the political and social axioms which have constituted our American tradition. They are testing the reality of our profession of Christian brotherhood and equality. (Black letter are mine). Almost all of them came here full of confidence and hope. Many of them are going back disillusioned, some bitter, some sorrowful."

Of course, he says, not all have been disappointed; thousands have gone home with strength and faith, having met with people embodying in life and attitude and spirit toward others the American ideals of justice and equality and good will; also having found their way into American Christian home life and seen the real springs of our national spirit. The blame is not all on one side, but the larger responsibility is ours, and

it is high time the nation and the church realize the situation. We never had a greater opportunity.

"We can, if we will send back each year to their many lands an army of ambassadors of good will and helpful intercourse, of international confidence. And the church may find in these thousands of students as many missionaries to carry Christianity back to their

The Christian Movement in China

"After the birth of the republic, 1911, it was widely asserted that the Christian movement did more than any other single force to prepare the way for the revolution and to make possible its successful consummation; and reciprocally that the revolution brightened the prospects of the Christian movement.

At the end of 1923 Christianity was pronounced the most steady factor and the most optimistic feature in the total situation in China.

Between these two points of time lies more than a decade of steady achievement. The progress may be traced along the following lines:

Numerical growth. The number of communicants increased from 207,747 in 1913, to 366,600 in 1920, an average of more than 6 per cent annually.

At the same ratio, the number is now well above 400,000, thus doubling the membership since the beginning of the republic.

Aside from members added to the church, there has been a remarkable growth in reaching adherents. Sunday schools increased twice as fast as communicants, or about 12 per cent annually from 1914 to 1920.

From 1906 to 1920 communicants increased 105 per cent, students in Christian Schools 332 per cent. During the last two years the movement has established contacts of great potentiality with three special groups—students, laborers, through the interest of the church in industrial problems; and to a less extent with political leaders.

Leadership. In 1913 the number of missionaries in China was approximately 5,565, and in 1923 it was 7,820, an average yearly increase of about 4 per cent. In the future the numbers will be limited, with insistence on the highest standard of qualification and training.

The increase in Chinese workers has been amazing. In 1907 the Chinese salaried workers 2 to 1; in 1913, 3 to 1, and in 1923, the last figures we have the ratio was 6 to 1.

In seven years previous to 1922, while the missionary force increased 25 per cent, the Chinese force increased 95 per cent. Evidence could be presented to show that these workers have developed in spiritual apprehension and in general ability to discharge their

own people. They will not carry back what they do not get, and they will not get what we cannot or do not give."

These are weighty words. The subject is tremendously important at this particular juncture in international relations, when the students from Oriental lands are under an unusual strain and frequent embarrassment. The time for Christian brotherhood and kindly treatment is now and steadily henceforward. Mission work of the most fruitful kind lies at the very doors of many of our churches.

responsibilities, quite as truly as they have been augmented in numbers. "The reaction of the Christian teaching and experience on the Chinese gifts and character is producing men and women who stand beside any in the world."

Deepening Spiritual Life. There is abundant testimony that those in China professing the Christian faith have secured a fine grasp on its essential meaning, and have acquired a real personal experience of it.

One in a position to know states, "The hope of the church is not merely in the ability, nor even in the moral character of its leaders. It is in the fact that there are many people, often quite ordinary people, who have themselves come into a personal knowledge of God through Jesus Christ. Now I can say after spending a year and a half in fairly continuous travel here, that I have repeatedly met men and women who show the mark of such personal experience. They are not copies, they are the real thing."

Christians have co-operated heartily in movements against opium, alcohol, lotteries, gambling and commercialized vice, and have given support to creating and maintaining new moral standards in regard to the home, business, politics, international relations, in fact in every relation that touches the life of the people. A new religious climate is being produced, a different religious atmosphere is being created, and this cannot be described in table of figures." The above is from the China Mission Year Book recently from the press.—Fred C. Klein in "The Methodist Protestant."

THE ART OF HAVING TIME

The art of having time consists in banishing from one's life all superfluities, excessive reading of newspapers or going to meetings, devotion to social duties, and, finally, one must not permit himself to be overburdened with superfluous tasks.

The best way to have time is to have the habit of regular hours of work, a definite vocation, not to have too much fussiness about one's work, the habit of using fragments of time, changing the kind of work in which one is engaged, and, further, doing one's work and being done with it.—Carl Hilty.

NEWS FROM THE FIELD

DOINGS AT DAYTON

Dear readers of the Brethren Evangelist: We take it for granted that you may be interested to learn in a word or two concerning the progress being made by the First Brethren church of Dayton, Ohio, since our previous communication after the Revival campaign with the Millers during January. Might we add that the closing effects of that campaign is not yet, as it became a stimulus for the continuation of its work with a spirit of conserving what was done, by the floating of an organization worthy of the name—"The Seventy!"

Our aggressive pastor, Dr. Wm. Spencer Bell always alert to do the best for his parishioners, met the opportune issue of extending the revival and at the same time conserving what had been done, in the organization of "The Seventy," the new ("Old") way of the Master, to proclaim the message and then report back their findings to him and his own for their encouragement. Quoting from the congregation's Sunday calendar of March 8th, we have the beginnings of the story: "A Great Meeting of 'The Seventy' was held last Monday evening. More than sixty workers were present on one of the coldest nights of the year. Reports were made and the organization completed. We now have ten captains and seventy workers a total of eighty in the organization. Nearly 300 homes have already been visited, many have been brought to the Bible school and several definite decisions made to live Christian lives. Is it worth while? This is real Christian work." The Easter Calendar says, "The Seventy" were out in good numbers last Monday night. It was inspiring to hear the good reports that were brought in and the great work that in being done in bringing people to church and Sunday school. Several through these workers have been led to Christ and united with the church." Twelve came out at the Easter service and ten were baptized. More than fifty have been received into church fellowship during our regular services since the report of our definite results from the campaign. Others might profit by constituting "The Seventy" band, and stimulate indigent members into making of themselves real active workers for the Master.

The Sunday, April 19th, calendar says: "Easter Sunday the Greatest Day in the History of the First Brethren Church: The weather was perfect, the attendance taxed the capacity of the buildings. The spirit was fine, the programs were good and everybody was happy. The Bible school reached its high water mark with an attendance of 1562, and an offering of \$204.80. Superintendent Bowman and his assistants deserved the victory in going over the top of their 1500 goal. The Cantata given by the choir in the evening was inspiring and listened to with appreciation by an audience that nearly filled the auditorium—IT WAS OUR GREATEST DAY. AS A CHURCH."

The increased membership of the congregation has necessitated the enlargement and more modern equipment of the culinary de-

partment of the church. This need was met under the supervision of Mrs. Orion E. Bowman, and the President of the W. M. S., Mrs. Dr. J. M. Wine, with an expense of over \$1,000. The social rooms also, have been greatly beautified by their new dress.

The pastor, Dr. Bell, although very busy with his own work, was called to Pleasant Hill, last week and preached there every evening to assist Elder Porte, the pastor, and introduce the work of "The Seventy." He tells that the new endeavor greatly stimulated the membership and the crowds came to hear and accept the work, and to promote it forthwith.

The Dayton First Brethren will hold their Communion Service, Sunday, June 7th, and Mother's Day will be observed Sunday, May 12th. You are welcome. Pray for us.

WM. C. TEETER, Corresponding Secretary.

FIRST BRETHREN CHURCH OF PITTSBURGH

The Brethren church at this place wishes to report to the brotherhood the successes which she has attained during the past three months.

We recently engaged in a two weeks' evangelistic campaign, under the able leadership of our own pastor, Rev. Lynn. A number of souls were saved. Numbered as such were two boys in one of the Intermediate classes of the Sunday school. With the addition of the names of these two boys to the Church Roll, the Sunday school class referred to, 12 boys in number, is 100 percent church members. Truly a remarkable record. The music during this evangelistic campaign was under the directorship of Mr. R. Harry Tully, an eminent musical director of this city. Not a little credit is also due to our own choir, who served us faithfully and loyally during this campaign, as they do at all other times. Fine music truly doth add charm and inspiration to a religious service!

At the end of the first week of the evangelistic campaign, Sunday night, April 5th, the Pageant: "Brethren Progress" was presented to an audience which taxed the capacity of both auditorium and balcony. Many of our readers are acquainted with this pageant, but, for the benefit of those who may not be, it might be said that it is a strictly sacred pageant, and is all that its title implies: A Pageant depicting the progress of the Brethren church from the time of its founding by Alexander Mack down to the present time.

Easter Sunday morning, the closing day of the campaign, culminated in a grand success. The singing was superb. To an audience which literally filled the auditorium of the church, the rich voice of Brother I. Callen Bole, son of the founder of the Pittsburgh Brethren church, Elder Daniel J. Bole, now gone to his reward, poured forth the notes of that beautiful masterpiece: "Open the Gates of the Temple." The impressive services of blessing a babe and confirming four persons who had previously received baptism was also engaged in. The grand climax came on Easter Sunday evening, when the ordinance of Holy Communion was engaged in.

Our Sunday school is progressing. We are about to make our Annual Report to the Allegheny County Sabbath School Association. This report will show that in the past year that 30 Sunday school scholars united with the church at this place. We feel that this is a very good report. In addition to this, the five other names were added to the church rolls of those who are not members of the school and three united by relation, making a total of 38 additions to the church rolls during the past year. It does not come within the knowledge of the writer when such a large number of persons have lined up on the side of Christianity at this church in any one year.

We are creating quite a lively interest among the young men by the recent formation of a Bowling League. We believe this will serve to enhance the interest and attendance in the Men's Bible Class.

G. M. GARLAND, Secretary.

TEEGARDEN, INDIANA

We are doing a thriving business for the Master in spite of the fact that some of our generous hearted neighbors have offered to preach a funeral sermon for us as well as for the Brethren church before we were dead. We believe in flowers for the living but we have serious objections to the last rites being said so long as we have men who are willing if need be to pay the preacher out of their own pockets.

We took up the work at this place last July with fifteen present at the first services. At our last regular services 41 were present. We now have a Christian Endeavor Society and a real, for sure, Woman's Mission Study Class.

We were more than pleased with splendid help rendered by the Gospel Team which was with us for five days during the holidays. Brother Clark of South Bend continued the services for two weeks and gave us a sample of real Gospel preaching. Although we did not gain so much in numbers we feel that the church has been strengthened by the spiritual awakening received in his meetings. We are glad to report that two souls have been born into the Kingdom. One came out during Brother Clark's services. The other was received and baptized by the writer about three weeks later. For these blessings we rejoice and give God the praise. We feel our weakness as a minister and as a church, so if you can't come over into Macedonia and help us, pray for us. We covet the prayers of the brotherhood.

FLOYD SEIBERT.

WAKE UP, PREACHERS!

A correspondent writes: In your Editorial Notes and Comments could you not impress upon ministers the vital importance of earnestness in preaching? Our own pastor is thoroughly good, and his pulpit message is good, but it is delivered in such a very mild way as fairly to put people to sleep." This pastor is but one of a large company. One of the evils of the pulpit today is an apparent

lack of moral earnestness on the part of the preacher in the delivery of his message. A droning pulpit makes a drowsy pew. Unless the minister is wide awake it is useless to expect that his people will be. What we need is what Dr. Chalmers used to call "blood-earnestness," that will manifest itself in the tone, accent, manner, action of the preacher. "I didn't believe half of what he said, of course," said a freethinker of a minister whose sermon he had just heard, "but he said it in such a way that I couldn't help listening." That was real preaching. "When he notices that the congregation is inclined to be drowsy," Henry Ward Beecher once remarked, "my sexton has a standing order to come up into the pulpit and wake up the minister." What we are pleading for is no simulated earnestness, no counterfeit enthusiasm that shall manifest itself in vociferous shoutings and extravagant gestures and profuse perspiration, all that is cheap stuff, and the average hearer soon sees through it, and comes to discount it; but such earnestness as comes from a deep and serious realization of the aim and purpose of preaching, and of the momentous consequences that may hang for some souls upon the delivery of a single sermon.—*Watchman-Examiner.*

Smoking Teachers Not Wanted

A Warning to Young People by Will H. Brown

As certainly as the rising and setting of the sun is the tide setting in strong against employing teachers who use tobacco. Whatever may be the attitude of people in general on the subject of tobacco, those who have the welfare of children at heart do not want the boys and girls of America confronted by the example of a man or woman teacher who smokes.

Hereafter no certificates will be granted by the State Normal School of Jacksonville, Alabama, to students who smoke, whether men or women. The rule also bars practice teaching in the institution, and without practice teaching in an accredited Normal School, a certificate to teach can not be secured in the state. Similar action has been taken in a number of states.

Officials of the Michigan State Normal School, at Ypsilanti, who expelled Miss Alice Tanton for smoking cigarettes, having been upheld by a state supreme court decision. Miss Tanton was refused permission to return to the school and took her case to the supreme court. The court not only refused to order her return to the school but commended the school officials for their action, declaring its belief in "upholding some of the old-fashioned ideals of young womanhood."

The tide in educational circles against tobacco is also sweeping into student bodies and faculty rulings. For example, no student in Muskingum College who uses tobacco in any form is eligible to any athletic team, or representative position of any kind, in any club or organization connected with the school. "This," says the president of the institution, "is on the grounds that no student elected to a representative position should misrepresent the college ideals."

STATES' RIGHTS

Senator Borah's recent oration in Chicago, devoted to stressing States' rights in the field of legislation as opposed to the rights of the federal government, dealt with an issue which is fast becoming one of the popular political catchwords of the hour.

No doubt Senator Borah's gloomy fears of federal encroachment are thoroughly sincere. But the bogey of States deprived of their rights is, as present, the leading exhibit in the show window of the liquor interests and many other interests which prosper best under lax and inadequate laws.

The fact that Senator Borah's plea for the States was hailed with delight by the "wet" press throughout the country clearly indicates that the States' rights issue is to be the leading talking point for the liquor interests for some time. It serves as an admirable camouflage. Ardent devotion to the rights of the States has such a fine patriotic ring about it, such an air of moving in the pure and abstract realm of political theory, that it serves very well to pull the wool over the eyes of a large number of citizens and prevent them from seeing that the main purpose is to break down the prohibition laws of the country.

To those who expect an increase in the function of the states to be a panacea for political troubles, the editorial in the April number of the Century Magazine by Glenn Frank will make interesting and profitable reading. In regard to this matter he says: "It is clear, I think, beyond need of argument, that we have carelessly committed to the jurisdiction of the national government many things that we should have kept under local jurisdiction. We have asked Washington to do many things Washington is not fitted to do. But we cannot correct our mistakes by carelessly committing to our state governments, things they are not equipped to decide or direct. And the more we examine our present state governments, the less we are likely to look upon them as hopeful agencies for bringing anythink like statesmanship to the consideration and control of modern social problems. To put it bluntly, I suggest that states' rights is an obsolete issue because our state governments are largely obsolete. These geographical areas we call States, bounded by arbitrarily or accidentally drawn lines on a map, simply do not represent any distinctive social or economic interests.

"In such a time, when virtually all of the real interests of modern Americans are straining against and breaking across the artificial lines that bound our States, it seems hardly reasonable to suppose that we shall achieve a more realistic statesmanship by a decentralization that will throw more and more things back into the hands of State governments."

It is well to let this issue of decentralization have its fullest discussion and decision. But it is also well to recognize that a large part of the issue now going on is pure pretense. A great many of those who shriek loudest about States' rights have a little bit nearer to their heart the more concrete issues of five per cent beer and a breaking down of prohibition legislation.—*Western Christian Advocate.*

IMPRISONED FOR DANGEROUS THINKING

The Empress of Japan recently paid a visit to two important cities, and it was reported just before her visit that the police intended as a precaution to lock up more than 3,400 persons who were suspected of harboring "dangerous thoughts." This caution is the result of the attempt made on the life of the Prince Regent a year ago, the would-be assassin having just been executed.

Our laws do not sanction anticipatory punishment. We do not lock up people for their thoughts and seldom for their words and evident purposes, but only for their acts; and then it is too late. But when a man's thoughts are getting into channels which plainly lead to harm for all his neighbors and disaster for himself, why should not something be done about it while there is a chance of doing some good? Those Japanese police have hold of a big idea.—*Arrow, in C. E. Wordl.*

Sunday School Notes

(Continued from page 10)

truth in the world. We ought to be tactful in the presentation of the matters relating to the soul's well being, but we ought not to be so tactful that we fail to make any mention of the eternal truths about which all men are more or less interested. Once we're really in earnest with life we'll see to it that the proper openings are made for the presentation of the truth.

The matter of results—favorable or otherwise—attending our efforts must be left entirely in the hands of one who knows and understands the hearts of men. In the case of the treasurer tradition tells us that his name was Indich, and the church fathers—Irenaeus and Eusebius—make him the founder of the Christian Gospel's proclamation in Arabia, Felix and Ethiopia. Philip was not left to nurse the seed sown in this case. His task was ended after he had sowed it in the heart of his hearer and had baptized the man. In all cases concerning the real advance and upbuilding of his ingdom the Son of God can be relied upon to see that nothing is lost. He is the husbandman knowing seed time and harvest. Ministers oftentimes mourn about sparsity of results from labor expended, but many a faithful man will learn in the Settlement Day that not one gem, but many stud his crown because of the eternal quality of the fruit gathered from the seed he so honestly sowed. Many parents, too, whose names are unknown to us will "shine as the stars forever and ever" because they went to the pain and toil of giving the world an illustrious son or daughter. Likewise teachers in grade school, high school, college or seminary will find that the Great Master Teacher sees that they in no wise lose their reward in this matter of truth teaching, service, and sacrifice. God's servants are all one great brotherhood who are in the work for the wonderful joy of spreading abroad the good tidings and the good news—like bread cast upon the waters—will continue its glorious mission and return after many days with a hundredfold power and blessing.

Terra Alta, West Virginia.

A STORY FOR OUR YOUNG READERS

The Twins' Birthday Present

By Lillian E. Andrews

For twenty long minutes the twins had been waiting for permission to follow the narrow red ribbon, end of which was tied to Dick's chair. It seemed to them as if breakfast had never taken so long before. Dot put salt on her oatmeal, and Dick upset the syrup.

Mr. Denton laughed. "You may follow the ribbon now," he told the twins, as their mother wiped up the golden flood, "and what you find at the end belongs to both of you."

With a shout of delight, Dot and Dick raced through the hall and across the lawn to the woodshed. The door of the woodshed was closed, and the ribbon went right through the keyhole. Something inside whined and pawed at the door. Cautiously Dick opened it and out rushed a tiny curly black puppy. From one twin to the other he capered, licking the hands of his new friends, and trying his best to thank them for letting him out.

"O Dick, he's the best birthday present we ever had!" cried Dot, as she petted the puppy.

"The very best," agreed Dick. "What shall we name him?"

"Perhaps he already has a name," suggested Mr. Denton, who had followed the twins. "Suppose you try to guess it."

"Jack, Rover, Teddy," guessed Dick, promptly.

"Hero, Spot, Prince," said Dto. As she uttered the last name the puppy uttered a quick, sharp "Bow-wow!" and jumped into her arms, wagging his tail with all his might.

"That's it," said Dick. "His name must be Prince." And Prince it was.

When Prince had become a little accustomed to his new home, the twins began to teach him a number of interesting and amusing tricks. He proved to be a remarkably bright pupil. He soon learned to shake hands and carry a basket. It was harder to teach him to sit still, with a big pair of spectacles perched on his nose, and pretend to read the paper. But Dot and Dick were patient and never whipped him or scolded him. They were careful to tell him what to do in the same words each time. And when he had obeyed them, they would always pat him and give him something good to eat.

Perhaps the twins enjoyed most teaching Prince to play Hide and Seek. Dick would tell Dot to hide. Then he would give Prince her handkerchief to smell of and say, "Find Dot, Prince." And no matter how carefully she was hidden Prince would always find her. He would smell of Dick's cap and find him in the same way.

For several months Prince ran and frolicked and was as happy as a little dog could be. Then a dreadful thing happened. Miss Katherine Lewis, who lived in the big brick house on the corner, came to Mr. Denton in much vexation. Prince had dug up her largest pansy-bed to bury a bone. Miss Katherine declared that she could not endure dogs. They made muddy tracks on her clean walks and steps. But to dig up the pansies was a far

worse offense. Miss Katherine insisted that Prince must be tied up.

It was a sorrowful day for the twins. Prince seemed to know that he was in disgrace. He lay all day with his nose on his forepaws and whined pitifully. He refused to eat and in a few days began to grow thin. One afternoon the twins heard Mr. Denton say that perhaps it would be better to give Prince to some kind-hearted farmer where he could have his liberty. Dot cried until her eyes were red and swollen. Dick disappeared behind the woodshed, where he could grieve unseen. Give Prince away! Why, it was almost as bad as if the twins themselves were to be separated.

Just before Prince was to be sent to another home, a strange thing happened. Miss Katherine's chauffeur drove up to the gate one afternoon and asked Mr. Denton if he would go to Black Swamp to help search for Miss Katherine. She had gone to the swamp that morning to look for wild flowers. The chauffeur had looked, but he could not find her.

For a moment Dot and Dick looked at each other in silence. They were thinking of the deep black water in the swamp. Then Dick sprang eagerly forward, "Prince can find Miss Katherine," he cried.

The chauffeur looked doubtful, but Mr. Denton smiled. "We can try him anyway," he said. "You and Prince hop in."

It was a long ride to the swamp, and Dick and Prince bounced about on the back seat of the big car much like two small peas in a very big pod. "Find Miss Katherine, Prince," said Dick, when they reached the big swamp.

Prince smelled of Miss Katherine's house-slipper which they had brought with them. Then he gave a short excited bark and plunged into the bushes. "He'll find her," exclaimed Dick, delightedly. "That is the way he barks when he finds Dot's track when we're playing hide and seek."

It was nearly an hour before they reached the place where Miss Katherine was sitting on a great log, with water all around her. "I lost my way this morning," she told them, "and the farther I went the more confused I became. I was afraid I should have to stay all night in the swamp. Prince's bark was a welcome sound, for it told me that some one was searching for me."

Dick was so tired that he did not remember much about the ride home. But the next day Miss Katherine came over and brought Prince a beautiful new collar with a shining silver name plate on it. Prince smelled it politely and wagged his tail when Miss Katherine fastened the collar about his neck.

"Prince isn't to be tied up any more," she told the delighted twins. "A dog intelligent enough to find lost people can be taught not to dig up flowers, I'm sure."

When Miss Katherine had gone, the twins petted Prince to their heart's content. "I'm

so glad Daddy gave him to us for a birthday present," said Dot, joyfully.

"And I'm glad we didn't whip him and frighten him when we were teaching him to find us," added Dick. "If we had, Miss Katherine might have had to stay in the swamp for days."

"Are you glad, too, Prince?" Dot asked him, patting his black, curly head.

"Bow-wow!" answered Prince quickly, which was his way of saying, "Yes."—The Congregationalist.

CYNIC AND PRODIGAL

The cynic may sneer all he wants to about "braying preachers," amusing himself with the implication in the word "braying," but the fact is that if it were not for the preacher the world would go to destruction and even the life of the cynic would be unsafe.

Not long ago Minneapolis gave a public and official welcome to John Callahan, chaplain of the Tombs prison in New York City. Thirty years ago this man was ordered to leave Minneapolis because he was an undesirable citizen. The message of those braying preachers reached and won him, and made him a man and a maker of men.

The gospel is still the power of God unto salvation. It is the one sure road out of the depths. Those that spread soft soap on the path of life and cause men to fall have little to be proud of. On the other hand, the church has nothing to be ashamed of in her efforts to save the lost. Her work is her glory.—Ripple.

Sandy was an elder in the church, and a truly pious man. He had an eye for beauty and a love for it, but he married Tina because he knew she would make an excellent wife. "I suppose Tina is a handsome lass?" said Sandy's cousin, who met him in Glasgow not long after the marriage, and had never seen the bride. "I ken ye've gude taste, Sandy," "Aweel," said the bridegroom cautiously, "she's the Lord's handiwork, Tammas. I'm no prepared to say she is his masterpiece."

The Master advised that we ask God to teach us to pray. We need that advice today. When God inspires prayer he answers the prayer born of his wisdom and love.

THE SECRET "TEMPLE" WORK OF MORMONISM

Christ said, "In secret have I said nothing," (John 18:20); and "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops."—(Matt. 10:27).

Mormonism teaches the direct contrary of this; in essence that the most beautiful and important doctrines of religion can only be learned in the secret, oath-bound recesses of the "temples," out of sight and supposedly out of knowledge of all outsiders, and with insiders pledged under terrible oaths with death penalties never to reveal what goes on in there. This one fact ought to keep any one from ever entering such a place; it is di-

rectly contrary to the express teachings of our Lord. And when we scan the many sworn revelations of these sacred ceremonies, including the Smoot case, what do we find? Read our tract No. 14 and see what the endowment marriage ceremony is like; remembering that the Mormon book of illustrations of the interior of the temple portrays clearly the same facts as our tracts, or rather the places where they occur, except that the rooms are omitted from the book; but it is still most convincing evidence of the correctness of our tract.

There seems to have been a determined effort made recently to increase the number of people to take the secret and other ceremonies. We have been surprised the past summer, as the previous one, to learn some of the facts on this matter. Not only are all marriages possible secured for the temples, but the recent effort has included getting mere boys to come and be "baptized" for their dead relatives. At a dinner in a Mormon home recently where we were guests, we expressed surprise that a boy last summer stated that he had been "baptized for 150 relatives;" when a small boy spoke up, saying that he had been baptized for over 900! A Salt Lake business man recently told us that he had been baptized for great numbers, mentioning especially that he had served thus for as many as fifty dead relatives in one day! Knowing the man fairly, we suggested that he did not need another bath for some time. He laughed, and then stated that a complete immersion was performed in behalf of each person. What a mockery such performances must be at best, intensified by such numbers and by mere boys being delegated to do the work! And doing it by wholesale in mere mechanics, as is characteristic of all Mormonism! And the case is the stronger when we consider that there is absolutely NO foundation or countenance for any work for the dead in the whole Bible, which also teaches plainly that every soul holds its own destiny in its own hands, and that the teaching of Christ was most plainly that no soul could get from hell to heaven at all (Luke 16:19-21, especially verse 26; also Matt. 25:46, Rev. 20:10-15, etc.) The one verse in the whole Bible referring at all to baptism for dead people is 1 Cor. 15:29. And the words here put this custom outside instead of inside the church; while the only allusion to it in church history in connection with any who called themselves Christians was in the early centuries, when one or two heretical sects used occasionally to put a live person under the bed of one who had died without baptism, asking the questions of the dead man and the replies coming from the living one under the bed; baptism was then administered to the living one for the dead! Mormons themselves laugh when we mention this to them; but it is no more laughable or absurd than the present Mormon custom of having a boy immersed nine hundred times in behalf of that number of dead relatives. The whole idea is utterly wrong, made up of direct contradictions of the Bible and reason, including the cleansing power of baptismal water over sins. Yet it is one of the strongest links in the chain which binds Mormonism together into one whole, by playing on the

love of the living for their departed dead. Mormonism thus plays on the heart-strings of the recently bereaved, telling them that by their temple of ordinance of "sealing" they can have their departed loved ones again! As a Mormon woman said to us years ago, "One reason why I believe in Mormonism is that it's the only religion where you can have your dead relatives again by being sealed to them. How happy it will be to have our dead companions and children again in heaven—that is," she added, "if we have lived happily here." We thought this an important qualification in case of wedded quarrelers. We learned that this woman had just buried her husband.

The only remedy for such doctrines is correct teaching, such as we are giving—Light on Mormonism.

ANNOUNCEMENTS

LYDIA, MARYLAND

The St. James Brethren church will hold its regular fall Communion on the evening of May 17th. All of like belief are invited to this service. Honor the King by obedience.

L. V. KING, Pastor.

MASONTOWN, PENNSYLVANIA

The Masontown Brethren will observe Holy Communion and the Lords Supper, Sunday evening at 7:30 P. M. May— (The writer inadvertently omitted the date.—Editor.) All members of like faith are cordially invited to share this blessing. In view of the fact that the Uniontown Brethren church is temporarily condemned, these Brethren will share this service with the Masontown Brethren.

J. L. GINGRICH, Pastor.

BIBLE CONFERENCE AND CAMP MEETING

First Announcement

The Bible Conference and Camp Meeting of the Indiana Conference will be held July 12-26. The place is Brethren Retreat, Shipshewana Lake. The Indiana Conference, through its trustees has bought all the realty south of the lake including many of the choice lots which had not been sold. Rev. J. W. Brower, Milford, Indiana, is president of the Board, and C. G. Wolf, North Liberty, Indiana, is secretary, and Ephraim Culp, Goshen, Indiana, is treasurer. These brethren will handle the real estate. Write them.

Dr. J. Allen Miller will be present the first Sunday and will remain over the second Sunday. There ought to be many young people present from every congregation to get these lectures. When the young people by scores are in such meetings in the denominations, (including the Church of the Brethren) where will we be from the standpoint of trained leadership in a few years?

The first Sunday will be "Elkhart Day." Their pastor, Rev. W. I. Duker, moderator of the Indiana Conference, will preach, and his superintendent will lead in the Bible study period. Every church within 50 miles of Brethren Retreat should dismiss their service at home and all come to the Lake. South Bend has made this a rule. Dr. Beachler will preach in the afternoon. The second Sunday will be "Ashland College Day." Dr. Jacob's the president, has consented to be present and speak. This will be a great day.

A little co-operation will do for us what it is doing for other churches. At least we can try.

Committee, Rench, Wirick, Dr. M. D. Price.
April 25, 1925.

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THE BRETHREN EVANGELIST



Chums

CHUMS SHARE their most intimate experiences," writes Myrtle Harmon Hayward. "*Mother and daughter, chums*, have learned to often bow together and in a very informal way ask God's blessing on some undertaking or give thanks for the day's pleasures."

It is such intimacy and the frankly facing the issues of life together without prejudice that induces such filial confidence and such respect for parental judgment regarding any proposal that enables the daughter (or son) to say, "Well, mother dear, you are always so reasonable, if you do not approve, I know it must be wrong, and I do not want to do it."

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Bench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Mother's Abiding Service

It is an almost unthinkable task to attempt to point out in detail a mother's service rendered to her children, for her life is one of constant service. She is always at work for those of her own flesh and blood. Her thoughts are always for their welfare. Her whole being is devoted to their interests. No task is too hard or fatiguing, no demand too sacrificing, no care too constant, no time is too much occupied and no weariness is too great for her to give herself in unmeasured devotion to the little souls more precious to her than life.

But there are certain things that a mother does, or may do, for her child—certain abiding kinds of service—that are accomplished not merely by the exercise of the motherly instinct of care for her young, but by wise, planned, thoughtful effort. They are not the result of any one particular act, but of a long succession of acts and attitudes. And as they come gradually, by process of steady growth, from constant training and effort, they have the qualities of permanence and of abiding worth.

The first important and permanent service rendered by the wise and true mother is that of training in obedience. The learning of this lesson on the part of the child is fundamental to its whole life-structure. Nothing that the mother can do is more important in the early years of the child's life than to fix within it the habit of obedience. 'This is essential to its success as a factor in the home, in the church and in the nation, and every imaginable relation in life.

A second great privilege and responsibility of the mother is to teach the child to choose between right and wrong, to distinguish values, those that are worth while and those that are not. During the early years of childhood it is comparatively easy to point out the differences between right and wrong, but as years pass and life becomes more complex vast numbers of situations arise in which right and wrong are not readily discernable and here must be brought to the surface the ability to distinguish between the higher and finer and more wholesome and those that dull the sensibilities, lower vitality and lessen the prospects of life. It is the mother's wise counsel, intimate contact and noble example that inclines the growing mind to the finer and more wholesome things of life and urges its choice of these things amidst the allurements and appeals to the contrary.

Further, mother inspires her child with ambition and a desire to fill the greatest and noblest place in the world and to make life count for the largest service for his fellowmen. The true mother impresses upon the child that life is not bestowed as a luxury but as

an entrustment, and is not to be spent merely in selfish ends but in noble, altruistic endeavors. The sad thing about it all is that so many mothers do not have that high and fine conception of life and its opportunities. When more mothers rise to this exalted view and present life to their children as a stewardship, for which they shall be called to account, materialism will be less rampant and the kingdom of God will grow more rapidly.

Another noble service which mother can and does render is to build the child up in a disciplined life and to impress upon him the great personal benefit to accrue from accepting the disciplining experiences of life as providences of God. As the diamond can only sparkle when it has been cut and burnished, so life can only glow with beauty when it has been tried and strengthened. It is a social heritage not to be despised, this disposition to enter uncomplainingly and willingly into the disciplining experiences of life. There is too much pampering of life, too much giving rein to the fancies, desires, and appetites. These make worthy servants, but merciless and vicious masters.

Last and noblest of all the truly worthy mother realizes that her child is a gift of God and should be trained to love and to seek after God and to delight to do his will. Realizing this she teaches her young entrustment that God is real, that his ways are right, that his service is the noblest and most recompensing, and that life can only realize its true ends and purpose as one gives himself to reverent worship of God and faithful obedience to his commands. No one has so great an opportunity as mother for planting in the youthful mind the saving truths of the Gospel, inspiring the heart with a reverent and worshipful attitude, directing the feet in the ways of righteousness and training the hands in service, and blessings on the noble mothers who take their consequent responsibilities seriously. Their names are legion and the debt we owe them is beyond computation.

High School Flappers Criticised

A certain metropolitan daily took notice the other day of an undiplomatic venture on the part of a man who happens to be a high school principal in an important New York City suburb. This schoolman is evidently somewhat old-fashioned regarding modes of dress,

manners and indications of modesty, and apparently felt grieved over the extravagant flapperism of today, so much so that he took it upon himself to attempt to correct some of the improprieties. He is reported to have "sent on his own initiative to the parents of 1,500 girl pupils a circular letter condemning the dress of the flappers and otherwise denouncing things that are clearly none of his business," as this newspaper puts it. Among the things complained of were "short skirts, bare knees, sleeveless dresses, the use of face powder," etc. It doubtless was a bold stroke on the part of the professor and he evidently had more faith in the power of protest on the part of mere man than most of us would be able to assume. We cannot say that we commend his wisdom, and yet we rather take a liking to a fellow who has been able to maintain an unwarped sense of the proprieties of modest life amidst the perverted notions of our day, and at the same time has the courage to speak out boldly in behalf of vanishing ideals.

Regarding the newspaper's criticism we are inclined to take issue at certain points, and to make a few inquiries. First, is it indeed true that it is "none of his business," or anybody's business, how people dress? Up to a certain point it is doubtless true, but if one goes beyond the point of decency it becomes other people's business. Is it anybody's business if a man wears a bathing suit about his place of business or on the city streets? Is it anybody's business if a woman goes in public places dressed in the garb of a Hottentot? It is obvious that no one has a right to make himself ridiculous, or obnoxious, or to go against the recognized customs of decency. He who attempts it is a fit subject for criticism, to say the least. And when young ladies, fourteen to eighteen years of age, fall in with such an indecent fad of baring their knees in public places and especially in a place of such intimate intercourse as a school room, why should it be thought strange, and why should parents or newspaper editors become peeved, if such conduct is criticised?

Second, we are wondering if teachers and high school principals, even though they be mere men, are not in a position to judge as accurately and wisely as parents, and possibly more so, and especially with less bias, when a certain type of dress, or lack of dress, as it appears in public, violates a proper sense of modesty? Too often parents are unable to see the improprieties of dress and conduct on the part of their children and not infrequently they yield to the pleadings of their offspring against their better judgment, and by toleration they gradually lose their former truer sense of the fitness of things. So that what this noted editor says about parents being better "qualified to know what is right and wrong" in such matters may not be correct. The fact is, if parents have become quite satisfied with a fad that has caused universal comment and much unfavorable criticism, it is a pretty sure sign that they have become unfitted to judge without prejudice, and in such cases unbiased judgment should be received with consideration.

The third question that grows out of this discussion is, May there not be some causal relation between an extravagant type of dress to which one may adhere and become accustomed and the quality of ideals and thoughts that one cherishes? Does not a bold, dashing costume, one that fairly challenges the conservative type, tend to induce a similar attitude of mind regarding the proprieties in social contact? When one meets with a fad or a style of dress that causes at first sight a gasp of surprise or a look of embarrassment, does there not come instinctively at the same time at least a slight feeling of disappointment in the one who thus demonstrates himself or herself? Do not shocking fads have some bearing on character? May there not be some relation between the extravagant display of personal charms on the part of young girls and the laxity in morals so widely complained of on the part of high school students?

We do not hark back to any "good old days," nor wish things were as they used to be, for we know of no days that were good, nor any that we would care to return to. Every age has had its follies, as we have ours. But along with the progressive emancipation of womankind, which in most respects has proven and is proving a great boon, there are dangers and tendencies to evil that we will do well to guard against. And "flapperism" is one of those tendencies and needs to be discouraged rather than defended. We therefore hail the high school principal who insists that modesty and natural rather than artificial beauty are essential to womanly charm and success, even in this day of equality of the sexes. And they go along delightfully with the true Christian spirit.

EDITORIAL REVIEW

Brother Homer Anderson writes that he leaves Roanoke, Indiana, to take up the work at Mulvane, Kansas, which is being vacated by Brother T. F. Howell.

Brother Freeman Ankrum tells of the splendid accomplishments at Oak Hill, West Virginia, where he is pastor. A new roof has been added to the church, thanks to the initiative and challenge of the good women of the church. Also a fine work worthy of special mention is being done among the young people of the church. This aggressive church is looking forward to the coming district conference, which they are to entertain, with much anticipation.

A letter from Dr. C. F. Yoder states that the mission in Buenos Aires has been re-located and that the prospects in the new quarters where they had formerly worked are bright. Brother Yoder had the good fortune to attend a great missionary congress at Montevideo, which must doubtless have been much inspiration to him. Notwithstanding the many obstacles at Rio Cuarto, the work is taking a more encouraging aspect.

Brother Allen S. Wheateroft, pastor of the Third church of Philadelphia, reports six additions to the church as a result of the evangelistic campaign recently conducted under the leadership of Dr. L. S. Bauman. Their prayers have been answered with regard to the building of their new church and, as he reports, they will be ready to dedicate their new sanctuary in the near future. We hope to have the privilege of publishing a picture of it, along with the description, in the Evangelist.

Attorney Orion E. Bowman, of Dayton, Ohio, president of the Board of Trustees of Ashland College, issues the call for the annual Educational Day Offering, and sets the date for June 14. Brother Bowman states that the success of the past year and the proposed expansion ought to be sufficient to call out the full strength of the church. The goal is set at ONE DOLLAR PER MEMBER. The goal strikes us as being a conservative asking. But consider what it would mean if every church would make an honest effort to meet it.

Dr. W. H. Beachler, pastor of the South Bend, Indiana, church, tells of an evangelistic campaign which he conducted in his own church which resulted in an addition of twenty-five souls. The neighboring churches displayed a most commendable fraternal spirit by their visits during the campaign. Of course they had something especially good to go for, but aside from the attraction phase of it, it exemplifies a fine spirit which it would be well to cultivate more among our churches. The more our people get together and develop amongst themselves a spirit of mutual interest and good will, the more will we stick together in our common undertakings and the nobler will be the spirit that will denominate our conferences and all our relations.

Brother Orville D. Jobson reports his visits to the churches in and around Roanoke, Virginia, and also the Buena Vista congregation. In all these places he found a growing interest in the cause of missions. It doubtless means much to our missionaries, as well as to our churches visited, when they return to their fields to think back and know that in all the various congregations, some of them small and somewhat out-of-the-way places, prayers are going up to God in their behalf; these many personal contacts must be a great inspiration to the missionary as he recounts them in the hours of trial or loneliness on the field. And the benefit to the churches is obvious. So that it is a wise policy to have our missionaries going in and out among us occasionally.

Brother W. R. Deeter, pastor at Portis, Kansas, reports that his work is progressing, one having been added to the church since last report. In a personal communication he states that plans are made for their fifth annual Daily Vacation Bible School, beginning at the close of public school. He also informs us that the Brethren church can boast of the most beautiful church lawn in the town, having in the midst of it a fountain containing gold fish. They are also planning to accomplish some exterior decorations on their church soon. It means something to keep the church building and premises looking beautiful; it speaks to the community of a high regard which the worshippers have for the place in which they worship God, and so of the God whom they worship there.

GENERAL ARTICLES

Observance of Mother's Day

By Emma Gary Wallace

Miss Anna Jarvis, of Philadelphia, is the founder of Mother's Day. In 1914, at her request, the Hon. J. Thomas Heflin introduced into the House of Representatives a joint resolution to the effect that the President of the United States should designate by annual proclamation the second Sunday in May as Mother's Day, and should request the display of the American flag on all government buildings, homes, and other suitable places. Ex-President Wilson was the first to issue such a proclamation, on May 9, 1914, thus establishing for the United States the record of being the first nation of the world to accord patriotic tribute to its homes—for while Mother's Day honors noble motherhood, it is no less a recognition of worthy parenthood and those ties of affection which make the family a blessed unity.

The Mother's Day International Association was organized to promote and to protect the celebration of Mother's Day and its work in this country and in foreign countries. Its slogan is, "In honor of 'The Best Mother Who Ever Lived,' the mother of your heart." In many states schools celebrate the day by special exercises on Friday, and business and other organizations make suitable note of it on the Saturday preceding.

God needed fathers and mothers, so he prepared a wonderful world for them and placed them therein. He assigned to mothers especially the splendid privilege of mothering little children, souls in the shaping, and the world at large. The little child turns instinctively to the mother whose love is never-failing and the grown-up, even the aged, is desolate indeed when there is no church, no protecting influence, to mother and to cherish. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem (Isa. 66: 13).

Mothering has been the highest calling of women from the beginning, and it will continue to be their loftiest mission to the end. In these days of multiplied interests and sometimes of confused issues, it is well to reflect, once a year at least, upon the far-reaching responsibility of real "mothering."

A true and natural parent is never at ease or happy while her offspring is ailing, menaced, or in peril of any kind. And the highest type of motherhood is that which is never content until the physical needs of her children are met, spiritual nurture is provided for, and Christian development is insured through wise training, helpful associations, and the final acceptance of those conditions of life and service which make eternity an assured and joyful future. Is it any wonder that the church with its great mission of "mothering" makes such an appeal to womanhood everywhere?

The forward-looking and conscientious mother can not

rest at night until her children are all in, nor can she fold her work-worn hands and close her weary eyes in peace until she knows that the children she has mothered are in the kingdom itself—the new Jerusalem. And so with each Mother's Day should come increasing sense of responsibility, deeper yearning, and fuller consecration on the part of all mothers and fathers and the church itself.

The thoughtful observance of Mother's Day on the part of sons and daughters should serve to deepen and to make tenderer and sweeter those family ties of affection and that

sense of appreciation and gratitude to a wise heavenly Father, who has made mothers ready to go down into the valley of the shadow of death to give the world its sons and daughters; and has made fathers willing to serve in routine and commonplace tasks, or to do battle to the death, that home and loved ones should not want. It should make the world glad that the church is "mothering" humanity—a prototype of that boundless love which has decreed that not even a sparrow shall fall unnoticed.

It is most fundamental and encouraging that the church is reaching out everywhere to help its mothers, and is taking into consideration that the mother can approach her own rich possibilities only in the degree in which she permits and encourages the Holy Spirit to dwell within the holy of holies of her own heart.

Who shall estimate the far-reaching influence of the Christian home? What the world needs today to heal its wounds, to soothe its restlessness, and to clear its turbid waters, is the restraint, illumination, and leadership of more Christian homes. Let us learn, like Jacob, "to lead softly" yet firmly and, like Mary, "to ponder these things in our hearts."

Let us stop then and consider just what our own contribution as a church largely made up of fathers and mothers can be this year, between the Mother's Days of 1924

and 1925, toward the "mothering" of the world. How can we best love more helpfully, and live more abundantly, and serve more successfully in our own immediate sphere and in the broader parish of the world at large? Each year should see us ready and eager to bring more effort and devotion to the task of the home and the Christian Church.—Homeletic Review.



THE MEMORY OF MOTHER

By George Stanley Baer

Backward turn, ye speeding years;
Backward turn the cares and fears,
To those care-free, joyful days
With a mother's anxious gaze,—
Watching o'er from morn till night,
Guiding tiny steps aright.

Let me feel her presence near;
Let me hear her voice so clear;
Hear her constant cheering song,
As she toils the whole day long.
With her ever watchful love,
Pure as heaven's blue above.

Let me at the setting sun,
When the time of play is done,
At her altar-knees in prayer,
Tell her every childish care,
Then to look through her dear eyes
To the God above the skies.

But those days do not return;
Wasted candles ne'er re-burn.
But a mother's love abides,
When her bark has crossed the tides,
And the mem'ry of her days
Keeps me close to Jesus' ways.

"This hath he done and shall we not adore him?

This shall he do and can we still despair?

Come let us quickly fling ourselves before him,

Cast at his feet the burden of our care."

A Mother of Armenia

By Helen M. Beatty

"They said that Love would die when Hope was gone
And Love mourned long and sorrowed after Hope.
At last she sought out Memory and they trod
The same old paths where Love had walked with Hope
And Memory fed the soul of Love—with tears."

The last whistle had blown and the sailors were hurriedly pulling up the gangplank of the GULE JEMAL. The boilers were steaming to their full capacity as the great ship like a spirited horse took to the water on her voyage to the U. S. A.

A frail little woman of three score years, with grey hair, a sweet, sad face, and dark brown eyes, which bespoke a nation's five hundred years of suffering, was giving a long, farewell look at the shores of the Bosphorus. For five months she had journeyed over the broken roads of the devastated and war-torn towns and villages of the interior, hardly being able to obtain bread enough to keep her from fainting. But her spirit was unbroken, the indomitable spirit of Armenia. Her eyes now seemed fastened on the disappearing shores as the stretch of blue water grew wider. But she saw farther than the shore, away back into the past, when life seemed full of promise.

Had not her husband been one of the most beloved men of their city, and had not their home radiated peace and love for all who sought its solace? There their children had been born. Their laughter and the joy of living, as they grew up amid the gardens and vineyards, had made light the mother's heart for her labor of love, and as she had stitched away on their garments far into the night, for she had great ambitions for her children.

The two eldest had attended the American school in Armenia, and there had received visions of high callings. Never before had the Nation had greater need for leaders. Then Dieran had crossed the Atlantic, had returned with his degree of doctor of philosophy to become a teacher of teachers. The daughters had also gone to America for their training that they might return and devote their lives to the education of the womanhood of their land. The youngest son, Ara, as he sat by his mother's side had also begun to see visions. She remembered now how hard it had seemed to have him to go—but was she not giving her four children to serve Armenia and the ideals which had kept that nation alive during the five hundred years of tyranny under the Turkish yoke?

Then passed before her eyes—completely hiding her view—the great black cloud of 1915. Massacre, deportation and starvation; she had faced them all. In the beginning her husband and sons had been deported and slain with all the other prominent men of the place, though the ransom had been paid on their lives with the family savings of a lifetime. Her home was pillaged and she had undergone the hardships of deportation with the rest of the women and children of the city.

After several years of wandering she had made her way back to the ruins of the city from which she had been deported. Wearily she had sat down on a rock which had once been the threshold of her home. She had felt numb and cold. It had seemed as though her sons and their father were calling her. For a long time she had not moved. Then she had taken her worn Bible out from the folds of her dress, and her eyes had fallen upon the words of Jesus: "Woman, why weepst thou?" She then had felt a new warmth and strength within her. "Surely Christ is with me"—the comforting thought had come. "Has he not said, 'Lo, I am with you always, even unto the end of the world.'"

A gentle hand had been laid on her shoulder. Looking up she had seen an American friend standing beside her. "Mother, I have news for you," she had said, handing her a letter. It was from her girls! With trembling fingers and tear-filled eyes she opened the envelope and read. They had earned enough for her passage to America in case she should be found, it said, and were working almost day and night to prepare a home for her. They also needed a home, but that home would be incomplete without their mother.

The letter had been laid aside. Thoughts had come fast. Could she at the age of three score years cross the great ocean which she had never seen? Could she go to a strange country and meet strange people? Her body was weak and her heart was broken. Perhaps she had better die in her homeland. Then her eyes had fallen again on the lines of the letter, "We need a home and that sacred place is impossible without our mother and her love." She had folded the letter, and turning to her friends with a new light in her eyes she had said, "I am starting for America. My girls need their mother."

The tedious land journey was over. Twilight was settling over the waters as the GULE JEMAL steamed on and land was long out of sight before the little mother's vision of the past reached the present. For weeks the days came and went, some calm and others stormy, until one day the Gule Jemal came into New York harbor.

You can imagine the eager eyes of this mother scanning the hundreds of strange faces at the pier for her daughters, whom she had not seen for ten years. Imagine the joy of the girls as they recognized their mother coming down the gangplank! The whole tragedy of ten years came over them as they embraced each other and the girls wept. But not this Madonna of Armenia. She looked into their faces and said, "See children, I am smiling, why can't you?"

On this Mother's Day, the hearts of the daughters were made happy by the love and companionship of the mother who has come through great tribulation. Though she has drunk the cup of sorrows almost to its dregs her beautiful Christian character is still an inspiration to all who know her, and a comfort to those who mourn.

As we wear our white carnations may we also remember the mothers of Armenia.

Finding Our Life Work

By Landis R. Bradfield

(A Paper on Vocational Guidance Prepared for General Conference, 1924)

A religious worker approached Professor T. N. Carver, of Harvard, and asked in what calling he could best serve society. Prof. Carver's answer was, "Go start a savings bank." The idea of this Harvard professor has been too much the old conception of determining our life work—the monetary conception. Our schools used to train men and women by machine like methods and turn them out into society, many of them without any objective in life, other than to be able to "make a living." It did not occur to educators

in the past century to ask themselves, "In what vocation can this young man or young woman best serve his or her fellow men?" Such hit and miss methods of training for life work, as were used by our fathers, are no longer adequate for us today. We are not content to be a farmer because our father was a farmer, nor a lawyer because our father practiced law.

We, the young men and young women who are preparing for our life work are demanding that we be permitted

to choose the vocation in which we spend our lives. And certainly this is right that we should choose our life vocation. But in considering this problem the question is raised, are we choosing wisely, and is there a need for guidance in our choice?

This question makes it necessary for us to consider somewhat the need of guidance in choosing for our life work.

Frank Lowe tells us in his book, "Religious Vocations," that approximately one million teen age boys and girls, set out on industrial careers, each year in the United States. He says further that if these juvenile job hunters should start upon their vocational journey from the Pennsylvania Station, New York City, they would form a stream of outgoing traffic, requiring the normal facilities of this great terminal three weeks, moving day and night to handle. Three to seven out of every ten of these job hunters become quickly dissatisfied. Four out of five accept blind alley positions, with little or no chance for advancement.

This army of youth is determined to go somewhere, but where many of them do not know. In many cases environmental conditions have made it necessary that these young people begin their career of life work so soon. Many more have no hint that there are positions and types of work in which they can better serve the world. They are going out blindly, to accept whatever is offered them, and many failures are recorded because of this very condition.

But as early as 1908 Frank Parsons and Meyer Bloomfield, through the Boston Vocation Bureau, attempted to correct some of the mistakes in our old system of education. Other cities soon followed the lead of Boston, and today many of our larger cities maintain Vocation Bureaus. Many colleges and universities are incorporating courses in their curriculum to provide for the growing needs of guiding men and women into suitable Vocations. High schools too in greater numbers are maintaining definite programs for helping the student who is trying to find his life work.

To state briefly, the purpose of these Vocation Bureaus and departments is to help young people themselves to choose wisely, to thoroughly prepare, and to successfully advance into satisfying vocational life. The inherent likes and dislikes of the youth are observed by the leaders of the Guidance Movement. They advise with and suggest avenues for more efficient service, accordingly as they think possible for the particular individual. The young people are encouraged to ask themselves such questions as the following:

1. What service is rendered to society by those in this vocation?

2. What is the work of a person in this calling?

3. What are the main advantages, a. In service to humanity; b. In chance to learn; c. In promotion; d. In ethical conditions, etc.?

4. What are its disadvantages?

5. What preparation is necessary or desirable?

6. What is the effect of this occupation on the, social, civic, physical, recreational, and moral life of worker?

If the above questions are carefully considered, and honestly answered by the candidate for a Vocation, many errors will be avoided. Why should our youth be permitted to go on blindly into chance positions and make a wreck of their lives? Why should a young man leave high school at the age of seventeen to become a carpenter, and after ten years of work in his accepted vocation, he discovers that he must become a preacher of the Gospel? Is it not better to present the advantages of the Christian ministry to the young fellow before he leaves school to become a carpenter, than to have him attempt the ministry ten years later, without proper preparation?

The time has come when educators, ministers and social workers must give more attention in helping those to whom they are responsible, satisfactorily choose their vocations. Just recently I heard a young man, who is a senior in college, say that he wished he knew what he was going to do when through college. What a waste of energy and time may be experienced by this one young man. He may wake

(Continued on page 8)



My Old Home

By Mabel C. Ingleright-Carpenter

Oft times amid the glamour, and the glitter, and the gain,
My thots go back in fancy to my childhood home again.
I see the happy faces as they graced that country home,
And they keep me wishing, longing, never could those joys have flown.

I see my parents dear, and too, my little cradle bed;
I see my sainted father as he knelt while prayers were said;
I see the blue-checked apron that my mother used to wear;
I see the old oak rocker—my father's favorite chair.

I smell the starchy fragrance of my mother's gingham dress,
As in her arms she held me, and loved and rocked and caressed.
I hear the lovely cadence of her sweet angelic voice—
She sang of angels caring—how my child-heart did rejoice!

I hear the little sparrows singing in the apple tree,
For it is their sleepy-time—'tis a glorious jubilee!
And they waft me 'way to slumberland in the big porch chair—
I would I were a child again—the birds still singing there!

I can relish every cookie, and every crust of bread;
I e'en can taste the wedding cake the day that I was wed.
I've eaten many a repast and been feasted superfine,
But for that old-time company dinner my appetite must pine.

I see the lambs in frolic skipping down the leafy lane
By their gentle, bleating mothers as the day begins to wane;
And the cows are slowly coming home from the meadow grass—
And I hasten for the milkpail—once more a country lass.

If you'd seek a goodly place to keep children for the right,
You'll find it in God's country if you but search aright;
You'll read it in the beauty of each tiny bud and flower,
You'll see it in the morning dew, and at the twilight hour.

I can feel repentance stealing o'er my guilty heart today,
When I think of childhood sinning and my father's lovely way,
How he kindly called me to him, placed my hand upon his knee,
And in tenderest father tones taught me how to better be.

I can sense the Sabbath glory filling every nook and space,
For we've been to the country church—that lovely hallowed place;
We've heard the helpful message from the pastor God has given,
Who lived the life of love he taught, to lead his flock to Heaven.

Tenderly he watched his sheep as he passed from door to door;
Ne'er a grief did he discern, but his own heart ached full sore;
And when his voice was raised in prayer we felt God's Spirit near,
I would all shepherds served as he—'twould haste the kingdom here.

Oh, you can treasure up the riches found upon this earth,
They can't in any way outshine a family's golden worth;
I'd have you know the velvet of a tiny baby's hand;
I'd have you know the child heart only love can understand!

I'm thankful for the memories of those precious childhood days,
And they make me richer, better, for all my coming ways;
And they hold my life more steady to all that's good and true—
It's the dear old-fashioned home that I wish for each of you.

South Bend, Indiana.

THE BRETHREN PULPIT

Ambition versus Character

By J. L. Kimmel

"While he was saying this, a woman shouted at him out of the crowd 'Blessed is the womb that bore you and the breasts you sucked.' " But he said "Blessed rather are those who hear and observe the word of God."

We have here an account of a certain woman who became so enthused over the teaching of the Master that she could suppress her emotion no longer and she shouted, "Blessed is the Mother of such a distinguished Son as you are." This woman no doubt was a mother herself, and she realized what a comfort and a joy such a son would be to a mother. How a mother would rejoice to see her son gain such distinction among men, and sway the multitude with his eloquence as Jesus did when he showed the people the sophistry of his enemies and gave them light and truth. This woman saw Jesus from the human viewpoint. She saw him as a mother would see her son achieve fame and honor among men, and she no doubt said, "If I had a son like that man I would be the happiest woman in the whole world."

Parents are anxious to see their children succeed and to achieve great things in a material sense. That is perfectly natural; just as much so as it is for the sun to shine or for the moon to give her light. All good parents have an anxiety for the future welfare of their children and no greater joy can come to them, than to see their hopes realized.

There is undoubtedly a sense in which parents are justified in being ambitious for the success of their children. To instill into the plastic minds and hearts of their sons and daughters that great possibilities are wrapped up in their lives is by no means wrong. If all children could be made to understand that human achievement is a thing that requires effort rather than natural ability, many a person would become famous that otherwise will never be heard of at all.

And so the teeming millions live and die without ever discovering the latent powers in their lives, all of which might be otherwise under different environment.

Now while all this is very true, and we are all inclined to praise, and at times almost to adore, human achievement, yet Jesus in answering the woman, gives us a different conception of life. But he said, "Blessed rather are those who hear and observe the word of God."

Much as human ambition may mean, and much as it has accomplished, yet the Great Teacher gives us the true concept of life when he says, "Yea, rather blessed is he that hears the word of God and keeps it." And so Christ tells us in a few words that the true side of life is not the human, but the divine; not the physical, but the spiritual; not the lower, but the higher, and that when it comes to the last analysis—character is the only thing that really counts.

Did you ever notice that Christ never complimented the philosopher, the orator, the poet, nor the man of fame, nor anyone whom the world so highly esteems. It is true however, that the rich were not overlooked, but he certainly did not pay them very high compliments. When the rich young ruler came to him and expressed a desire to know what he should do to inherit eternal life—the answer was "Sell that thou hast and give to the poor and come and follow me." But when the young man chose rather to hold on to his

wealth than have eternal life, Jesus said to his disciples, "How hard is it for those who trust in riches to enter into the Kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

The parable of the rich man who was clothed in purple and fine linen and who fared sumptuously every day; and who had lying at his gate, a poor, sick, and hungry man, yet his sympathies were never for a moment touched, and the only attention that the poor man got, the dogs gave him when they licked his sores. This parable illustrates very vividly the influence riches may have over the life of a man, both in this life and the life to come.

The parable of the man with his broad acres and bountiful harvests is another teaching of Christ to illustrate the selfishness of a man when he has no character. This man was at a loss to know what to do with his crops, for they were so much greater than the capacity of his barns. He finally

concluded in his self-centered way, that he would pull down his barns and build them larger and store up all the grain for himself and just revel in luxury all his days without the least concern for the rest of the world. But God said unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" Jesus immediately added—"So is he that layeth up treasures for himself and is not rich toward God." The world certainly was no poorer when this man left it. All of which goes to teach us that human achievement without character means but little.

Three thousand years ago Solomon said, "A good name is rather riches and loving favor rather than

to be chosen than great silver or gold."

If fathers and mothers were as ambitious for their children along moral lines as they are to have them succeed, at any cost, in the things of this world, they would bestow upon their children much greater blessings and spare themselves much sorrow in their old days.

Where are the parents who would not be overjoyed if some prophet should come along some day and tell them that their son would some day be a great poet or statesman or distinguish himself along other lines so that his name should be known to the whole world? Congratulations no doubt would come to these parents from all sources and they would count themselves among the most fortunate people in all the world. But if this same prophet should tell these same parents that their son would some day be a good man, they would think little about it and they would get no congratulations from any one—especially not from this old selfish world.

The world exalts human achievement but lays no stress on character. Jesus constantly held up before his audiences the necessity and grandeur of human character, but said nothing of human achievement, and therefore gave little consolation to the man who had no higher aim in life than to live for things physical.

Human ambition means to have a great desire to accomplish things among men and to write your name high on the pinnacles of fame without any particular regard to

HONOR BE TO MOTHER

A face of kindest beauty;
A heart of tenderest grace;
A voice of sweetest cadence;
A love naught can efface.

Hands tireless in their service;
Feet swift to come and go;
Ears tuned to faintest whispers;
Eyes keen to see and know.

A love unlike all other;
A friend of all most true;
O mother, precious mother,
All honor be to you.

—Fred S. Shepherd.

character. Webster says that "ambition is an eager or an inordinate desire for preferment, honor, superiority, power or the attainment of something." Does the Christian religion therefore hinder human progress and crush human ambition? No, not by any means. A man may be all the better qualified for his chosen profession because he is a Christian and any man in any profession is at a tremendous disadvantage when he has no character.

The Christian nations of the world are the most civilized and are far in advance of the other nations in science and all human achievement. History records the names of men like Caesar and Napoleon who were actuated by human ambition only, and who accomplished wonders and they are noted as having been two of the most intellectual men that this world ever produced; but the empires which they built came to naught and their own lives came to an inglorious end.

Compare the lives of these two men and the influence they exert in the world today with the lives of the Apostle Peter and the Apostle Paul and the influence they exert in the world today; and you have a better conception, no doubt, of what human ambition means without human character.

Muncie, Indiana.

Finding Our Life Work

(Continued from page 6)

up to find himself entering a vocation for which his preparation has not fitted him. He should have at least pretty well determined his life work by the end of his sophomore year in college, so that if special training was found necessary, then he could have planned accordingly. But there are thousands of cases similar to this one and what are we doing about them? Practically nothing.

We are needing a larger force of Christian teachers for our common and high schools. We want men and women who will be able to instill in the young life they touch, some of the nobler and finer sentiments of life. The leaders should possess the ability to show the student a way out of the dilemma in which he may find himself. If the young man or young woman after careful consideration feels that his or her life work is to be in some line of industry then we should willingly and gladly help them prepare for that work. They need the support of Christian men and women who will help them find in the work they choose the greatest possible joy for themselves, and real service to others.

For those other young folk who go beyond the high school in training, departments of religious education can do a greater service. But above all these is required the leadership of men and women of noble character and high ideals, who will help to make the vocations of millions of our young men and women well chosen.

A young Italian bootblack in one of our large cities, conversed one day with a Christian social worker. The social worker asked the young fellow what he intended to do when he became a man. The lad quickly replied, that he expected to be a mechanic. He then asked the social worker if our country did not need mechanics. The social worker replied, "Yes, we need good mechanics." The lad replied, "Well, I'll be a good one."

Now friends, the question I want to raise is, What organizations will see to it that the little Italian bootblack becomes a good mechanic? It will not be the Ku Klux Klan. Its plea for "100% Americanism" excludes the foreigner from its program, and its members are too busy burning fiery crosses and lauding their ideals to help.

It will not be the Military machine of our country. It is not concerned with the little Italian lad until he is old enough for military service. The men who comprise and manage this great monster want to show to the rest of the world a formidable front of soldiers and guns. They are wanting to promote Defense Days and spread propaganda favorable to the cause which they represent.

Neither will the little Italian lad or any other lad, be

helped in becoming a good mechanic, by the men of religious denominations who quibble over their supposed differences or waste valuable time debating this or that theory of interpretation. No, friends, these debates have never stirred youth with great ideals for service, and will be more they never will.

But are there any agencies to which we can turn help for the lads and lassies of our country? Yes; we turn to the church. She stands ready to point the way to a better life and nobler ideals. The Sunday school, too, aid by nurturing and fostering these ideals until such time as the youth are ready for the church.

The Y. M. and Y. W. C. A.'s through their trained leaders are doing much to make human life a success. They give both Christian and vocational training. And last, not least our great army of teachers in the common schools, high schools and colleges of our country. They are the backbone of our nation in defending the lives of our youth. We need more of them. We want to save more of that million youths. We want to inspire them with a zeal for Christian service. We want to make their lives the most complete that it is possible to make them.

Are we as a church going to guide our youth? Are we as Christian leaders going to influence others to rightly consider their life work? The problem is important and remains for us to solve. I believe that we will do it.

Ashland, Ohio.

John was described as a voice because his message was infinitely bigger and more important than the man. Was a message it must be when a man can hide behind it.

Our Worship Program

MONDAY

DESPISE NOT SMALL BEGINNINGS—Mark 4:30-34.

As the Kingdom of God began in a very small way and under most unpromising circumstances and has grown until its visible organization is the mightiest single institution in the world so we should not be discouraged when the beginnings of our undertakings for Christ seem small and faith seems weak. It is God's way—to produce great results out of small beginnings.

TUESDAY

OUR HELP IN TIMES OF STORM—Mark 4:35-41.

Some of our most trying times result in the richest experience when Christ is present.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend the church prayer meeting if you have one. If isolated, use the "devotional" article as a basis of a program and invite friends to join you in a prayer service in your home. For your private devotions, read Mark 5:1-14 and try to imagine what the world would be without Christ.

THURSDAY

CHRIST UNWELCOME AND SOUGHT—Mark 5:15-20.

Men are still seeking to get rid of Christ when his presence hinders their business, while those who have experienced his transforming power desire to be with him.

FRIDAY

JESUS THE HEALER—Mark 5:21-24, 35-43.

Unwavering faith brings to our aid the infinite resources of heaven.

SATURDAY

THE POWER OF UNCONSCIOUS INFLUENCE—Mark 5:25-34.

Jesus planned to heal the daughter of Jairus; he healed the woman without planning, because he was always at his best; he had no off-moments.

SUNDAY

THE SABBATH IS THE LORD'S DAY—Spend more time in worship than usual. For your early morning worship read Mark 6:1-6, which tells of Jesus's Home Reception. In the afternoon, or in the evening, if you have no church service to attend, use the sermon as the basis of a worship program, having it read by a good reader or in parts by various readers.—G. S. B.

(Note—Clip this program and place it in your Bible for convenience.)

OUR DEVOTIONAL

Pentecostal Power: Its Conditions

By Mrs. Nola Adkins Stone

OUR SCRIPTURE

Jesus ... being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of Me (Acts 1:4). These (all the disciples) continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren (Acts 1:14). And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them, cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4). Now when it was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? (Acts 2:6, 7, 8). And they were all amazed and in doubt, saying one to another, what meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel. ... And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh (Acts 2:14-17). And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved (Acts 2:21). This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear (Acts 2:32-33). Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ! Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. ... And they, continuing daily with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved."

OUR MEDITATION

The Pentecostal Power, what a transforming force it was, and is! We have two very distinct pictures of Peter, as diametrically opposed to each other as the two poles, or as day is the opposite of night, and both are true to life.

In the first picture, we see him following his Lord "afar off" and "when he was taken into the high priest. Peter stopped at the door without. Then went out that

other disciple, which was known to the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door, unto Peter, Art not thou also one of this man's disciples? He saith, I am not!"

Again, one of the group at the fire asked him, "Art not thou also one of this man's disciples?" "I do not know the man!" came the unhesitating reply.

And still the third person accosted him at the fire: "Surely thou also art one of them; for thy speech betrayeth thee." Then began he to curse and to swear, saying, "I know not the man!" It was not because he did not love his Lord, that he denied him three times, for the Word tells us that when he heard the cock crow, "he went out and wept bitterly;" but rather because of weakness,—for he had only his own strength at that time,—and no matter how willing we may be in spirit, if we depend upon human strength, we are sure to fail.

So it is a sad enough picture we have of Peter here,—crying bitterly because he lacked the courage to own his Lord publicly. But we should be very careful how we condemn him, for can we, being without sin in this respect, cast a stone at him? Are our lives "living epistles, known and read of all men," proclaiming us as followers of "that Galilean? Or, do we "hide our light under a bushel?"

It surely does the heart good to dwell upon the second picture of Peter. Where is the weakness? Where is the skulking fear? There is no more "following afar off;" no more denying! Instead, we see a man unafraid to stand before the same clamorous multitude, hurling straightforward accusations, letting them hit whom they may.

In no uncertain terms he tells them "that this Jesus whom they crucified IS THE CHRIST!"

It is the same man in both pictures—but what a difference! And all because of the Pentecostal Power—the Holy Ghost!

OUR PRAYER

Jehovah God, our Father, we do thank thee for the power of the Holy Ghost, for we realize that we can no more withstand the onslaughts of Satan alone, than could Peter.

We thank thee, blessed Lord, that thou hast made the way so plain, the conditions so easy. We thank thee for the example of the disciples, that they took thee at thy word and "Tarried at Jerusalem" and that "they were all with one accord in one place."

In our prayerful meditations on this subject, our Master we are caused to feel that, though Peter delivered the sermon with great power, he certainly received strength from the attitude of the others. Peter stood up **with the eleven**,—he was not the only one Spirit-filled.

So, dear Christ, help us to realize that in this, our day, and in this, our church, the conditions for an outpouring of Pentecostal power are the same as they were in the infant church at Jerusalem. As we read the old story over and over again, we feel that conditions being as they were, the results just had to be wonderful! For we know that thou wilt always do thy part if man will only do his.

Help us, blessed Christ, that in our service for thee, we may truly "all be of one accord" and may we continue "steadfastly in prayer and in the apostles' doctrine and fellowship." If we, as a church, do this, no matter who fills the pulpit, whether it be Peter, or our pastor, thou, the Giver of the Increase, will give us souls for our hire,—"thou wilt add to the church daily such as should be saved." Help us to love thee more and serve thee better. Amen.

Los Angeles, California.

PRAYER

Lord, our God, the help of those that flee unto thee, the hope of those who cry unto thee, cleanse us from our sins and from every thought displeasing to thy goodness, that with a pure heart and a clear soul, with perfect love and calm hope, we may venture, confidently and fearlessly to pray unto thee. Amen—Basil.

J. A. GABER, President
Herman Koontz, Associate
 Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Fred C. Vanator.)

GLADYS M. SPICE
 General Secretary
 Canton, Ohio

The Christian Endeavor Pledge [1]

By E. Lester Ballard

(Note—Mr. Ballard's thoughts, written for Christian Endeavor readers of "The Methodist Protestant" will be found equally applicable to Brethren young people and we trust they will be the means of arousing a more intelligent and devoted concern for the things for which Christian Endeavor stands as expressed in the Pledge.—Editor).

"Trusting in the Lord Jesus Christ, I will strive to do whatever he would like. Pray and read the Bible every day, support my own church in every way, especially by attending all services, unless prevented by conscientious reasons, endeavor to lead a Christian life. As an active member, I promise: True to all my duties, present at prayer meetings, take part in every meeting, unless prevented by conscientious reasons. If absent from the consecration meeting, send a verse of Scripture."

That's the pledge in substance. Every word of it is so important that its full significance is not felt when abbreviated as above. But if you, as an active member, do not know it word for word by memory, you should know it in outline similar to the above. It is the

foundation upon which the great Christian Endeavor organization is built. It is the strength of every Christian Endeavor society. It is the cornerstone of character in the life of every Endeavorer. Read it, assimilate it, line it. Acrostically arranged, the elements of the pledge are:

Promise

The C. E. pledge is first of all a promise. Twice in the wording of the pledge is this word used. The first is a promise of consecrated endeavor as a Christian. The second is a promise of faithfulness to duties as an active member of the Society. This two-fold promise is not made to a Lookout Committee chairman, to the president of a Society, nor even to the pastor of the church. It is made to Jesus Christ himself. I fear that in our anxiety and enthusiasm to increase the membership of our societies we obtain signers to the pledge before they are spiritually fit to take upon themselves the solemn obligations. It is better to have a small society, composed of members who have signed the pledge prayerfully, than a large society made up of careless uninformed Christless members.

to consider. First, his early boyhood years; secondly, his years of manhood and active service; and lastly, his restoration to his father and brothers after his many years in Egypt.

From what we are able to learn of a shepherd's life through the Bible stories, we know that it must have been full of adventure, and required courage and bravery. For in those days, the shepherd roamed the plains and hills with his flock. Always he sought new and abundant pasture lands. And if you read about the boy Joseph's life, you will discover that this was his father's occupation, the occupation of his brothers. And had not circumstances preferred a change, Joseph might have been the same type of nomad. His travels to and fro to his brothers, from his father's house—were always entered upon with eagerness—for he could travel by himself and discover many new bits of information about the land in which he lived.

After his jealous brothers had sold him to a passing caravan, the story is laid in another country and in a different atmosphere. For he is carried to Egypt, where in time he becomes the chief worker to Pharaoh, the king of Egypt. Because he is a prophet of God, a keen business man and an honest laborer he is awarded many rich gifts and pleasures by the king.

It is here that his brothers came when famine ravages their own country. And it is here that Joseph teaches them the greatest lesson of their life time—the service of love and brotherly kindness. For now that he holds them in his own hand, he can deal with them as he will,—but he chooses the kind way rather than nurse a hatred and enmity because he had been ill-treated.

You know, the things which are hardest and the most difficult to do, are always the forces which develop and train into being our characters. Our personality comes through conquering our will power to make it do as we decide best. And there were the great characteristics of Joseph, the man, the statesman, and the brother.

Have we any men today as great as Joseph in character and goodness? Yes, I believe we have many of them. We meet them every day in our school rooms, in church or in our play. And ours must be the task of becoming acquainted with these great and noble souls—so that we may enrich our own lives.

It pays to be true hearted and do well all that we set out to accomplish.

Daily Readings

M., May 11. Joseph's dreams. Gen. 37:5.

T., May 12. Joseph's faithfulness.

Gen. 39:1-4.

W., May 13. Joseph and God's Care.

Acts 7: 7:9-15.

T., May 14. Joseph's principle. Matt. 25:21.

F., May 15. Joseph, husband of Mary.

Matt. 2:13, 19.

S., May 16. Joseph of Arimathea. Matt. 27:57.

Ashland, Ohio.



"I Love You Mother"

"I love you, mother," said little John; Then forgetting his work his cap went on, And off he went to the garden swing, Leaving his mother the wood to bring.

"I love you, mother," said little Nell, "I love you better than tongue can tell." Then she teased and pouted half the day, Till mother rejoiced when she went to play.

"I love you, mother," said little Fan, To the cradle then she did softly creep "Today I'll help you all I can;" And rocked the babe till it fell asleep.

Then, stepping softly, she took the broom, And swept the floor and dusted the room Busy an happy all day was she, Helpful and cheerful as child could be.

"I love you, mother," again they said— Three little children going to bed. How do you think the mother guessed Which of them really loved her best?

A Dairy of a Bible

January 15.—Been resting quietly for a week. The first few nights of the new year my owner read me regularly, but he has forgotten me, I guess.

February 3.—This was Saturday cleaning day. I was thoroughly dusted and put back in my place on the table.

February 4.—Went to Sunday school and was used for a few references.

March 8.—Received my weekly dusting and put back in my old haunt.

April 3.—This has been a busy day. My owner led the Christian Endeavor society and looked up many references. He had a hard time finding what he wanted to read.

May 6.—In grandma's lap; she is here on a visit. She let a tear drop on Colossians 2: 5-7.

May 7.—In grandma's lap again this afternoon. It's a comfortable spot. Sometimes she reads me, sometimes she talks to me.

May 8.—Grandma gone. She kissed me good-by. Back in the old place on the table.

June 3.—The owner's daughter used me to press a few of her botany specimens.

(Continued on page 14)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for May 17)

Joseph, the True-Hearted

Gen. 41:1-8; 14-16; 25-40

Of all the heroic characters portrayed in the Old Testament stories, none is more attractive or more adventuresome than our friend, Joseph. We have three different phases of Joseph's life

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

By C. F. Yoder

Since arriving in Rio Cuarto I have been too busy to write a proper letter for the Evangelist, and there is no prospect of being less busy very soon. Last week, however, I left the work here in Rio Cuarto long enough to attend to some business in Buenos Aires and visit the great Evangelical Congress in Montevideo several days. In Buenos Aires I found that a mission had been opened within several squares of the lot we have in Flores, but that we have been given the responsibility for the field where we have our present mission. There is a district thirty squares wide with no other mission and there is ample field there, but the price of property is higher than in our location in Flores. Under the circumstances we think it best to sell our lot in Flores and concentrate on the field where we began. The members there are very happy to have Brother and Sister Anton back and petitioned that they might be allowed to remain. We celebrated the Lords' Supper with them again and were glad to see the interest manifested in the work.

In Montevideo the Pan-American Congress was held in the great hotel Pocitos, which is built on the bathing beach so that we could hear the sound of the waves along with the speeches. Dr. Robert E. Speer was the leading man in the Congress and he with the other members of the executive committee were received by the President of Uruguay who promised any aid possible for the meeting. The government of Brazil also sent an official delegate to the meeting.

It was a great treat to hear the great men present and to meet the workers from all the countries of America. The speeches were made in Spanish or Portuguese and English and were either interpreted into Spanish or English or followed by a resume in one of these languages. The committees on the various phases of the work had been at work ever since the Congress held in Panama and there were eight valuable reports printed and ready to be discussed. Although nearly all the denominations were represented there was an admirable spirit of co-operation manifested, at least while I was there, for my resources did not permit me to remain for the entire meeting.

There were a few in favor of attempting to form one united Latin-American church, but the great majority realized that true unity can be secured by co-operation in those things that do not violate the conscientious convictions of the different denominations. There are unoccupied fields which need the co-operation of several Boards to occupy them properly. There are nearly ten million Indians that have not yet been evangelized and in nearly all the countries there are vast areas that are as yet unoccupied. Ecuador seems to be the hardest field of all because of the vast number of priests and monks there. Mr. Nelson, Inspec-

tor of Education for the Argentine government, said in his speech that missionary work in all these countries is hard because of the fact that the mass of the people have come to associate religion with immorality and the missionary therefore comes under a banner that is already discredited. He advised seeking to establish orphanages, hospitals and schools, etc., in order to win the respect of the people. Others thought that the experience with such institutions is disappointing in the number of converts won through them. All agreed that evangelization must be the great work. After the meeting ends in Montevideo there will be echo meetings in Buenos Aires and other places.

I am now back in Rio Cuarto where I hope to see the work return to a flourishing condition soon. We are preparing the Bible Coach for another tour as soon as the desired cablegram comes after Easter. This is holy week and we are having meetings every night. It is the tenth anniversary of the building of

the church and the organization of the Christian Endeavor Society and we are trying to make a new start in every way.

Since our return we have had the eight days of carnival, then several weeks of election excitement and then a fair and lately a circus so near that the band and the roaring of the lions disturbs us. Now it is leaving and we hope that our work will be a bit easier. But we have difficulties that are hard to overcome. As Roman Catholicism is the state religion the priests have access to the public schools and there they continue to misrepresent Protestantism and to prejudice the children against us. Then the educated people see the hold that some of the North American trusts are getting in this country and they fear that the missionaries are only the forerunners of a peaceful invasion that will end in the domination of North American imperialism. It is going to take time to convince the people that we are here only for their good and that we really have something worth while to offer them. We need the prayers and the support of the entire church and we trust that by your help we shall go on to victory.

Rio Cuarto, Argentina, April 7, 1925.

Among the Churches

By Orville D. Jobson Jr.

We reached Roanoke, Virginia, Saturday morning, April 4th. Brother Christiansen's home is a good center from which to reach several of our churches near Roanoke. Sunday morning we went to the Garden City church. A good number of younger people greeted us there. In every congregation there are young people and from them our Master will some day call his laborers for home and foreign service. May some word be said, or experience related that will cause some of those young people to get the vision of service.

Sunday evening we spoke to a good audience in the First church in Roanoke. There are a good number of people here interested in the Foreign work. They recall with interest the visits of Brother and Sister Gribble, Brother Yoder and Miss Myers. These visits contribute to a deeper knowledge of the work. Again they listened to the experiences of our African work with interest and their offering was good considering the fact that Easter Offering was only a week from our service.

Tuesday evening was spent in a service in the Union Church at Boone's Chapel where our people have a goodly representation. A very good audience for a country church and their offering was very sufficient for expenses. Brother Gribble often recalled with interest his visit here, spending the night in the church with a pew for his bed.

Mountain View, pastored by Brother Patterson, had a very good number awaiting us on Wednesday evening. The little church, so neat and clean, was almost filled with people,

and for over an hour they listened with interest, to the results accomplished on our African field. Thursday as well as a good part of Wednesday was spent with Brother and Sister Nininger who are members of the Roanoke church. We enjoyed them very much because of their interest in the African work.

Thursday evening we visited the Red Hill congregation, also a union house for the Brethren and Church of the Brethren. This is just a small church, and has been recently moved from the road because of an improved road being built by the church. The church was still on rollers. Filled to the doors they listened for almost one and one-half hours to the first missionary address since Brother Gribble came their way in 1917. We owe a good bit to some of our country churches that are a little forgotten when deputation tours are planned. I am glad for the opportunity of going to them, telling the story, perchance that God there too has those whom he would have to serve him in Africa.

Buena Vista, pastored by Brother Chambers from Mount Olive, was the church where we spent Easter morning. Much in prayer for the other churches on that morning we testified in person of the needs, related the experiences of the work and worshipped the Lord with an offering for the work. Their offering was small but was a good deal more than the year before.

All of these churches are slowly getting the vision of the first great work of the church,— Missions. Giving has in the past been neglected among some of our Virginia churches, but

they seem to be getting awake to the words of the Master, "It is more blessed to give than to receive!" I await anxiously the report of the Easter Offering from the Maryland-Virginia District. Certainly they too want a share in the great work.

To every congregation that it is within my power to reach I feel a double responsibility, to those who have given to the work and those

who have prayed for the work. Certainly our people have a right to know how their money is being expended and how their prayers are being answered. Then too the work needs workers, the Master said, "Pray ye therefore, that the Lord of the Harvest send forth laborers into the Harvest." As we pray we tell the need, and praise God, he is sending

forth his laborers. We then as a church must stand behind our representatives in the Foreign field.

Following Buena Vista we visited the Valley Churches of Virginia, which we will report in a next letter.

5416 Whitby Avenue,
Philadelphia, Pennsylvania.

NEWS FROM THE FIELD

PORTIS, KANSAS

The work here is moving along very well. Though there has been a slight falling off in the attendance of some of the auxiliaries, the Sunday school is climbing upward. Our average for April was above any month for over a year, being 129 plus. The lower attendance in the W. M. S. and S. M. M. is not alarming however, and will come up later on. The regular services are holding up well, and the mid-week average is above what it was a year ago. We have baptized one and received her into the church since last report. She formerly belonged to the Baptist church in another town. We have lost some members by death this spring.

Rev. A. E. Thomas was with us for our Pre-Easter week of services, and many of the members were strengthened because of the inspiring messages from the "Welter-weight Welch Evangelist", on Passion week subjects. We are trying to keep busy for the Lord and his work.

W. R. DEETER, Pastor.

ROANOKE, INDIANA

We have resigned from the pastorate of this church, for reasons which we do not care to publish, except to say that things went well here for a short season until factions arose.

Our new address will be Mulvane, Kansas. We paid the Campbell church in Michigan, a farewell visit, took them and their pastor by surprise. We left them with a hope of meeting in eternity. We drove to South Bend to say farewell to my father who is now past one hundred years old. On Saturday we sell the last of our goods that we bought in Michigan. We lost our farm by the change last fall, and now have only a few household goods left which we must sell to make traveling expenses to Mulvane.

We trusted the Lord when we went to Almena and he provided the way, and so we trust that by our Ford and our faith in him we shall make our way to Mulvane, stopping over in Iowa to visit relatives and the Pleasant Grove church. Our next report will come from Mulvane.

Pray for us, as we need your prayers so much.

H. W. ANDERSON.

OAK HILL, WEST VIRGINIA

"The Switzerland of America"

While we enjoy reading the reports from the brotherhood, there are times when being busy is considered a good excuse for not reporting. Where there is death there is no activity, and

where there is no activity there is nothing to report.

There have been a number of things that have taken place here since the last report, which would indicate that we have no intention of being considered a dead one. We have needed a roof on the church for some time and one day the hustling missionary society told the men they would furnish the roofing if the men would put it on. A day was set in February which happened to be almost ideal, and fourteen of the men tackled the job. When night came the thirty square of shingles had been torn off and the entire roof covered with steel. The writer expected to be just a little sore the next day, but was surprised to find that the seasoned carpenters felt the results of the speed. We are planning to paint the inside of the church soon, and this labor will likewise be donated.

Realizing the need of something special for the young people and to take the place of a certain dry, formal organization, Brother Chas. Bibb the Editor of the "Oak Hill Enterprise", organized a club of young people who chose for themselves the name of "Sphinx Club." This club has grown until at the present time it has a membership of approximately thirty-five. The club has achieved more than local notoriety in that a bishop in a neighboring county spoke very commendably of it. The aim of the club is expressed in its Motto, "Not for Self but for Others." The writer is honorary member and advisor as well as teacher of the Bible study work. New Testament teachings are being taken up. The club furnishes clean amusement and associations for the young people, and meets each Tuesday night in their club room. As a visible result of the work the Young People's Sunday school class is larger than it has ever been and young people have been interested in Sunday school and church work who had been out of it for years. One young man had not been inside of a church for fifteen years and since becoming interested in the club has not missed a Sunday school session.

A change was made in the Thursday night meeting. Instead of giving the entire service over to prayer meeting, the time from seven thirty to eight was given and from eight to nine was given to Bible study. The writer was elected teacher with Dr. H. A. Duncan assistant. The book of Acts is being studied. There has been a splendid interest and I have been told that our mid-week meetings are on an average the largest mid-week meetings in Oak Hill.

Professor Miller of Oak Hill has been instructing the singers all winter along musical lines. We expected to have a special musical service Easter Sunday evening, but the death of Mrs. A. B. Duncan prevented, as Rev. Duncan's family was taking part in the singing.

In looking around it was seen that not one church in Oak Hill had its name on the church denoting its denomination, so in a few minutes we raised enough one Sunday morning to secure a fine electric sign to hang in front of our building. I was able to secure this from a friend who made it for us at practically cost. And so each night "The First Brethren church" can shine out to all.

Easter morning we gathered on the mountain top for an Easter Sunrise prayer meeting. As the sun burst forth in his splendor, the grand old Easter hymns were sung.

A special program is being prepared for Mother's Day, at which we will have the Duncan Brothers' Quartette, with an orchestra from a neighboring town.

The interest for Sunday school and church has been good. We are winning new friends and getting larger crowds. Some have been baptized since the last writing and others are awaiting the rite.

We are planning now for the coming District Conference of which you will hear more later. Brother Sam Duncan has moved in with his father, Rev. A. B. Duncan and we will have the benefit of his splendid musical ability. He is planning the organization of an orchestra. We are expecting the quartette to furnish special music for conference and other special occasions. I am told that there has never been a quartette in the community as popular as this one.

The work at Gatewood shows improvement. The attendance is better than it has been at any time since becoming pastor. Brother Walter Simmons, a local Oak Hill man, has preached there occasionally this winter and I have given them a Saturday night service before the regular Sunday service. Some of the Gatewood folks are planning to come to Winona this fall.

The work at Salem continues along the same lines. We have only night services there and so some of the folks are handicapped in attending. There are some handicaps for church services that are not considered when it comes to engaging in other pursuits.

Rev. A. B. Duncan though above the four score mark has not lost his interest in the affairs of the church and Kingdom. During his recent bereavement he thought of a need of

the church and calling Brother Simpson aside told him to build some steps and a platform on the rear of the church in place of the one we already had, and to send the bill to him. The respect in which he is held in the community was shown when, at the death of his companion, throngs assembled to pay their last respects to her.

While much progress has been made here, it has not been without its costs and efforts, and so we covet the prayers of the believing people that the right may continue to conquer, and the old banner of the cross may be held before a dying world.

FREEMAN ANKRUM, Pastor.

THE THIRD BRETHREN CHURCH Philadelphia, Pennsylvania

The following is a brief account of the revival meetings held by Evangelist Bauman of Long Beach, California, in the Third Brethren church, beginning February 15 and continuing three weeks.

There were six decisions for Christ. Of these four have been baptized and joined the church. These are two married couples. Two came forward for a deeper life—one was already a member and the other one, since Brother Bauman's departure, has been baptized and from what I know is going to unite with our church. Through the meetings Mrs. Wallace, who is the daughter of Rev. I. D. Bowman, has united with our assembly and from what I learn, it looks as if her father also will become a member. So you can see that although there was not a great number of decisions, we praise the Lord for the definite work that was done in the hearts of these. Pray for them, that they may walk in the light as he is in the light.

It might be well here to give testimony to God's faithfulness in the erection of our new church. We have had opportunity to prove this. Like the women of old in going to our Lord's tomb on Resurrection morning, saying, "Who shall roll away the stone?" they found on arriving, that God had already rolled away the stone. There were many obstacles in our way that God permitted in order that we might prove his faithfulness, and we can say that each time he rolled away the stone. Truly we can say with Joshua, "Not one promise has failed." "Hallelujah, what a Savior!" And if we were to tell the whole story from Alpha to Omega it would take the entire "Evangelist." The Lord willing on June 20 or thereabouts, we will turn the key in the door of the old Chapel and enter into the house which he has built and take up that great refrain,—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

We will send further information after Dedication Day. We are planning to conduct a Summer Bible School for children. Pray for us.

Yours in Christ,
ALLEN S. WHEATCROFT.

SOUTH BEND NOTES

Easter Sunday marked the close of a series of three weeks of special meetings in the

South Bend church. The pastor was in charge and was most ably and satisfactorily assisted by Mr. V. A. Grubbs of Plymouth, Indiana, who is a very capable and experienced leader of song, and a soloist.

We had perfect weather throughout the period. Our attendance was uniformly good, with full houses at times. And a large chorus choir, assisted by the organ, piano, and orchestra furnished splendid music.

Brother Duker, pastor at Elkhart was with us several nights; One night a large delegation of his people came with him. On another night Brother Whetstone, pastor at Nappanee, and wife and some of his people were with us. Brother B. H. Flora and wife were also with us at one service. And our Ardmore folks were present in goodly numbers. We are greatly indebted to all of these good people for the encouragement brought to us by their presence and their prayers. It ought to be added that Brother Duker brought with his delegation a very fine male quartet which is widely known in Elkhart and which rendered us some wonderful numbers.

This meeting aimed decidedly more at "revival" than "enlistment." We needed the former far more than we needed the latter. But we had both—both revival and enlistment. There were many recommitments. Many in the church who had become indifferent renewed their vows and are manifesting a new interest. But there are still others who continue to give more evidence of death than of life. From the standpoint of additions, the final results will show at least twenty-five brought into the church—most of them are in already. Most of these came by baptism; Some came by letter, and some by relation. It was a solid, constructive meeting. Many new folks became interested. Easter was a great day among us. WM. H. BEACHLER.

RELIGION IS CAUGHT, RATHER THAN TAUGHT

"The priest-like father reads the sacred page
Then kneeling down to Heaven's Eternal King,

The saint, the father and the husband prays.
From scenes like this Old Scotia's grandeur springs,

That makes her loved at home, revered abroad."

—Burns "The Cotter's Saturday Night."

In the contemplation of this scene Lynn Harold Hough says, "Such homes form the golden chain which binds the world about the feet of God. The child reared in a home like this breathes in piety as he breathes the air. He does not reach after belief as an attainment. He has it as a part of the very structure of his life."

Personally the writer knows of no one influence that was so potent for good in his life as the Family Altar in his childhood home. The spectacle of father and mother talking with God was not abstract but concrete and vital; that could not be misunderstood. It made God real. It made duty real and gave it a sanction it never would have had otherwise. All life thereafter had God in the foreground never to be displaced. Under the inspiration of that altar it was easier to remember to be unselfish and kindly and pa-

tient. And the will likewise found a new reinforcement. The great warnings, injunctions and encouragements of the Holy Book came to possess a kindly austerity and imperative that tided the boy over many an hour of strong temptation. Surely those whose destiny has been shaped by Religion in the home should not find it hard to wax enthusiastic over the effort to make these priceless benefits the heritage of every boy and girl today. —Selected.

The burden that Jesus bore because of his enemies was great, but he bore another which was not small, which was laid upon him through the weakness of his friends.

Sunday School Notes

(Continued from page 10)

when he saw it. In the midst of radiance his wayward soul found succor from conflict by a recognition of the Lordship of Jesus. Past failures dropped away; the old conflict waged with sin by sheer human will came to an end and Saul's afflicted soul rested itself in the Lord. The "goads" had done their work and the prayer of the departed Stephen—"Lord, lay not this sin to their charge" receives its corresponding answer in the heart cry of the stricken Saul—"Who art thou, Lord? Saul ascribes to Jesus, in this word, not only the highest reverence, but he also recognizes him as the owner and disposer of his very life. This kind of adoration now, is a far cry from the place the elite Jews gave Jesus in the flesh. The reason was, that Saul not only saw Jesus in his true light, but he also saw himself.

With the recognition of Jesus' Lordship it was an easy step for Saul to take whereby he put himself wholly at the Lord's disposal. This will ever be the direct result of all true conversion. We'll recognize that "we are not our own" and if we're honest we'll certainly deliver ourselves to the rightful owner.

On the street called "Straight" Saul's blind eyes were opened, he found himself in the select brotherhood of Christian hearts, and came into full possession of the Spirit's power. When once I come into transforming touch with the Lord himself, Jesus will be able to give another my address and it will be on "Straight Street." Don't we get heartsick of the crooked lanes and byways of this life? Why can't we be found on the street called Straight, praying? If we are found there we'll know that God is gracious and our spiritually blind eyes will be opened so that we can behold the full glory of God.

Saul of Tarsus met his Lord on the Damascus Road. Where have we met our Lord?

Terra Alta, West Virginia.

A DIARY OF A BIBLE

(Continued from page 11)

June 29.—Was packed in the trunk with other things for a vacation trip.

July 5.—Still in the trunk. I do not see why I should have come.

July 14.—Home again in the same old place on the table, with other books on top of me. I am getting so lonesome. No one seems to care for me.—D Carl Yoder.

A STORY FOR OUR YOUNG READERS

Giving Mother a Vacation

By Walter C. Scott

"No, I can not go out today. In fact, this week is to be a very busy week for me and next week is to be a very busy week for everyone in our home except husband and I. There will be no 'father' and 'mother' here next week."

Such was the answer to one of the ministers in town when he desired to have one of the ladies of his church take an interest in a "mother's club" which had been organized to help create a better atmosphere in the community. And such an answer called forth other questions.

"Are you and your husband going away next week?"

"No, not exactly, but we are not to be home."

"Well, well; I am curious. I cannot understand you."

"Well, I will tell you, but you must not tell anyone around here. Will you promise?"

"I promise."

"You know I have three children. Two in high school and one in the eighth grade."

"Yes, your daughter Edith and my daughter Elsie are both seniors."

"And my son George and your son Henry are juniors."

"And Mabel is in the eighth grade. They are all at the age when they need much attention."

"Will you be at prayer service tonight?"

"Yes, but George and Edith will not be there tonight. They have important business tonight. They must get ready for next week."

"I am anxious to learn about 'next week,'" said I.

"It is to be a week of rest and pleasure for me and a week of delight for husband. Saturday night husband and I will say 'good-bye' to our children and are not to recognize them again as children until a week from Saturday night, though we will be home all the time. George is to be the 'man of the house,' Edith is to be the 'mistress of the house,' and Mabel is to be their daughter and husband and I are to be an 'uncle and aunt' visiting them. You see next week is 'vacation week,' and while some children will want to 'go somewhere,' mine will have a fine time staying home."

"Yes," said I, "but who will do the work?"

"Why, our nephew and nieces. Husband and I move into the spare bedroom and play 'uncle and aunt' for a week."

"How strange," said I. "I always noticed that you were a fine mother and you and your children were as one, but tell me, can they take care of the house alone? Who will do the cooking?"

"Edith will do all the cooking except the meat. George knows just how to cook the meat to delight his father. But cooking is not the best part of it. Every morning George will read the Scripture and pray. How blessed it is to see and hear one's own son conduct family worship and how he prays for

his father and mother. Edith and Mabel always sing a hymn. They were practicing 'Faith of Our Fathers' today noon so as to have a new hymn for next week."

"What do you do?" I asked.

"Oh, papa and I just keep the tears back until we kneel in prayer; then we weep for joy. After prayer 'uncle' excuses himself and goes to his business, while I go to my room and cry and talk it over with Jesus."

"Pardon me for shedding a few tears. When I think of next week I just cannot keep my eyes dry. The tears of joy will not stay out of sight."

"Yes, I am not much of a 'club woman.' I am too busy making a home for my loved ones. The time some women take at their clubs I take to get up surprises for my family. You see, I am one of the kind that believes to be a real wife and mother is the greatest of honor for a woman. But I must not turn preacher. But my children are not always desiring to 'go somewhere.' They act as if 'there was no place like home,' and that is heaven for me."

"My sister, I am delighted to learn that your plan makes a home what it should be. May I call on the 'uncle and aunt' next Wednesday evening?"

"To be sure, we would like to have you; and I know my children will be pleased to have you spend an evening with their uncle and aunt."

"I had a most delightful evening with the 'uncle and aunt,' and the nephew and nieces were royal entertainers. As I think it all over, I believe to be a real wife and mother and have a few surprises for husband and children will make a real home and answer that awful problem 'I want to go somewhere.'"—Exchange.

Who? Mother

By Mrs. Orin O. Swope

Who goes down through that dark valley
Undescribed by tongue or pen
To give us life in this wonderful world
With God's choice blessing at us hurried?
—Mother.

Who sits many nights by the little sick bed
And pillows so fondly that small aching head,
That sooner or later great problems must
solve,
Around whose opinion all nations revolve?
—Mother.

Who teaches us to slip our first childish prayer
And with our simple music fill the balmy air?
Who binds each aching finger and kisses 'way
each tear,
When our little hearts are sad or filled with
quaking fear?
—Mother.

Who bears with us when we start to school
And tries to instill the Golden Rule
That noble people we might be
And humbly serve humanity?
—Mother.

Who is most anxious for us in our teen age
When Satan his fiercest war doth wage,

And appears unto us as an angel of light
Only to lead into the darkest of night
—Mother.

Who's the last one to believe some scandalous
report,
Spread against us far and wide by Satan's vile
cohort,
Putting some soul on the tobaggan slide
That lands him safe on Tobac's side?
—Mother.

Who by us stands in our grown-up years,
Enjoys our pleasures and dispels our fears;
Giving us freely of that boundless love
Bestowed on her from Heaven above?
—Mother.

Who sheds the last tear on that lonely grave,
Smiles through her tears and tries to be brave,
Until she too is called away home—
To the place from which we never will roam?
Mother.
Berlin, Pennsylvania.

"The noblest faith of all is the faith that
does the right and Christlike thing, whatever
it may cost, trusting God with all that may
follow."

WHERE TOBACCO DOES ITS WORK

Will H. Brown

When nicotine is taken into the body it does its work, regardless of whether it be the body of rich or poor, high or low. When the Prince of Wales visited the United States in 1924 he naturally attracted much attention. One thing the papers made very conspicuous was that he was a cigarette fiend. How has the nicotine affected him? What might he not have been had he left tobacco alone? Of course, he would still be a Prince, regardless of his own efforts. But there are two kinds of Princes and two kinds of rulers. Knowing that the Prince of Wales is a slave to tobacco no one should be surprised to read the following description of him from the pen of Frederick Clappett, special writer for the Hearst papers:

"The gray matter of the Prince contains no distinctive character. The average student of Oxford or Cambridge will leave him far behind. In neither art nor literature may he ever hope to shine. His speeches are MOLDED BY OTHER BRAINS. Thousands of other young men serve behind counters, stoop over desks, to whom the Prince could not hold a candle in grace and strength of physique. His NERVOUSNESS is painful in his constant twitches. Short and slight, he might walk the streets without attracting a single eye."

What tobacco can do to its victims was shown also in the cases of Nathan Leopold, Jr., and Richard Loeb, the youthful murderers of Robert Franks, aged 13, all sons of Chicago millionaires. The young criminals are both cigarette fiends. When they were sent to prison for their crime, one reporter wrote his paper: "They will fare better than some of the other prisoners, because they have money. They will be permitted to buy each week four packages of cigarettes, four plugs of tobacco," etc. That reporter was mistaken. The fortunate persons, inside and outside of prison walls are those who CAN NOT GET TOBACCO AT ALL. Tobacco does its work wherever it is used.

MOTHER

By Elsie Mae Spaulding

Mother, the years have been many,
 Since your eyes looked with love into mine
 But oh, in my heart there's a yearning
 As still for your presence I pine.

Though friends have been many and faithful,
 I've known no friendship like yours,
 No love quite so true and so tender
 Through sorrow and joy, so endures.

O, that I might live the years over,
 Might call you again to my side,
 I know I would not be so thoughtless,
 For often your patience I tried.

I'd show you how dearly I loved you,
 And make the path smooth for your feet,
 I'd strip all the thorns from the roses
 And leave you the blossoms so sweet.

Those old days are never returning,
 My longing, alas, is in vain,
 But selfishly should I recall you,
 Where sorrow and toil is—and pain?

Your pain was so great—yet you bore it,
 Though scarcely you could—with a smile,
 Unwilling to make others trouble,
 Unselfish you were all the while.

So modest, reserved, unassuming,
 But I think when the angels unfold
 The great book that holds all our records,
 Yours will be found written in gold.

Marion, Indiana.

A STORY MARK TWAIN TOLD

Richmond Christian Advocate.

A Washingtonian who was a friend of the great humorist says that Mark Twain once sat in the smoking room of a steamer and listened for an hour to some remarkable stories.

"Boys," he drawled, "these feats of yours recall an adventure of my own in Hannibal. There was a fire one night, and old man Hankinson got caught in the fourth story of the burning house. None of the ladders was long enough to reach him. The crowd stared at one another with awed eyes. Nobody could think of anything to do. Then all of a sudden, boys, an idea occurred to me. 'Fetch a rope!' I yelled.

"Somebody fetched a rope, and with great presence of mind I flung the end of it up to the old man. 'Tie her around your waist!' I yelled. Old man Hankinson did so, and I pulled him down."—Everybody's Magazine.

I SHALL ARRIVE

Lord, I bless thee for the many windows in thy word. Thy Book is the house of many windows so that wherever anybody stands he may look out and see visions. I read today how a holy man who was looking out saw the Holy City, New Jerusalem. It was a fair sight and very heartening to one of whom it might justly be said he had no continuing city. No city here but a city there, and four-square and wonderlit. Passengers be we here and residents be we there. The journey over but the quest just begun, thank God. We are ever on the road to that large thing the length and breadth whereof no man knoweth. We shall dwell somewhere. There shall be no

call to move out. We shall have arrived. "I shall arrive," as said the great Browning, and no doubt of it. I feel sure since the living and the loving God has let one man see where we were coming to the Holy City. Ah, bless God for the sight of it. I have wandered from place to place the years of my lifetime and have had no continuing city, and now here is where I am to live. Not a mover in and a mover out for always; but some day, when the signs are right with my soul, I shall move into an abiding city, my abiding city. And I mind me now how I have so many beloveds in that sure metropolis. They go the

winding ways that lead along the crystal river, and they walk the meadow lands within the city precincts where there is room and to spare.

Ah, my Master, I love thee, as I think of how out a window in thy Holy Book I may look and see the things which last and the place of my rest and of the rest of those I love, the city which hath foundation whose builder and maker is God. That is my city, my perennial habitation. How fair it shineth to my heart under the sun or under the moon! I see its settled glory and its steeples high against the sky, and hear at starry silences the ringing of its Sabbath bells.

My God, keep me facing the way that thy lieth. Keep my heart eager for those Sabbath bells and for that chiming. Keep my heart clean so I may have good welcome to the city of the cleansed. All help is thine; all need is mine. I stay with thee, for thus my all of need has thy all of help and I shall come in due course to the Holy City, the New Jerusalem, where dwelleth my Savior, in whose name and love I make my many prayers. Amen.—The late Bishop Quayle in "The Throne of Grace."

EDUCATIONAL DAY, SUNDAY,
JUNE 14

I take this opportunity to announce officially that the Annual Educational Sunday, which is usually observed on the second Sunday in June, will fall this year on June 14, and to solicit the earnest and enthusiastic support of the brotherhood.

The splendid record of the past year and the proposed expansion program adopted by the Board at its recent meeting, ought to be sufficient inducement to call out the full strength of the church in support of the College.

The enrollment of the past year in every department, is far and away beyond anything ever experienced by the College before. Times now demand soundly Christian colleges as never before. Ashland is frankly Christian.

The Seminary

The work of the Seminary will be enlarged with the opening of the school year, Tuesday, September 15. An added teacher will be present, announcement of which will be made soon.

Every loyal member and friend ought to strive to have each church reach the goal, namely \$1.00 per member. Please read the Evangelist carefully relative to Educational Day until the date arrives.

ORION E. BOWMAN,

President of the Board of College Trustees

ANNOUNCEMENTS

ASHLAND, OHIO

The First Brethren Church of Ashland has set Sunday evening, May 17th, at 7:00 P. M. for their Spring Communion. It is the Lord's Table and we invite his people from anywhere to enjoy with us the fellowship of Saints and their Lord, doing the things that he promised would make us happy. Parents of students are especially asked to lend the encouragement of their presence if possible.

CHARLES A. BAME, Pastor.

BRYAN, OHIO

The First Brethren Church at Bryan, Ohio, will observe the Communion service the second Sunday evening in May (the 10th). All members of the church living at a distance are requested to be present and friends who might be passing this way are cordially invited to worship with us in this beautiful and impressive service. E. M. RIDDLE, Pastor.

A CLOUD OF WITNESSES

(Just off The Press)

An Expression of the Deep Convictions of Faithful Men who are
 Opposed to War

By Elder D. C. Moomaw

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Published and for Sale by

The Brethren Publishing Company, Ashland, Ohio

VOLUME XLVII
NUMBER 18 19

MAY 13
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Courtesy of American Baptist Publication Society

**As the Great Teacher Taught His Disciples
So must the Church Train her Young Life for the Service
of our Lord**

**Ashland College the only Authorized Agency
For the Higher Education of Brethren Youth**

**GIVE HER A UNANIMOUS VOTE OF CONFIDENCE
ON EDUCATIONAL DAY, JUNE 14TH**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Laymen Awakening to Their Task

It was our privilege to attend three sessions of the Laymen's Church League conference and convention which was held in Columbus, Ohio, May 8 to 11. It was originally planned as an Ohio conference of laymen, but later was widened in scope to include the United States and Canada. From the standpoint of attendance the success was not very impressive; in fact, judging the whole by the first two days we imagine the promoters had every reason to be discouraged. And if the program had been no better than the attendance we should not have considered it worthy of mention. But the subjects discussed were significant and the personnel of the speakers unusual, and revealed an awakening of able and successful laymen to the task of the church to a degree that is encouraging.

There were eight vital themes or problems scheduled for consideration and on these eight commissions were to report their findings. Commission No. 1 was to report on the following problem: "How can more laymen be led into victorious and fruitful Christian lives?" Commission No. 2, on "How can Christian business and professional men make their business itself a revelation of the mind of Christ and a means of expanding his kingdom?" Commission No. 3, on "What is the Gospel of Christ? What is the main business of the church?" Commission No. 4, on "What can be done to put the Bible and Christ more fully into our total system of education, including the home and public schools?" Commission No. 5, on "What should be done by laymen to help the church to adopt an adequate missionary policy and program, including the rural church problem?" Commission No. 6, on "How can we enlist laymen in making their financial and other resources count most for Christ and his cause?" Commission No. 7, on "What can be done to improve the methods of training ministers and to lead more strong men into the ministry?" Commission No. 8, on "What methods of men's organization are recommended, for an individual church? for city or district? for a nation? Can the laymen of all evangelical churches act together for the cause of Christ?" Such a list of vital and practical topics offer wonderful possibilities, and when you have together some of the very select laymen of the country, men of deep Christian experience and of outstanding success in the business and professional world, you have the assurance of a most helpful and inspiring conference.

We were not permitted to remain for the discussion on all the above topics, but those which we did hear, we found very interesting and profitable, and they revealed an intelligent grasp of the task of the laymen that is encouraging. The fourth commission was the first to report and the discussion of the general theme, "Christ in Education" was introduced by a paper sent by Prof. Walter S.

Athearn of Boston, who emphasized the absolute necessity of bringing Christianity to bear upon the lives of our young people if education is to be an abiding blessing, and if they are to be safe and creditable members of society and worthy citizens of the commonwealth. Dr. J. Campbell White made the startling statement that seven out of every ten of our children and young people are not receiving any religious education, and that the present crime wave is due in no small degree to the spiritual neglect which the present generation of young people have suffered. We cannot head off this criminal tendency among young people by punitive methods. All our efforts at correction are only superficial; prevention is the only effective way, and prevention can only be accomplished by getting Christ and the Bible in their young hearts. There is no other way, and the church and the home must shoulder the responsibility. Practically every speaker emphasized the importance of family worship and home instruction in religion, and many insisted that the head of the home must be aroused to a more faithful discharge of his duty and privilege.

Dr. William J. Martin, president of Davidson College in North Carolina, declared there are two ways of getting Christ in education. "One is to teach Christ by including the Bible in the curriculum. Put the word in the mind and it will work itself down in the heart," he said. He acknowledged that the home was the most logical place for teaching the Bible and Christ, but since the home has neglected its responsibility, we must put the Bible in the school. "Second, we must not only teach the Bible, but have all education Christian, every subject taught by godly men with a godly faith. Much depends on the attitude of teachers toward Christ and the Bible," and he would have no teacher who was not a Christian, or who took a sneering or irreverent attitude toward sacred things, or who undermined by attitude or teaching a student's faith in the Bible. Rather, every teacher should encourage faith, reverence and devotion. Mr. Thomas Evans of New York City, secretary International Association Daily Vacation Bible School, asserted that Christianity is coming to be considered so essential that a man is soon to be considered not truly educated who is not a Christian. He insisted that "Christ was the most perfectly educated person in the world," and that "education is undergoing a great change and is going to be the Christ example," so that we are coming to say that "to be educated is to be Christlike." "The standard of education is the life of Jesus Christ himself," and Christ the Great Teacher supplied both the content and method of instruction. Mr. Evans urged Vacation Bible Schools in which the spirit and rule of Christ is impressed upon the children

as an important means toward the development of truly educated young people. The educational session was climaxed by an able address by Dr. R. R. Moton, president of Tuskegee Institute, in which he stated that of the fifty-three million square miles of habitable land on this earth, forty-seven million square miles are in the possession of, or controlled by the white race. He asked what was the reason for this, and then answered his own question by saying that the possession was not due to prowess, or superior intelligence, but to character. Christian education and character building is the thing most essential to the success and happiness of people; and that is the thing, he said,—the filling of hearts with the spirit of love and of service—that will enable the races to dwell together in harmony without the sacrifice of any proper racial ideals and distinctions.

The report of the commission on "Christ in Business" was given by Samuel B. Boggs of Philadelphia, president of Model Mills Company and National President of "Gideon's," who laid down the principle that "a man cannot be right with God and wrong with his fellowmen," therefore the Christian man must manifest Christ in all his relations, on the six days as well as on the seventh. Men are coming to find that it is good business to practice the "Golden Rule" in business, and yet the Christian man cannot practice it merely because it is good business, for then what will he do more than the wise non-Christian business man; "he must have a higher motive," the motive of Christian love and the recognition of brotherhood. A number of representatives of big business men who have made an outstanding success in the business world in various lines—testified to their endeavor to practice the principles of Christ in business. It was especially encouraging to note how that a goodly number of great corporations such as have gained the reputation of being soulless and irresponsible in their attitude toward labor and the public are becoming really human and considerate, because the spirit of Christ is beginning to work itself out in the lives of the management. Large manufacturers, lumber dealers, noted professional men, successful merchants gave testimony not only to the practicability and profitableness of the application of Christian principles to the business world, but to the necessity of it if the church is to function efficiently.

An example of what the Christian spirit is causing business men to do for their employees was told by W. P. Fraser, Pittsburgh, president of the McCann Pure Food Products Co., and vice chairman of the Association of Business Men's Evangelistic Clubs. He said when his company launched out upon the policy of putting Christ in business, they came to face the necessity of treating their employees just as they would wish themselves to be treated. The began to grant bonuses, life insurance, and sick-time wages to all in their employ, and they were surprised to discover that only two percent of that vast army of men and women took unfair advantage of their more generous treatment, or failed to respond with deeper interest in their work. The operation of this principle not only raised the standard of work, but caused their employees to be happier and finer spirited and tended to build up a mutual interest and loyalty between all, from the heads of the company to the lowest worker.

Still more interesting and surprising were the testimonies of these Christian laymen to vital interest in evangelism and missions. And all the addresses at this conference were of the nature of testimonies. No one talked of theories; they were instructed to be practical, and to tell of their experiences, and only men who had real experience were selected to speak. Mr. W. G. A. Millar, steel manufacturer of Pittsburgh, gave the outstanding discussion and emphasized the fact that the layman was held equally responsible in God's Word for the winning of men and the evangelization of the world, as ministers or missionaries. Then he stressed the importance of keeping fit spiritually and ever ready to be used by the Spirit of God. Four things, he said, were necessary: first, the morning watch. That day, he considered, is not properly begun that is not begun with God. Much depends on the start we get as to how we finish. If we are negligent or careless about starting the day with prayer, we are not likely to sense the need of souls out of Christ. Second, said Mr. Millar, is the daily offering of self to speak to some soul about their spiritual welfare, and he testified that every morning as he was starting out to his day's activities, he offered himself to God to be used to bring his truth to some soul. And he said he had been surprised to observe how faithfully God had been to open up to him, sometimes in most unexpected ways, opportunities. Third, he urged the importance of obeying the impulse of the Spirit. This is not al-

ways easy, he remarked, but is essential to being used. He told how that he was on a train one day after having prayed for an opportunity to witness for Christ, traveling to Cincinnati to make a speech to a convention of men. As he sat in his chair reading a book, in came a show troupe, composed of about ten ladies all painted and gowned in customary style and an equal number of men. The men

(Continued on page 15)

EDITORIAL REVIEW

The attention of Ohio Endeavorers is called to the State convention at Canton, June 23 to 26. See Endeavor page.

The La Verne (California) church of which Brother Herbert Tay is pastor, reports an addition of six new members to their church roll. They acknowledge the receipt of much benefit from their entertainment of the Southern California conference in March.

A Request for Prayer—Brother W. M. Lyon, pastor of our church at Washington, D. C., has suffered a relapse of his former ill-health and finds it necessary to enter a hospital for treatment preparatory to a serious operation. He requests the prayers of the brotherhood in his behalf.

Brother J. C. Beal, pastor of our church at Spokane, Washington, reports the addition of three new members by baptism, one of which was reached through the pastor's Sunday afternoon Bible classes held in a down-town hall. This church is to entertain the North-West conference in July.

Brother Fred V. Kinzie, pastor of our work at Krypton, Kentucky, repeats his appeal for some special financial help for the mission. The Waynesboro (Pa.) W. M. S. makes a generous offer and throws out a challenge that ought to be accepted promptly. Also the teacher for the free school ought to be found somewhere among our churches.

Dr. J. C. Beal announcing the dates for National Conference as August 24-30, calls for those departmental programs that have not yet been sent to him as secretary of the program committee. Those responsible for such co-operation will do him a favor by responding promptly. And by the way, it is not too early to begin to talk about delegations to conference.

A letter in this issue from Brother Lester Kennedy informs us that four of our missionary recruits, together with Miss Estella Myers who has already served one term, are en route to Africa. By this time they have arrived, if all went well, and are beginning to find their tasks. Doubtless there has been great rejoicing on the mission field at their arrival.

Brother Charles W. Mayes, pastor at Lanark, Illinois, has had occasion to rejoice in the coming of a Gospel Team from Ashland College, a service in which he himself was wont to engage while in school at Ashland. The work is going forward nicely under his excellent leadership. Dr. J. L. Gillin was recently called to this church to address a meeting of the men's Bible classes of the city, being entertained by the men of the Brethren church.

A most interesting letter from Dr. G. C. Carpenter, pastor of our church at Hagerstown, Maryland, reports eight new members received during Easter week and sixty-five during the year. The purchase of another property puts this congregation in possession of an adequate building site for a great church plant when they have outgrown their present quarters, as they seem rapidly to be doing. A great advance has been made under the leadership of Brother Carpenter.

Our readers will regret to learn that Brother W. A. Gearhart's wife sustained serious injuries as a result of an auto accident recently. Besides a scalp wound and other bruises, an X-ray showed a fractured pelvic bone. It is thought she will recover. Two daughters who were in the auto escaped with bruises. The Ford Sedan, driven by Mrs. Gearhart, skidded on a wet, slippery street directly in front of a fast-moving street car. The auto is a wreck. Brother Gearhart will appreciate the prayers of the brotherhood in behalf of his wife's recovery.

GENERAL ARTICLES

Father's Day

Many pastors are coming to observe "Father's Day" in May following Mother's Day and we think it a beautiful and profitable custom. This is not to supplant "Father and Son" week events which come in November, but it is to give daughters as well as sons a chance to honor and cultivate a deeper reverence and a better knowledge of father, and also to give father a chance to get some inspiration from daughter's warm expressions of affection as well as from son's admiration and fellowship. For similar reasons "Mother and Daughter" week events are kept separate from "Mother's Day" by many pastors. The week programs in behalf of parent and child of the same sex are proving popular and accomplishing much good, but the other special days need to be encouraged also, so that the relation of children to both parents will not be forgotten or neglected, and likewise the relations of parents to children of both sexes. The more intimately a girl knows a noble Christian father, and the more respect she cultivates for him, the better will she be able to judge and the more highly will she prize the qualities of worthy young manhood. Likewise the higher and finer estimate a son is led to place on the tender and lovable characteristics of a Christian mother, the more of that tenderness that gives strength will there be in his make-up and the more truly will he be able to appraise pure and lofty-minded womanhood and the more nobly will he treat her. So both children need the intimate knowledge, comradeship and influence of both parents, as also both parents get inspiration from and feel rewarded by the truer loyalty and finer fellowship, which these days are purposed to encourage. These two days will help to maintain a balanced family interest. So we say, Give father a little notice in your church programs and home events, following Mother's Day," if you can find the time and space.—EDITOR.

What a Father Owes to His Children

"For I have known him (Abraham) to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (Gen. 18:19 A. S. V.).

I have wondered why the committee did not ask me to speak on the duty of children to their parents, but I think they had in mind the idea that an ideal father is harder to find than an ideal mother, and we will have to admit that this is true. Women are more religious than men. The last census shows that 63½ per cent of the membership of the churches are women and 36½ per cent are men and boys. I can not speak of all the duties a father owes to his children, but I want to mention some that are vastly important.

I. The first thing a father owes to his children is to know them. A good shepherd knows his sheep, and a good father knows his children. This is more than to know their

names. Abraham commanded his household to know righteousness and justice not by the force of parental authority, but by sympathetic intimacy and companionship, as shown in his going up to Moriah with his son, Isaac.

II. Another thing a man owes to his children is to give them a Christian home, not simply a place to stay, not only plenty to eat and a place to sleep. What do we mean by a Christian home? It is a little hard to say, but we would expect at least a blessing at the table, and a family altar, the father each morning reading a message from God's Word, and leading them in prayer. You would expect the Word of God taught to the children by the fathers as well as by the mothers. Another thing you would expect in a Christian home is an atmosphere of Christian piety—religion and religious talk, the whole home saturated with religion.

III. A father owes to his children a Christian education. Most fathers now recognize that they owe their children an education. But they need to realize that that education should be given under genuinely Christian surroundings.

IV. A good father owes it to his children to attend regularly upon the services of the house of God. The place of the children in the services of God is distinctly recognized in the Old Testament. Many persons send their children home from the ordinance of the Lord's Supper, and they are often deprived of the influences of that holy sacrament. We are training a generation of non-church goers and the reason men do not go to church as they ought is that they have not been taught to go. The example of Jesus going up to the Temple at twelve years of age is one of the most beautiful incidents in his life. In later years it was his custom to go into the Synagogue on the Sabbath day, and the reason for it was that his parents taught him the habit of church-going.

Let this be a time when fathers will be very penitent for their failures in the past and resolve that in the future they will do their whole duty to their children and command their children

after them to do justice and righteousness all the days of their lives.—Rev. Dr. Lingle.

Father

The average father succeeds pretty well in discharging his duty to society. He labors along persistently and quietly for six days a week that his family may be provided for; he stands between his family and the world, shouldering the responsibility of the rent, the taxes, the grocery, and the coal bills; he admonishes the boy and advises the mother, seeking always to make their burden lighter; he works unceasingly, without complaint, fighting, scheming, suffering, to the end that his family may be assured comfort and independence. In this he sometimes fails; but he keeps on trying, cheerfully, stolidly, stubbornly plugging along to the end.

(Continued on page 6)

FATHER

We sing of mother's love and care
Again and again
In sweet refrain,
But naught of father's share.
She's due each loving thought,
But just add
For dear dad
Some praise for all he's wrought.

A father's affectionate love,
Tender and true,
I once knew;
'Twas like our Father's above.
That love to his children given
A boon conferred,
A strong cord
That drew them closer heaven.

We should no longer keep apart
By such blunder
To render asunder
Those joined together in heart.
In sweetest song and story
Let father abide
By mother's side,
Nor rob him of his glory.

We have the divine command
To honor both,
Yet seem loth
To heed the just demand.
In their love for each other
May they remain
Our parents twain,
Those God hath joined together.
—Sybil G. Hartzog.

Relative to Educational Day

By President Edwin E. Jacobs, Ph. D.

As announced in last week's paper, Educational Sunday has been set for June 12th, at which time the interests of Christian education in general and its relation to our own denomination in particular ought to be stressed.

To make that day successful from the standpoint of the College, four things ought to be done.

1. There ought to be either a sermon or some other form of address calling attention to the needs of Christian education today and the part Ashland can and ought to play in fulfilling that need. The work of the Seminary ought to be stressed and the importance of an adequately trained ministry pointed out.

2. There should be an Ashland College program at the Christian Endeavor hour. The College will furnish data and other matter for this program. The matter of the contest for scholarships might also be noted then.

3. Capable and earnest minded young people ought to be directed here and their names sent in to the office.

4. There should be an offering commensurate with the strength of the church and with our need here. Also in keeping with the other offerings of the special days in the calendar.

I think I need not argue any of the above points. All are necessary, if your college is to function as it ought. Located in a state with over thirty-five colleges as we are, four of which are within a distance of a few hours' drive by automobile, we must put forth every effort to hold our own.

In next week's Evangelist, I hope Dean Miller may find time to say something relative to plans for expansion in the Seminary. At the last Board meeting, April 28th, plans were approved which will mean a new life to the College and Seminary, if the church and city and alumni stand back of us.

I repeat again, Ashland is one of the most promising colleges in the state of Ohio right now. The present year's enrollment is as follows:

| | |
|--|-----|
| Graduate students, | 3 |
| Seniors, long course 37, short course 9, | 46 |
| Juniors, | 39 |
| Sophomores, | 51 |
| Freshmen, | 136 |
| Saturday students, | 76 |
| Total in College and Seminary, | 351 |
| Summer school, | 232 |
| Special departments, | 171 |
| Grand total (counting no name more than once), | 644 |

Your college is no longer one which needs to conceal anything relative to enrollment. But it needs your help financially, your interest and a part in your prayers.

Last year's offering was far from being commensurate either with our needs or the importance of the work here, or of the church's ability to give. The work here is so encouraging that I am confident that the response this year will be what it by rights ought to be.

Ashland, Ohio.

The Aims of Education

By Prof. C. L. Anspach, M. A.

The world has always believed in the principle of education as the conveyor of the discoveries of the past and as an agency to perpetuate the institutions of society. The worth of education has never been questioned, but there has been some differences of opinions relative to the purposes or aims of education. A study of the history of the grammar school or the high school, as we know it in America, will reveal that the different periods of our history display a difference in opinion as to the functions of these schools. The philosophies of the different ages have been reflected in the curricula or methods of teachings in the schools. During the time of Martin Luther the schools were selective in character. Only those children, who carried the possibilities of success in the professions were encouraged to attend. Thus the common people or those less favored by circumstance were denied the right of training. The curricula of such schools consisted of the more rigid cultural subjects, such as Latin or Greek. But as society continued to grow in its complexity it was discovered that the schools of the day were not functioning. As a result the Academy came into existence as a protest against the educational methods of the day.

For a time this institution functioned well and trained boys and girls for life by offering many courses not designed for college entrance. After a time, however, the Academy swung away from the practical and gave its attention to education for the purpose of college entrance. Again as a protest the English High School came into existence. It also for a period offered instruction, not for the favored few destined for the college but for the rank and file of society. Once more the history of the past is repeated and investigations are started in the effort to properly define the function of the schools of America, especially the high school. Many movements have been instituted within the last few years in an attempt to give to the great mass of people of America, the type of information that will be practical and function in their lives after they leave the school. The Junior High School has been one such movement. As a result of these

investigations, we have not only been benefited by the founding of institutions, but we have received a greater benefit in that the attention of the educators and people in general has been drawn to a sane consideration of the aims, purposes or functions of American education.

Several years ago a commission was appointed by the Federal Government to study American education and after careful study had been made to formulate the purposes of education. The result of this investigation has been published by the national government under the title of "Cardinal Principles of Secondary Education." The same principles applying to secondary education can be applied to elementary education. The seven cardinal principles of education according to this commission are, 1. Health, 2. Command of fundamental processes, 3. Worthy home-membership, 4. Vocation, 5. Citizenship, 6. Worthy use of leisure and 7. Ethical Character. Another authority has formulated the aims of education to include the first six and in place of the seventh has substituted, "Religion," which I think to be better. Ethical character is satisfactory but the writer feels that the term religion is better. These principles have come to be generally accepted today as the aims of education.

An examination of each one of the aims may be of some advantage to us. This examination will have to be somewhat cursory for a paper could be written on any one of the aims. Let us consider the first aim for a moment. Health certainly must be considered in any program of education. One cannot emphasize health or physical development to the exclusion or detriment of the mental, yet on the other hand we cannot neglect the physical for the mental. Let me use a homely illustration to make my point clear and to depict the balance that must be maintained between the physical and the mental. A man may have a twelve cylinder motor but if he has no chassis in which the place it, he will have some difficulty in employing it as a means of transportation. So it is with the mind. An individual may have a twelve cylinder mind but if he has no body to carry it he will experience some difficulty in making progress. On the other

hand an individual may have an excellent chassis, with fine running gears and well tired, but if there is no motor in it he will experience some difficulty in traveling across the continent. So it is with the human. A wonderful physique may be built up but if there is an absence of a well balanced and developed brain to control and direct, the person is inefficient.

If America is to develop a well balanced people she must incorporate in her system of education the aim of health. That this aim has not received the emphasis it should is acknowledged by the fact that practically every school survey reports approximately one-third of the children in America as suffering from physical defects of some character. The draft during the last great war revealed about this same percentage of defects among the young men of the country. The American people feel a certain sense of superiority over some of the nations of Europe, but we are living on the average ten years less than the people of Norway and Sweden. Within the next ten years, six millions of peoples will die of preventable diseases, or in other words six millions of peoples will die because of our negligence. We have approximately two million preventable accidents in the United States, each year, seventy-five thousand of which prove fatal. So we might go on furnishing data on this point, but sufficient has been cited to demonstrate the advisability of including this aim in our program of education.

A command of fundamental processes. By this is meant an adequate understanding of the fundamental subjects, such as the three R's, so that when the child goes out into the world he may be well grounded in this field of knowledge. It is the purpose of education to establish here a few habits that will function automatically in adulthood, and thus release the mind from the necessity of spending time on the elementary processes. Some one has said that American education has come to the point where the three R's no longer stand for reading, riting, and rithmetic, but are merely the symbols for rah, rah, rah. I do not believe that our system of education has come to that pass as yet but we do feel that the child should have an adequate understanding of and grasp of the fundamentals of education.

The third point is that "worthy home-membership." Some one has asked, "Is America sick?" It is perfectly natural to ask a question of that nature when we face the fact that one out of every eight marriages in America terminates in divorce. We must look sick to the rest of the world when we stop to consider that there are more murders committed in one city in this country than in one year in all England, Wales and Scotland together. Some one says our schools are not functioning and I agree, but I would like to point out the fact that the child spends approximately 1260 hours in school in a year and 7656 hours outside of it. Educators are not however, because of this fact saying that the school has no responsibility, but they are saying we must teach better in our schools in order that the standard of the home may be raised, which in turn will make for a better nation.

The fourth aim is that of vocation. We have been gambling with human lives in America. The average boy or girl obtains their position in the world through the process of drifting. If you ask the average man on the street how he came to be in his present position and nine times out of ten the reply will imply the element of chance. Educators have discovered that the policy of allowing young men and women to drift into positions is dangerous and wasteful. Therefore, vocational guidance or the attempt to teach useful information and to exert an honest attempt to assist young people to find and fill a place of responsibility, is finding a place in our curriculum.

In the fifth place, the school must teach citizenship. We can decry "oil scandals," "grafts" etc., out, they will not stop as long as the ideals of the young are on the same basis. Education must incorporate the idea of civic responsibility. The child must be taught that he owes something to the

community in turn for his education. He must be a better citizen because he is educated.

In the sixth place, the school must provide for a worthy use of leisure time. As we continue to grow economically and industrially there are bound to be problems of leisure arising. When ever the working day is shortened we bring an educational problem into the foreground. Character is made during leisure time. If America is to move forward in a cultured way she must give to the youth of the land something he can use during those times when he is not engaged at his work. "As a man thinketh in his heart so is he," is true when applied to leisure. As a man plays in his leisure so is he.

In the last place, the school must give some instruction along the line of religion. Education is adaptation. When we educate we give a person a greater possibility of adaptation. The educated man is superior to the ignorant man because of the ease with which he can adapt himself to new situations. If this is the case it is seen that a person can not be truly educated unless he has a philosophy of religion. If he lacks this philosophy he is out of tune with God and the universe. He can not be truly efficient and lack this union with God. Therefore the school if it is to fulfill its function of making the person adaptable, must teach religion. The moral element also enters. Knowledge without character is bad. Religion will give character to knowledge which is essential to well balanced development. Religion is the crown which gives dignity, character and exactness to education.

The aims of education therefore, as the educator sees them today are, Health, Command of fundamental processes, Worthy home-membership, Vocation, Citizenship, Worthy use of leisure and Religion.

Ashland, Ohio.

Father

(Continued from page 4)

The sacrifices that must be made he makes willingly. The boy must go to college, and the girl must have music lessons; something must be cut, and usually it is some luxury of fathers that perishes by the wayside. He is not so poetical a figure as mother, not so demonstrative in his affections, so elated in pleasure, so depressed in grief. And yet many will remember a kind word here or a thoughtful act there that stands out, clear and distinct, as one of youth's happiest impressions.

Not often is he appreciated by the growing boy. Often he stands in the family as the official admonisher to whom the boy's faults are elated for punishment. On his falls the unpleasant task of applying the rod; his is the arm that must enforce respect for mother and regard for the rights of others. In this light the growing boy is likely to view him with a mixture of fear, awe, and respect. Not until years bring proper perspective is he rightfully understood and appreciated—and perhaps not even then.—Exchange.

The man whose courage is shattered by defeat never learned his weakness from the Son of God. When the armies of Hannibal were besieging Rome a senator arose in his seat and said, "It is true we have suffered a repulse, but what of that? Rome does not go to battle—Rome goes to war." We are not going to battle, we are going to war against the world, the flesh and the devil. We may lose a battle, but we shall never lose the war.

The little weazened-faced slaves of trade appeal to us from their commercial prison-houses, and our answer is that we must protect our liberties from the intrusion of federal power. It is a fine word—but the children—they must die.

Nothing but Almighty Grace can save a man whose eyes are blinded by the glitter of gold.

THE BRETHREN PULPIT

Fit Subject for Kingdom Building

By Lester V. King

TEXT: Luke 9:57-62.

Jesus, in choosing disciples to aid him in carrying the Good News, was very careful in his choice of men. And why not? He knew what it means. He knew what they would have to suffer. He knew the worth of the work he came to establish. He knew what the Kingdom would mean to the lives of multitudes of men and women. He was calling them to a great task, a mighty task, a hard task. He therefore needed great men to carry on this great work. He needed men who were willing to be trained, men with open minds, men who were willing to give up all to follow him, men not afraid of hard, sacrificing work.

Christ was not only careful in his choice of men but he chose them, not they him. The first demand comes from Christ. The disciples simply accepted the call. This made them certain they were doing the Master's will. I want you to see, Dear reader, the method Christ used in calling these men and the great care he used in selecting fit subjects to carry his all-important message. There are three incidents given in the Gospel of Luke which shows Christ's procedure.

Once he was accosted by a certain man (Lk. 9: 57, 58). The Gospel of Matthew says he was a scribe. He must have been a learned Pharisee, a master of the law, a teacher of Israel; such a man no doubt as Nicodemus, a man of whom we would suppose Jesus could expect great things.

He approaches the Master with a great promise, "I will follow thee wheresoever thou goest." A promise somewhat like that of Peter, "Lord I will NEVER forsake thee. We too make such promises. We sing, "I'll go where you want me to go, Dear Lord." Then when he asks us to go to Prayer Meeting on a rainy evening, or to speak to some lost soul, he discovers something in the promise which was not real. How often have men on their sick bed or in the midst of some great adversity cried to God with the same great promise. How grieved the Master must be to find that so often it does not come from a true heart.

This man of the text, this Teacher of the Law, made a request for enrollment in the Lord's company. It was indeed

a great request, but what? Did he understand what it meant? I can imagine Jesus pleading for disciples, and suddenly he heard this cry: "Teacher, I'll follow thee."

What was the motive that prompted this promise? It was the same dream that most of the Jews shared—the dream of a golden future. Certainly he believed that Jesus was the Messiah, but he believed as all the Pharisees did.

He held to the current idea of the Messianic Kingdom. He no doubt said to himself, "A man like me, so dignified, so distinguished, so learned will get to sit next to the King himself and there reign with him in glory." Even James and John dreamed this same dream.

But note, Jesus soon shatters the hopes of this young scribe. No disciple can dream of a golden future until he has first counted the cost, until he is first willing to pay the price. As has so often been said, and yet never fully realized, the cross must precede the crown. Jesus tries to impress on this man the sacrifice a disciple must make by referring to his own life. He answered, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." I meant a life of sacrifice and privation and this man was not prepared for this. He did not count the cost.

In the next two verses we have an account somewhat different. In the story above the first demand or promise came from the man. That is, the man called himself. Here the first demand comes from Christ. Jesus

seeing a man fit for discipleship calls him. But the man offers an excuse. It is the story of the man with a prior claim. It is the same story of multitudes today. Jesus received only those into his company whom he thought to be fit for his work and when satisfied of this he would admit of no excuse.

The call—"Follow me." A plain, clear, distinct call. Certainly there was no mistake about the call. I believe the same call comes to all, "follow me." God may be saying it to you, Dear reader, today, now. Pray that his will might be done in your life.

The excuse—"Suffer me first to go bury my father."



DID YOU?

I took the boy on my knee one day,
And I said, "You've just turned four;
Will you laugh in the same light-hearted way,
When you've turned, say, thirty more?"
Then I thought of the part I'd fain evade—
More clouded skies than blue—
And anxiously peered in his upturned face,
For he seemed to say, "Did you?"

I touched my lips to his tiny own,
And I said to the boy, "Heigh ho!
Those lips are as sweet as the hay new-mown,
Will you always keep them so?"
Then back from those fears came a raking song
With a merry jest or two,
And I gazed on the child, as he sat on my knee,
And I thought he asked, "Did you?"

I looked in his eyes, big, brown, and clear,
And I said, "Oh boy of mine,
Will you keep them true year after year?
Will you leave no heart to pine?"
Then out of the past came another's eyes,
Sad eyes of tear-dimmed blue.
Did he know whose eyes I was thinking of
When he answered me, "Did you?"

La Touche Hancock, in Leslie's Weekly.

This to me is the sad part of the story. He offered an excuse, yet his excuse was a good one. If his father were dead it was no more than right that he should bury him. At least his excuse was more legitimate than many of the excuses of men and women today.

Note Jesus' answer: "Leave the dead to bury their own dead, but come . . . follow thou me." Was Jesus cruel here? It appears so on the surface. But closer study reveals a different truth. It was the custom of the Rabbis to trample on the affections of others, giving themselves first place. Was Jesus doing the same thing here? I think not. I believe you will find that the disciple was pleading evasion. The work of burial was no small task. The will and the division of inheritance would have to be settled. If it would have taken as long as it does today who knows what might have happened to the man? A great many things could have changed his mind. Again, according to the Jewish law a man in contact with a dead body was made unclean for seven days, and then there would have to be seven days of mourning. Who knows what might have happened in seven days? Therefore in words of another, "Jesus draws him and nails him to himself." It was impossible for the man to evade Jesus. The issue here was too great. The man was fit and Christ had to have him for a disciple.

May I ask further this question: "Was the man's father dead?" Now Jesus knew. There was no deceiving here. How men do try to deceive the preacher by their excuses today. But God cannot be deceived. Why do I ask if the father was dead? Because in the sultry East immediate interment was necessary. If the father was dead why was he not at home attending to him? If dead he was already neglecting him.

The truth is this: His excuse was a pretence of delay. His domestic duties had first claim in his life. Remember the Master of men could read his thoughts. Christ was not making light of sacred duty. He was trying to teach a great lesson. He wanted to impress this truth, "Seek ye first the Kingdom of God and his righteousness . . ." The claims of the Kingdom are first for disciples. One must obey the call of Christ regardless of the sacrifices, be they domestic or otherwise.

I believe man's excuses are just as foolish today as the excuse of this man. Delay, simple delay, is the sin of this age. A man just recently delayed to transfer his insurance. His house burned down. Had he not delayed taking five minutes of his time he could have collected \$1,200.00 insurance. He lost all he had. He delayed too long. We delay locking our chicken coops until after the chickens are stolen. There are so many illustrations one might give. But there is a more serious delay. It is the delay of accepting the call of the Christ. Simple delay has sent many a soul to hell, lost for time and eternity. Can we afford to delay Christ and his Kingdom?

In the third account we have the story of a half-hearted volunteer rejected (Verses 61, 62). "I will follow thee, BUT let me FIRST . . ." Translating it more literal it reads: "Permit me first to bid farewell to my household," or "Take leave of those in my house," or "Renounce the things of my house."

Here we have a man that volunteered and then offered a reservation. He wanted to follow Jesus but on condition. He was divided betwixt his home and the Kingdom of heaven—his earthly home and his heavenly home. Jesus soon detected the shallowness of the man's reply. And the man betrayed his request "I will follow thee" by saying, "But let me first . . ." He could not deceive Jesus for a moment. Christ read the man's thoughts.

What is the great lesson for us? It is simple. It is practically the same as the last account studied. Jesus demands instant obedience. Why? Because he knew the danger of delay. Christ knew that if the man would be permitted to bid farewell to his family, to kiss good-bye to home and friends what all would happen. His friends would cry out: "Do not leave a good home. The sacrifice he

asks is too great," and many other things. One writer has said, "Let him once taste of the delights of home, and it would happen with him as with the lotus-eaters."

"Surely, surely, slumber is more sweet than toil, the shore Than labor in the deep mid-ocean, wind and dave and oar; Oh rest, ye brother mariners, we will not wander more."

Jesus asks instant obedience. How many men and women have heard the call but delayed to answer until the vision has faded never to return. The time to accept the Spirit's calling is while he is near. "Do not throw away your opportunities by delay. Obey, follow, sacrifice, while it is day, for night cometh when no man shall work. "Seek ye first the Kingdom of God" and do not delay. Today is the day of salvation with the Master. What kind of a disciple are you?

Lydia, Maryland.

There is a thrill in a spiritual experience which is not found in yielding to the lure of sensual indulgence. There was a wonderful thrill when the old patriarch awoke and found God near him. He expressed the thrill in the living words. "God was in this place and I knew it not." It is a foolish world that goes after the thrill of a debased earthly sense.

As the flower opens its heart to the sun, open your heart to Jesus. He has glory he wants to pour in there.

Our Worship Program

(NOTE—Clip this program and put it in your Bible for convenience).

MONDAY

THE TWELVE SENT FORTH—Mark 6:7-13.

"The only religion that can do anything for me is the religion that makes me want to do something for you. The missionary enterprise is not the church's afterthought. It is Christ's forethought. It is primal and vital."

TUESDAY

A WICKED CONSCIENCE TROUBLED—Mark 6:14-16.

While others were thinking of Elias or one of the prophets, Herod was thinking of John whom he had beheaded. The guilty soul always thinks of its crime when Jesus appears.

WEDNESDAY

MID-WEEK PRAYER SERVICE—For your private devotions read Mark 6:17-29, the story of a man who was imprisoned for preaching the truth and finally murdered as the climax of Herod's hilarious birthday party. If isolated invite friends to join you in a prayer service in your home and use the "devotional" article as the basis of your program.

THURSDAY

A MISSIONARY CONFERENCE AND RETREAT—Mark 6:30-33.

Those who labor faithfully for the Lord find joy in reporting, conferring and in devotional meditation.

FRIDAY

JESUS' COMPASSION ON THE MULTITUDES—Mark 6:34-44.

If we shared more of Christ's compassion the restless millions would not wait in hunger for the Bread of Life which our Lord has blessed and given to us for distribution.

SATURDAY

TAKING TIME FOR PRIVATE PRAYER—Mark 6:45, 46.

The scripture is brief, but your meditation should be long on this beautiful and challenging picture. In the face of this, are you too busy?

SUNDAY

THE SABBATH FOR WORSHIP—For your private devotions read Mark 6:47-52, in which the disciples get a new glimpse of his power. If unable to attend church worship, or if isolated, plan a church worship program in your home, having the sermon published herewith read. It might be well to invite your neighbors to join you in your worship.—G. S. B.

The Torch Bearer

An old man going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."
—Selected.

OUR DEVOTIONAL

The Unseen Companion

By Lelia D. Arnold

OUR SCRIPTURE

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world (Matt. 28:19, 20). He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust (Ps. 91:1, 2). Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there, if I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me (Ps. 139:7-10).

OUR MEDITATION

Let us first of all consider in a limited way the reality of an unseen companion in his relation to this universe in which we live. No individual can pause for one moment to observe the mighty processes of nature without realizing the tremendous power of an unseen hand. What a marvelous manifestation of an unseen power is before our eyes every day! Some people claim that the day of miracles is past. If this be true, let some one explain the seasons. Who can account for winter, spring, summer and autumn? We might give a scientific law regarding the relation of the earth and the sun which would explain in an intellectual way this great miracle, which we behold in nature. But we must remember that back of all natural laws is to be found the hand of the Unseen. There is nothing in this life that does not give force to the argument for the reality of an unseen companion, in his relation both to nature and to humanity. This unseen power who is directing and controlling things is none other than Almighty God. If God should cease to be companionable with this great world which he has created, in one second of time the whole system would collapse. It is indeed a puzzling thought to meditate upon the existence of the physical universe and the existence of man throughout the past ages. The puzzle is to be solved only in one way; namely, the companionship of God. The Lord is good to all

and his tender mercies are over all his works (Psalm 145:9).

To the Christian, however, whose life is in perfect harmony with God, the thought of an unseen companion takes on a new aspect. To the person who knows God through faith in Christ, and who has redemption through his blood, this companion becomes a living reality. Although unseen, yet by his Spirit he dwells in every body of the believer.

Oh, that we might realize more vividly the actual presence of God in our lives! "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16)? Surely a more beautiful companionship than this could never be imagined. Throughout the Scriptures God has repeatedly promised to be with us, but, best of all, through his indwelling Spirit, he has promised to be in us. It is certainly a sacred thought to know that our body is the very dwelling house of the Holy Spirit. When we fully realize the sacred companionship of God, how very cautious we will become in regard to our conduct, since we will then be conscious of the fact that every word, thought, and deed, and even the very intentions of the heart are naked before God. The reason there is so much carelessness to be found in the lives of Christians is due to the fact that they do not practice the literal presence of Christ in their lives. They think of him only when they are engaged in actual worship. It is sad to say, however, that the people who do not practice the unseen companionship of Christ, are usually quite negligent in regard to their worship. Nothing has such a purifying effect upon one's life as to be fully conscious of "that eye which neither slumbers nor sleeps." The Psalmist was overwhelmed with this idea when he cried, Whither shall I flee from thy presence or where shall I go from thy Spirit? If I ascend up into heaven thou art there: if I make my bed in hell behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

The parting words of Jesus to his disciples were, "Lo, I am with you always even unto the end of the world."

Since these precious words were uttered they have been a source of consolation to the hearts of Christians everywhere. Night becomes day, shadows flee, troubles banish, when, through the eye of faith, we behold Christ ever with us, guiding us moment by moment into his perfect will and way for us—We will notice, however, that this blessed promise was made conditionally. What are the conditions under which Christ has promised to be with us? "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world." We see, therefore, that everyone who expects to enjoy the blessed presence of Christ must be a missionary Christian. No one who is unwilling to do his best for the spread of the Gospel and the extension of God's kingdom has the promise of the abiding presence of Christ. Whether on the foreign field or in the homeland, we each have a share in evangelizing the world. So by all means let us do our part.

May we comply with this command first of all for the sake of obedience. Then our second motive should be to have the assurance of the holy presence of Jesus in our lives day by day, hour by hour and moment by moment,—“without me ye can do nothing.”

OUR PRAYER

Dear heavenly Father, may we realize more fully thy holy presence with us day by day. May our lives be so completely yielded to thee that thou canst at all times, be companionable with us. Dear Lord, what would life mean to us if it were not for thee our heavenly companion? May our friendship with thee grow richer and sweeter as the years pass. Reveal thyself to us from day to day until finally in heaven we may be counted worthy to stand in thy literal presence through faith in the blood of Jesus Christ our Lord. Amen.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for May 24)

Lesson Title: Saul Begins His Great Career.

Lesson Text: Acts 9:20-31.

Golden Text: "I determined not to know anything among you, save Jesus Christ, and him crucified. 1 Cor. 2:2.

Devotional Reading: Josh. 1:1-9.

The Lesson

Paul's conversion was but the first great step in his changed life. We are what our thoughts and convictions make us, and when a new way of life opens before us there must be a consequent readjustment of our reactions to the new forces facing us. So it was in Paul's case. Reared and trained as a strict Jew, even heavenly vision furnished only the grand starting point and incentive for the new life he was to live. Before Paul was willing to declare himself he needed to be sure of his new faith so he sojourned in the desert country around Damascus for a full two years, and mayhap nearly three, working out in logical order the reason and theology of the faith within him. In the later testimony which he gave Paul stresses the fact that he was not "parroting" knowledge of Christ, for he had received his convictions and revelations first hand since he had "not conferred with flesh and blood."

One cannot help but draw the following conclusions from Paul's experience at this point. (1) Christianity is a reasonable faith and demands more than the mere display of emotion for its propagation. It is not for me to display absolute disregard to reasonable statements of my faith. It is fine to possess a simple faith in Christ, and no one possessed faith in a greater degree than Paul, but it is just as fine, and just as essential, to have a solid basis of fact and concise statement behind our faith. If the student of science can dogmatize about his findings, the disciple of The Faith ought to be just as dogmatic on the things he knows and has proven. If we dislike speculation in the realm of science we ought to be just as adverse to it in the realm of religion. Jesus came to give men a reasonable faith, and what most of us need today in our Christian experience is to go off somewhere, keep quiet for a real length of time, and put some bed rock reasons into our spiritual experience, instead of so much positive irrationality. (2) Paul went straight to headquarters. He apparently had nothing to do with what Professor Gamaliel thought, or what philosopher Philo had to say. He wanted authority and he went to Infallibility for it. He talked to God. So many of us get our religion second handed. We believe what Brother Jones teaches, or we think John Calvin or Alexander Mack, or Holsinger might possibly have the last word. Hence we become followers of men rather than followers of Christ. Let us get back to Authority and the sources. You have your open Bible. The Holy Spirit is still in the world teaching the

followers of Jesus. Spend a good two years in the company of the Word and the Spirit and then tell the world what the Almighty has spoken to your heart. Perhaps the work of modern men would testify as powerfully for Christ as Paul's work did if we'd take Paul's way to prepare for the work.

(3) Paul came out of the desert universal in his belief. He thought not in terms of the Jew, but in terms of the world. This faith he had was too big and too precious for one people, it had to be given to all. This is a transformation indeed for a strict Pharisee to pass through. Provincialism and denominationalism is in many ways the curse of modern Christianity. It may sound very Brethren like to rejoice over new Brethren made, —and we have much cause to rejoice—but our biggest task is to make Christians rather than Brethren. The same fact holds true of any denomination. Let us see to it that Jesus is made Lord and Savior of all, and not merely a little household god for our denomination or country.

With his new convictions working overtime, and fired by a holy zeal Paul came out of the deserts to bring confusion to his erstwhile friends—the Pharisees and orthodox Jews. He broke clear away from the old party. There was no tapering off gradually, but a revolutionary change and so powerfully did he preach the new faith that he confounded his opponents even as Stephen did in earlier days. He was explicit in his statement of implicit faith. Jesus was proclaimed as the Son of God and this is the first time in the Acts that an apostle throws down the gauntlet to the Jews so dogmatically. Such dogmatism started trouble. It generally does, but explicit statement of great truth is the most effective way of joining the issue with Christ's enemies. Luther had the right idea when he said, "Here I stand, I can do no other. With all our dogmatism, however, let us be careful that we do not become offensively dogmatic. We can be right, and be decent about it—i. e.,—firm, positive, but courteous. Some of us fail rather badly at this latter point.

Paul seems to have loved to debate great themes after he became an apostle, but in Damascus he had the humiliating experience of having to escape from the danger incurred in a basket. In his after life Paul counted the escape from Damascus so humiliating an experience that he listed it as chief among his bitter memories (II Cor. 11:31-33). At any rate we never find the proud spirited Paul fleeing from persecution in any such ignominious manner after the Damascus episode. His acquiescence in this particular instance seems to have been due only to the fact that the Apostle had suffered a nervous collapse. When a soul takes a high stand on great questions let us remember that a high standard of conduct is demanded from such a one. Christians

all too often are found escaping the demands of a great situation in some humiliating manner, when they should dare to stand the price demanded by a high standard of action.

Paul had to contend with the record of a bad past for when he endeavored to join himself to the Christians in Jerusalem they would have nothing to do with him. Persecution and martyrdom were still too vividly remembered for them to accept the prime persecutor as a brother beloved. Great changes do come into our lives on conversion to Christ but one of the most telling lessons for us to learn is that if a sinful past has been our portion we must always have to pay the "pound of flesh" due it. God forgives our spiritual dereliction and we are given authority to be "sons of God" (John 1:12) but physical sinning is governed by physical laws and those laws seem to be regular Shylocks in demanding payment. All too many godly men have found out this sad fact in their spiritual experience.

Paul was fortunate in having a friend—Barnabas—to vouch for him, so he was admitted to the Inner Circle of the Apostles. This mediation of Barnabas had more important results than we are wont to concede it. Paul's nature was one that could not brook distrust and suspicion and had Barnabas failed in his duty the church might have lost Paul's services for years. But Barnabas did not fail. The ministry of reconciliation in modern church life is important and very much needed. Valuable men and women are being lost from the work of the church, due to misunderstanding and lack of sympathy. It is precisely here that a God directed bit of mediation can bridge the gap of misunderstanding and bring the church people into happy co-ordination and harmony.

Finally Paul went back to Tarsus where he seems to have labored for a number of years in preparation for his great mission to the Gentile world. Though prepared for a chief place in the church far better than Simon Peter yet Paul was willing to enjoy obscurity in a small place until he was a seasoned worker. This is a sign of real greatness and stamps Paul's character as of the highest order. In our seeking for the chief places life has to offer it would be well for us to be willing to serve our apprenticeship in a less worthy place.

Terra Alta, West Virginia.

If all my years were summer, could I know
What my Lord means by his "made white as
snow"?

If all my days were sunny, could I say,
"In his fair land he wipes all tears away."
If I were never weary could I keep
Close to my heart, "He gives his loved
sleep"?

Were no graves mine, might I not come to
deem

The life eternal but a baseless dream?
My winter, yea, my tears, my weariness,
Even my graves may be his way to bless
I call them ill, yet that can surely be
Nothing but good that shows my Lord to me.

J. A. GARRER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

Ohio Endeavorers

State Convention at Canton, Ohio, June 23-26.

Here is announcement, calling your attention to one of the best State C. E. conventions ever planned.

At this date we have every assurance of an exceptional program. It goes without saying that all Endeavorers will be wonderfully entertained while in Stark County, for this county knows how to do C. E. work.

Our own denominational Rally will be exceptional. This is the home of our Superintendent for our own state work, Brother Fred Vanator. The rally has been well planned. He will no doubt let you into the secrets of it, in a booster article.

Plan now to attend this C. E. convention. Have your society represented. Remember June 23-26, at Canton, Ohio.

E. M. KIDDLE.

FOR THE C. E. MUSIC COMMITTEE

"Abide With Me."

(Use historical sketch with song as "special music" on appropriate occasion).

This favorite hymn, especially with older people, was written by Rev. Henry Frances Lyte, an Episcopal rector in the town of Brixham, England, situated on the English Channel. It was in the town where William of Orange first set foot on English soil in 1688. One hundred and fifty years later, in 1842, William IV also landed here, and was welcomed by Rev. Mr. Lyte with his church choir. For this special courtesy William IV presented the rector with a beautiful home which became very dear to him. After twenty-five years of very happy service in this parish, that dread disease, tuberculosis, attacked him, and it was soon evident that he was not to be in this world long. His physician ordered him to take a trip on the continent, but he felt he must preach to his people once more. This last sermon was delivered through tears. That afternoon, after a few hours' rest, he mustered every bit of strength he had and took an hour's walk down by the sea, alone, where he so loved to go. It was then and there this great prayer hymn was born as his spirit yearned:

"The darkness deepens,
Lord, with me abide."

Out of the pain of body and the anguish of soul, he exclaims:

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

—The Methodist Protestant.

THE POWER OF LOVE

One day one of the gigantic eagles which were more common in Scotland generations ago than now, carried away an infant, which its mother had laid to sleep on a heap of hay in a field in which she was harvesting. The

whole village ran after it, but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent, but his strong limbs trembled, and he was at last obliged to give up the attempt. A robust Highlander, accustomed to climb the hills, tried next, and even he was precipitated to the bottom.

At last a poor peasant woman came forward. She put her feet first on one shelf of the rock, then on the second, and then on the third; and in this manner she rose to the very top of the cliff; and at last, while the hearts of those below was trembling for her safety, as well as that of the child, she came down step by step, until, amid the shouts of the villagers, she stood at the bottom of the rock with the child on her bosom.

Why did that woman succeed, when the strong sailor and the practiced Highlander had failed? Why? Because between her and the babe there was a tie—that woman was the mother of the child.

What a beautiful picture is this of the love of a mother! But there is greater love than this. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee," saith the Lord. Our heavenly Father has shown his deep love in the gift of his only Son.

Read the description of God given in his Word. "God is love." His essential being is love. "God, who is rich in mercy, for his GREAT LOVE wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. II 4, 5. Come to him just as you are for pardon, justification, and a new life.—Cheyne Brady.

A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly.
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward till the goal ye win.

If we would but observe the laws of nature a bit more closely, by partaking freely of fresh air, pure water and bright sunshine, our doctor bills would decrease considerably.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for May 24)

Jesus' Idea of Promotion Matthew 20:20-28

Can you tell me, boys and girls, just what would happen if, when you are growing up into manhood and womanhood, you should have no aim before you? Perhaps we can take an illustration from your own lives—young as you are.

Just why are you going to school, and why do you study your lessons so diligently at home in the evenings or in your rooms at school? Is it because you are compelled to or is it because you are eager to learn about everything that is now and of interest? I would rather believe that you studied because you liked to learn about the new wonders and facts just for the sake of knowing them so you could use them later.

And daily, as you learn a new poem or a new song; as you work out your problems in arithmetic and study your music lesson, you are advancing and growing bigger and finer. Every thing you see that you are unacquainted with you ask questions about, do you not? And that's fine, for that is the way we learn.

And so I wonder if Jesus isn't happy when he sees you grow strong in body and strong in mind? Yes, I certainly believe he is just as happy as if he were a boy with you. For that is the way he grew, many, many years ago, back in his own home.

Can you tell me what a race is? A race track? Why do you enjoy a baseball game, or a horse swiftly skimming over the cinder track, I like to see those sights, for they prove to me that there must be constant practice and exercise for that very task. It takes long hours of practice and a strong mind to become a good baseball player. It takes fine breeding and hours of hard practice to develop a thoroughbred horse into a racer for to win.

And that is true in everything you do and ever will do, Jesus means it to be true. He expects you to do everyday, every little task with a smile and with zest; he expects you to take the larger burden from those who aren't as strong as you are—and maybe that means mother or father. And if you were to grow into fine Boy Scouts or Girl Scouts, you should learn that readiness for all tasks would be demanded of you.

But let us then remember that we must not just prepare ourselves to do only things that will benefit us—but that we are always to be doing things for other people. And after you have read this I want you to notice, if you live in the city, how gladly the policeman takes his duty; how happy the doctor, or nurse is in serving someone, and how hard Daddy works to give you all that goes to make you a strong body and a strong mind. Let's play square with ourselves and then we can be happy in treating others the same way.

M., May 18. How to be great. Mark 10:44.
T., May 19. Promotion of the unfit. Eccl 10:7.
W., May 20. Fitted for promotion.
Gen. 41:37-44.

T., May 21. Promotion by industry.

1 Kings 11:28.

F., May 22. Training for promotion.

Matt. 10:16.

S., May 23. Promoted to serve. Acts 6:1-7.
Ashland College, Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

En Route to Africa

By Lester V. Kennedy

Somewhere on the Ocean between Grand Bassam and the Congo, March 26, 1925.

The Lord has done exceeding abundantly above all we could ask or think since we left the homeland, and as we journey on to our respective places of service we are resting in his immutability and know that he is going to continue to do exceeding abundantly.

You will be, no doubt, desirous to know that since Miss Emmert and Miss Cope have passed the examination in the French language for the diploma, they too are going to the field with us. Thus there are six in our group and we have cast votes as to who should write a letter, in behalf of our trip, to the Brethren Evangelist. Since I am the only man in the group, and women cling together, they considered it a privilege to bestow such an honor upon the writer, so I shall attempt to impart, at least, the synopsis of our most joyous trip and the Lord's undertaking for us.

Our experience in getting away from Antwerp was something like that of George Muller's when his deck chair had not arrived and his friends tried to tell him that the only wise thing to do was to secure a steamer chair for the trip, but this faithful servant of the Lord said, "No, I have asked the Lord to have it here before the ship leaves and he will." Thus he walked the deck in perfect peace and just as the ship was pulling out the chair was handed over the railing into the hands of George Muller. Miss Myers had her baggage in transit at Brussels and when the same was taken out of transit and sent to Antwerp there was a mistake made and in place of it going to the boat it went to the douane (custom house). This not only caused confusion but also a little excitement, as it was the day before sailing and it could not be taken out of the douane until sailing date. We sailed at eleven A. M. Naturally speaking this seemed an impossibility. Miss Myers said, "We will just pray about it and God will get it there." Well, God got it there and then they said, "We cannot put those boxes on the ship as they do not have locks and hinges." Here again Miss Myers said, "Just Pray." We did and the next time we inquired about the same we were informed that they were on board ship. It was just a case of the King's heart being in the hands of the Lord and as the rivers of water he turneth it whithersoever he will. My baggage was finally gotten on board after a lot of, seemingly, unnecessary formality. Thus, again the Lord proved faithful.

The first few days of our voyage were rather turbulent and I am sorry to inform you that there are three in our little company that are poor sailors, namely, Miss Myers, Miss Emmert and Mrs. Kennedy. I never knew that people could be so sympathetic but it seemed that they would rather be severed from their good dinner in order that they might feed the fish. They always made a

strong attempt to finish the meal but failed, and of course, we brave seamen tried to sympathize with them but always climaxed our sympathy with a hearty laugh. If the reader has ever gone through such an unpleasant feeling he knows that one always hates to admit that he is seasick. Well, so did they but when evidence proves the case they must confess. What is more we have the fish for a witness. Do not tell them that I made this known as they are very anxious that this be kept quiet.

The first stop we made, after leaving Antwerp, was LaPallice, France. There was not much to attract one's attention here, as they only took on a few passengers and the ship stopped a considerable distance from shore and the passengers were conveyed to our ship by a small boat. The second stop was one we all looked forward to, as this was our first stop in Africa. Casablanca, Morocco. We stayed here for a period of five hours, so they allowed us to go ashore. Were taken to shore in a boat built on the order of a row boat only much larger. This place is inhabited by Jews and Arabs and is a second Palestine, so I am told. There were many interesting things to see: e. g., the unmarried women are not allowed to unveil their faces. Of course this was strange to us, but the strangest thing was when an Arab accosted us as to whether we desired a guide, we told him no but he would insist on being our guide. Finally Miss Emmert said to him, "Allez-vous en" (you go away) but what did he care, so there was only one alternative. Let him go. Most of the time was spent observing what we could in the limited time. The water man carries water in the skin of an animal and goes through the street ringing a small bell. We did not get thirsty while there. Then again it seems that each religious form has a different costume to wear, but since this place has been saturated, or I should say contaminated, with the teaching of Mohammedanism, you see about the same costume throughout this city, so while there are many queer and funny things to see, there is also the heart touching side to tell. These people are held in bondage by the devil, are strong believers in the above mentioned "ism," filthy, loathsome, but

thank God, Jesus loves them. Who will go and tell them the True Story? The third stop was Canary Isles; here we stopped for six or seven hours. We disembarked and hired a Hudson and went to the top of the mountain. This was an exhilarating ride as it is a California climate. The chauffeur took us to several large Cathedrals where we saw the members praying themselves up to the communion table and saw them at the confession box. After returning to the City we visited the stores and the girls bought some very nice scarfs, and as they entered the dining room that night all arrayed in their best, also scarfs, it made me look rather cheap. We also purchased some fruit and enjoyed the market very much. Upon returning to the ship we were somewhat tired.

Our fourth stop was Dakar. Here just Miss Emmert and I went to shore with the purpose of procuring colored glasses, after doing so we went to the market and such a sight was never seen by man. They were clothed in the most weird and wonderful fashions. Dresses tied around them, tenting of broad stripes, polka, and a thousand varieties of vanity. Solomon was not arrayed like any of these. It was Miss Cope's birthday so Miss Emmert thought it wise to buy her a cocoanut for a present and say, if you could just have one smell of it you would not desire another. I do not know what kind of meat they had at this market, it does not matter as I suppose they just use it for a foot rest, at any rate we saw a big colored fellow standing on it with his bare feet. Today we made our fifth stop at Grand Bassam. They only stopped long enough to discharge some passengers. They were taken off with the derrick and let down into a small boat. The natives came out to the ship and the passengers dropped money into the water and the natives dove after it. The girls enjoyed this very much.

We are enjoying good health and thank our Blessed Lord for it. After reaching the station the writer shall have more news to send for publicity. I almost forgot to tell you that we have religious services each Lord's day and prayer meetings in the mornings.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

A Challenge

By Fred V. Kinzie

In our last letter we made an appeal directly to the Brethren church through her medium of inter-communication, "The Evangelist," asking special effort in a financial way to help eliminate some of the material handicaps which we face. There are so many of our problems which money can never solve, but those brought to the attention of our readers a few weeks ago can well be taken care of for an estimated sum of \$300, this being the ap-

proximate amount named, to a certain earnest inquirer living in the Keystone State.

That particular inquiry originated in the neighborhood of the Waynesboro (Pa.) church, and soon we received a letter from the president of Waynesboro W. M. S., saying that their organization "will pledge \$125 to this work provided one or more other W. M. S. C. E., or church will promise to raise the balance of the \$300." WHO WILL COME FOR-

WARD AND MEET THIS CHALLENGE! Or are our appeals, from a truly Macedonian field, falling on Laodicean ears? We trust not. A few have exercised special interest in this field. Noteworthy, are the Washington (D. C.) church; Turlock, California; and Lanark, Illinois. Several others have sent shipments of used clothing (which is always needed and acceptable), but the above three points are especially interested because of very special means of first-hand information. We make the following declaration, in letters which should startle the brotherhood as the writing on the wall did Belshazzar: **THE BRETHREN CHURCH AT LARGE DOES NOT KNOW HER KENTUCKY MISSION FIELD AS SHE OUGHT!** We believe the South American and African work are better understood, because of extensive deputation itinerating. If some of our people would condescend to spend a month or so here working with us there would be more than the above-named churches vitally interested.

Now, this is not all of our challenge—or

rather, the Lord's challenge! For this is his work—we being only unprofitable servants. The first of last November—six months ago—we began casting about, writing to every conceivable or suggested source for a teacher for the free school here this coming year. Mrs. Kinzie taught last year, but finds it utterly impossible to carry that work along with other duties imposed. Many letters went out to points in the brotherhood, scattered from coast to coast. This very day we must write the county superintendent, whom we had given a tentative promise of a Christian teacher from our church, that the church has failed. Financially, this project would have cost the church about \$100 extra! Otherwise, the cost would have been the untying of "home" cords, where all is at rest in Zion, and the coming forth of an embodiment of youthful strength, talent and wisdom, to a difficult, forbidding task, with much of the repellent atmosphere which surrounds our foreign work.

Perhaps all of these disappointments are direct workings of the Lord. If so, we are not

discouraged, though so often facing dark and seemingly impenetrable walls. We feel we are only called on to use the strength he has given us, and this we are attempting to do to the fullest degree. Recently, a branch work has been opened at a mining camp three miles distant, where there are more people than here at Krypton. Their theater building, which is not now used for show purposes, is at our command. In that same community is a settlement of colored families amongst whom separate services are being planned. The Heavenly Father has been blessing us with health and strength whereby we are able to sow the seed of his Kingdom, and our one prayer is that we might faithfully grasp the opportunities thrust before us and not come to that Great Day empty handed, to hear from the lips of the Righteous Judge the awful reprobation, "Un faithful!"

Pray for us and those with whom we plead, those living in dense darkness, that they may see the "Great Light."

NEWS FROM THE FIELD

HAGERSTOWN, MARYLAND

'The Gateway to the South'

Another Easter season has passed but the Easter truth is ever with us and knows no seasons. Jesus is risen and every true Christian is risen with him to be alive forevermore, conqueror through him over sin and death and the grave. A number of items of interest are associated with Easter here.

The Family Altar

During Lent many of our people used the little booklets for daily Bible reading and prayer, which the church distributed to all the homes. The booklets were prepared by the Federal Council of Churches and were very helpful. It was our sincere hope that the daily use of these would start family Bible reading and prayer daily in many of our homes and that such worship would continue after Easter, establishing many permanent family altars, for there lies one of the greatest needs of America today. Much juvenile delinquency would be prevented if a family altar were found in every Christian home. Parents rob their children of immeasurable blessings if they do not give them the benefit of the family altar.

The Communion

On Easter Sunday evening we had the most largely attended communion ever held here. More than sixty communicants were on the balcony which had never been used for this purpose before. Nearly 300 were at the Lord's tables, but when we remember that we are reporting to conference this year 525 members we are made to feel that the attendance should have been even larger, for no member should miss that sacred service. Kind reader, what percentage of the members of your church is found at the Lord's tables. Ours was a very impressive and spiritual communion. The message of Dr. J. M. Tombaugh was highly appreciated.

Eight New Members

All rejoiced when eight new members were received by baptism on Palm Sunday and Easter Sunday. Sixty-five new members were added during the year closing March 30, making a total of 172 added during the present pastorate. "And his name shall be called Jesus, because he shall save his people from their sins." To him be all the glory. Every new member added to the church ought to mean another worker added to the working force of the church. "Go work today in my vineyard." He who follows Jesus must serve.

The Easter Offering

The largest offering this church ever gave for foreign missions was laid upon the altar this year. The amount on Easter Sunday, \$465.84, plus the amounts given to Brother Yoder and Jobson on their recent visits here made the total offering \$541.09. Two life memberships were included. More and more the church is looking upon giving as a privilege to be enjoyed, and an investment that brings big returns both to the recipient and the giver. We have nothing of which to boast, for we would far surpass the present giving if all the members of the church were bringing into his storehouse the whole tithe which the Lord says belongs to him. However we rejoice when going forward and making new records.

Another Property Acquired

Just after Easter the church acquired the large triple brick house adjoining the church on the south at a cost of \$14,000. The church has long desired this property to provide ample room for the enlargement of the church. Already the Sunday school is needing more room. The attendance on Easter Sunday was over 350. We take off our hats to Dayton whose splendid Sunday school we recently had the pleasure of visiting but we assure them that we are coming. Three years ago the

church purchased the triple house adjoining the church on the east at a cost of \$7,000. That debt has been removed and also the balance of the indebtedness on the church building, making a total of nearly \$10,000, for which we thank God and take courage. The space now owned by the church provides ample room and a splendid location for a great church and Sunday school plant with which "Greater works than these" may be done as we labor together with God in evangelizing the world.

G. C. CARPENTER.

LIFE AT LANARK, ILLINOIS

At Lanark we have been too busy to write. But now we take a little spell to breathe and this is the result.

We were greatly blessed at Easter time by the coming of four Ashland College men students, Homer Kent, Harold McAdoo, Anthony Peters and Floyd Taber. These young men did a splendid piece of work. The visit, only eight days in length was scarcely long enough to get things stirred to the bottom but we all received great impetus nevertheless. Our crowds were fine, an average of 201. On Easter Sunday morning there were 45 at Sunday school. The Gospel Team taught classes and Mr. Peters gave illustrated sermonettes, on both Palm and Easter Sundays. This is the farthest point from Ashland to which a Team has ever traveled where but one church was involved. Our whole congregation can testify to the value of their coming. You people who have churches in the state of Ohio or near and do not take advantage of the Gospel Team work of our College are missing much inspiration and incentive.

Can Carries Collegians

The Collegians came in the Gospel "can." This is an old Ford dedicated to the Lord's work. The "can" has stood the work well

but this is a day when good OLD Fords are scarce. We can well remember then that any financial contribution made to a Gospel Team will not only serve an immediate good but will enable future young men going out to herald the Gospel message to ride in a new Gospel car.

Mid-Week Services

For some time we have been giving special attention to the mid-week service. We are thoroughly convinced that it is one great key to spiritual growth. When people are ready to go to God's house every time the doors are open for service, it is a fairly good indication that the Peter, James and John circle really exists.

Sunday School Classes Help Evenings

The classes of the Sunday school have been active for some time in the evening services. Practically each class has been responsible for the first half hour of an evening service. This has been instrumental in creating keen interest and greatly increased attendance. The results of this system have been gratifying indeed.

Children's Week

Children's week has been celebrated in Lanark. Sunday, May 3, our Beginners had a definite part in the Sunday school assembly program. They also had a place in the morning service. Friday afternoon the mothers of the city with children too small to attend school met at the Methodist church for an afternoon again dedicated to the children. Saturday afternoon the school children paraded the streets of the town. They made a very impressive appearance.

Dr. Gillin Here

May 8 the Men's class of our church entertained the church men of Lanark at one of the regular men's class meetings. There were about 120 men present. Dr. J. L. Gillin, professor of Sociology at the University of Wisconsin and member of the Brethren church addressed the assembly. The High School orchestra under the direction of one of our fine spirited young professors furnished the music for the evening. The message of Dr. Gillin was so stirring and the feeling of the men so tense that from the body came the desire to organize a group known as a city federation of churches for the promotion of civic righteousness. Is there any legitimate reason why the forward looking Christian people should not form the ideals and sentiments of a city? Yet so often over our Christian land we find the devil's minority trying to "hatch up something." If we have been properly informed this is one of the very first federations of its kind in Illinois. This community spirit does not come in a minute. But thanks to past community leaders for a consciousness which craves a rule of righteousness.

Our program for May is about full. Day for children, May 3; Mother's Day, May 10, Communion, May 17, Memorial and Baccalaureate services both at our church on May 24. Intermediate Department program, evening of May 31. CHAS. W. MAYER.

LA VERNE, CALIFORNIA

During the past quarter we have witnessed the salvation of souls and the edification of

saints. Six persons have been added to the church and some more are ready. A district conference, with delegates from each church in the Southern California conference, was held here in March, and proved a great blessing to all in attendance. The conference theme was "That I may know him." Eternity only will reveal how far-reaching are its results but scores of decisions were made for the out-and-out life for our Lord and as a direct result, at least one has entered the Bible Institute preparatory to full time service for the Master.

Our Easter communion was a blessed one and the spirit of testimony was upon us. Unusual interest is being taken in the new Bible study course on "Angels."

The interest in the Sunday school runs high as well as in the Christian Endeavor, as shown by the fact that some thirty of our members attended the county C. E. convention which has just closed at Pasadena.

May the Lord establish our dear young people. MRS. HARRY GOOD.

SPOKANE, WASHINGTON

While nothing sensational has been accomplished in this field we have had sufficient results to give encouragement and urge us to go forward in the work. Since the last re-

port three excellent people have been baptized. These, I am sure, will in the future be a means of strength to our working force. One of this number was reached through a Sunday afternoon Bible Class which is being led by the pastor in the Volunteers of America Hall in the city. These afternoon studies are being well attended and new friends are being made for our work. The various departments of our work are showing progress. The Sunday school is gradually taking its place in the work we are doing. Our superintendent is giving time and thought to the work and an increase in attendance and interest is manifest. The financial condition of the northwest, due to the failure of crops for the past two seasons, has been in a measure reflected in our work and makes the meeting of our financial needs just a little difficult.

The district conference is to be held in Spokane in the month of July. We are looking forward to this meeting with much pleasure. We will then be privileged to fellowship with the good people of Sunnyside. Being isolated as we are in this vast Inland Empire we long for real fellowship with people of our own faith.

Pray for the work here that it may succeed and thus bring glory to whom all glory is due.

J. C. BEAL,
408 W. Mansfield Avenue.

A STORY FOR OUR YOUNG READERS

A New Vision

"Daddy," Gene's eyes were big and serious as she looked up into the face of her father. "Daddy."

Dr. Strong's face brightened as he smiled into the eyes of his baby daughter. "Yes, dear," he replied, taking her up. "Now what is on your mind, pet? Is there anything worrying you?"

"Daddy, do you talk to God about me every night and ask him to take care of me?"

John Strong's face was a study as he looked at his baby. When had he taken time to talk to God about anything lately? Wrapped up in his work as he has been, led away with the thoughts of skepticism that have snared so many medical men of today, he had almost forgotten that there was a God. Not that he did not feel that there was a great dynamic force holding the universe into place and keeping order. When had he stopped to think of God as having any claim upon him?

"Why, pet? What makes you ask?" he said, trying hard to collect his thoughts.

"I think, I think you ought to, daddy. My Sunday school teacher says that all papas and mamas that love their children talk to God about them. You love me, don't you, daddy?"

John Strong pressed Gene tightly to his breast and thought. Love her, indeed he did love her as only a strong man can love his child.

A sharp ring on the telephone interrupted their conversation. Doctor Strong was called

to the hospital to assist with a very delicate operation. Earlier in the day he had been called in on the case and had advised the calling in of a specialist—Doctor J. Howard Grayston, who had had half years of experience with similar cases.

The great specialist had arrived and had advised an immediate operation. It was one of those rare cases where the life hangs in a balance and the only hope of recovery was to remove the cause of the trouble.

All the way to the hospital Doctor Strong had pondered over Gene's question. He had heard sermons and appeals for surrender to God ever since he could remember, and they had seemed of little importance to him, yet this question from his baby had caused him to think.

As he entered the hospital and made his way to the surgery his mind was still intent upon Gene's question. Already they had taken the patient to the surgery and the ether had begun to do its work. Doctor Strong hurried to the dressing room and prepared for the operation. Everything seemed in readiness as he stepped into the surgery. Doctor Grayston stepped to the side of the patient, made sure that everything was ready, then paused.

"Just a moment, boys," he said, "I never undertake a task like this without asking the aid of the greatest Physician known to the medical profession." With bowed head he asked the great Physician to stand beside

him, to steady the hand of the surgeon, to spare the life of the patient.

There was a tense quiet in the surgery. Doctor Strong was impressed as he never had been before with the power of that unseen presence. He could not help but notice the quick, skilful work of the surgeon. He had assisted other surgeons, but never one like this man. When the operation was over and the patient taken back to her room, his mind was again arrested by the thought of Gene and her question.

It was a very sober John Strong that entered his office an hour later. What right had he to take so much credit for his success as a physician and surgeon to himself, when a man like J. Howard Grayston acknowledged his dependence upon the Almighty? Had he really been dodging the real issue all these years?

Just then Bob Jones, the new minister, entered. Bob Jones had been a schoolmate of John Strong in the old days back at Hillsdale Academy. He had always been a clean-cut Christian and many times had tried to persuade John to accept the Christ and join the church. They had been separated for years and had almost lost track of each other, until the changes in the conference had sent Bob to Knowlton as the new minister. He had formed the habit of dropping in on the doctor for a friendly chat occasionally and it seemed fitting that he should happen in just then.

John's mind was still filled with the events of the day. Suddenly he turned to Bob with this terse statement. "Bob," he said, "I am fully convinced that you are right. My life has been lacking something. I have been thinking a good bit in the last few hours and I have come to the conclusion that my life lacks something that you have." Briefly he went over the events that had arrested his attention. He told of Gene's question, of the experience at the hospital. "Bob," I am glad you came in, for I have never needed you as I do just now."

"John, old boy," said Bob, "it is not too late to start now. Why not settle that old account and start over?" In his own quiet way the young minister put the matter before his friend.

It was a changed and a new John Strong

who entered his home after that interview. That night after lunch he lifted Gene in his arms and sat down on the davenport beside his wife.

"Edith," he said, "I have made a change in my life today. We have been going along in this old way long enough."

Briefly he told her of the conversation with Gene, of the scene at the hospital, of the talk with Bob. Then taking her hand in his he told her of his new allegiance with his Christ. Quick tears of joy sprang to her eyes.

"Oh, John," she breathed. "I am so happy. I have waited and prayed so long for this time to come."

That night it was a radiant family that knelt and pledged anew their faith in Christ, and John Strong did talk to God about Gene and Edith and asked that they might all be kept true.—Exchange.

ANNOUNCEMENTS

THIRD CHURCH, JOHNSTOWN

The Third Brethren church of Johnstown, Pennsylvania, will hold communion services on Sunday evening, of May 17th. An invitation is extended to all. L. G. WOOD, Pastor.

MORRILL, KANSAS

Love Feast and Communion services will be observed at the First Brethren church, Morrill, Kansas, Sunday evening, May 24. All of like faith are cordially invited to share this blessing. AUSTIN R. STALEY, Pastor.

WEST SALEM, OHIO

The regular spring communion service of the Fairhaven Brethren church will be held on Sunday evening, May 24. All members please take notice to plan to come and enjoy the evening together with the Lord.

O. C. STARN, Pastor.

GARWIN, IOWA

The Carlton Brethren church will observe its Semi-annual Communion Service on Sunday evening, May 24, at 8 o'clock. All of like faith are cordially invited to this service. "If ye know these things, blessed are ye if ye do them." John 13:17.

CARL E. HELSER, Pastor.

OPEN FOR EVANGELISTIC MEETING

I find that it will be possible for me to hold one evangelistic meeting for some church immediately after National Conference. Any congregation needing help along this line may communicate with me at the following address:

J. C. BEAL,

408 Mansfield Ave., Spokane, Washington.

NOTICE—NATIONAL CONFERENCE COMING

The date for our National Conference at Winona Lake, Indiana, is August 24-30. It is the desire of the Executive Secretary to have the program ready for the Evangelist at an early date. If those who have not yet sent in their part of the program will see to the matter at once it will be a great help to those who are responsible for the working out of the program. May we have your response very soon? We are counting on you. Don't disappoint us.

J. C. BEAL,

Secretary Executive Committee.

THE TIE THAT BINDS

RICHARDS-LEWIS—Mr. Ross A. Richards and Miss Anna F. Lewis, both of Garwin, Iowa, were quietly united in marriage at the bride's home, on February 12, 1925. The bride is a member of the Carlton Brethren church of Garwin, and for some time has been the Sunday school teacher of the Primary class. The groom is also a member of the Carlton Brethren church, and has been a faithful attendant at both the Sunday school and church services. The young people will make their home on a farm in this community. Both of these young people are held in highest esteem by all who know them, and the best wishes of their hosts of friends go with them for a pleasant, happy, useful life over the sea of matrimony. Ceremony by their pastor, CARL E. HELSER.

SCHULTZ-LONG—At the Brethren Parsonage, Pleasant Hill, Ohio, on Saturday evening, November 8, 1924, Mr. Omar E. Schultz of Circle Hill, Ohio, and Miss Edith Long of Pleasant Hill, Ohio, were united in marriage. The bride is a member of the Brethren church and a faithful worker. The groom is a member of the Christian church and a young man of high character. Our best wishes attend them.

SHELLABARGER-HERSHEY — At the Brethren Parsonage, Pleasant Hill, Ohio, on Wednesday, December 24, 1924, Mr. George Shellabarger and Miss Mildred Hershey were united in marriage. The groom is a member of the Brethren church. The bride is a member of the Church of the Brethren. Our best wishes go with them in this new relation.

Laymen Awakening to Their Task

(Continued from page 3)

lounge about, discussed frivolous topics and played cards, when suddenly, as out of a clear sky, something said to him, "Why not speak to these people?" He said he felt he must have misunderstood this impulse, that this was not a proper time, nor a receptive crowd, and the noise was too great. Twice the impulse came to him and he argued, Why should he impose himself on these people in this place? "I had prayed for the opportunity to witness for Christ, but thought it would be in Cincinnati." A third time, he told us, something said to me, "Speak to these people," and he said "Well, Lord, if it's your will, I'll do it." He went to the front of the car and as he began to speak the train stopped, though it was not scheduled to stop there. Those show people listened with deep interest written on their faces as he witnessed concerning Jesus and his power to save. When he had talked ten minutes, he was ready to take his seat and the train was starting again. Did the Witness bear any fruit, he asked? I don't know, said he, our duty is to sow the good seed of the Word and the Lord will bring forth the fruit in his own good time. "A

fourth essential," said Mr. Millar, "is to keep humble." We must remember that it is the Lord Jesus who works in and through us by his Spirit, and we must not feel self-important or vainglorious. We cannot be successful instruments in God's hands unless we are humble.

Such was the testimony of one who is usually termed a "hard-headed business man," and other business and professional men gave similar testimonies. To hear such words from men who are generally supposed to be buried in business was indeed a revelation, and as I observed the emotions play upon the faces of my fellow-ministers with whom I had gone to the conference, I saw encouragement and confidence written large. To hear such things from ministers is not uncommon, for they are dedicated to such ideals and service; they belong to their profession. But when men who have been absorbed in secular callings and have given themselves to business affairs in which material values bulk so large, awaken to such a keen sense of the reality of God and of spiritual values, and are so ready to respond to the ever present claim of the Lord Jesus Christ upon life and talent, surely there is cause for hope for the future of the church and Kingdom.

MCBRIDE-BRANDT—At the Brethren Parsonage in Pleasant Hill, Ohio, on Tuesday, March 17, 1925, Mr. Robert McBride and Miss Alice Brandt were united in marriage. The bride is a faithful member of the Brethren church. The groom is an estimable young man of the community. We wish them a happy life together.

The above ceremonies were performed by the Pastor, R. F. PORTE.

IN THE SHADOW

KEEN—Arthur Wilburin was born in Johnstown, Pennsylvania, on January 9th, 1896 and died at Memorial Hospital in Johnstown, April 7th, 1925, at the age of 29 years, 2 months and 28 days. He was married to Miss Minnie Eppler, October, 1915, to which union were born four children, three girls and one boy, the youngest, Dorothy, six months of age, preceded him in death by two weeks. They survived him his wife, three children, father, mother, two brothers and one sister. The deceased had been a member of the Methodist Episcopal church from childhood. Many funeral offerings were made and a large concourse of friends attended the funeral, which was conducted from the home by the writer. Burial was made in Grand View Cemetery. L. G. WOOD.

OKAES—David D. Oakes was born near Pleasant Hill, Ohio, on November 29, 1847, and died at the home of his daughter, Mrs. David Peckham in Troy, Ohio, on February 13, 1925. Brother Oakes was a member of the Brethren church in Pleasant Hill. Funeral services were conducted from the Brethren church by the pastor, R. F. PORTE.

DEETER—Sister Jimima Deeter was born February 15, 1851, and departed from this life at the home of her daughter, Mrs. Lova Black in Bedford, Ohio, on February 9, 1925. Sister Deeter was a charter member of the Brethren church in Pleasant Hill and was always a loyal member of the church. Funeral services were conducted from the church by her pastor, R. F. PORTE.

RHEMERT—Mrs. Helen Rhemert nee Eberwein, was born near Pleasant Hill, Ohio, July 19, 1902, and died at her home at Arcanum, Ohio, on Sunday, March 1, 1925. Helen joined the Brethren church on confession of faith in Christ in April, 1921 under the ministry of Brother S. O. Bowman. She lived a faithful Christian life. Funeral was conducted from the church by her pastor, R. F. PORTE.

CLARK—Eloise Roscoe Clark, son of Robert D. Clark and Minerva Blanch Morris Clark was born July 24, 1902, and departed from this life at his home in Teegarden, Indiana, March 31, 1925, at the age of 22 years, 8 months and 6 days. Eloise was baptized and received into the First Brethren church of Teegarden, February 15, 1925.

Eloise believed that the "Go Ye" of the Gospel included him for immediately upon his conversion he began to plead with his father and other members of the family who are outside the fold. We pray God that the seed he has sown in their hearts may yet bring forth fruit for the kingdom. He leaves to mourn their loss, his father, stepmother, Nora Ellen Clark, Sister, Eva Hazel Daniels of Chicago; two brothers, Cleo R. of Teegarden, Scott E., of Chicago; and other relatives and friends. Funeral services were conducted by the writer and Rev. James Kessler at the First Brethren church of Teegarden. FLOYD SEIBERT.

SHAYER—On the afternoon of Friday, March 20th, the mortal remains of Sister Lucretia C. Shaver were laid to rest. Sister Shaver was a wife of our good Brother E. B. Shaver, former pastor of the Mauretown church. This estimable lady was known to many of the members of the Brethren church in the various districts. Her home has been at Mauretown for the greater part of her life. Here she belonged to the Brethren church since its very beginning and was a help-mate of the best type to her preacher husband. Nothing too good could be said about this honored woman of God. Her children and her children's children all rise to call her blessed. Many preachers and laymen of the church have enjoyed the hospitality of her home which was always open to the children of God and workers in the church. The evangelists who have held services in this church have all spent much time under the providing care of Sister Shaver as they worked in the meetings. Grandma Shaver she has been to hosts of folks for a long while. She was on the 17th of March that she passed to her reward after she had suffered the fourth paralytic stroke in four years. The last days of her life were spent in waiting for the call for she was not able to go about her regular duties longer and her hearing having failed her she could simply sit, read and wait. Several times she

told the writer that she was ready to go and didn't see why God didn't take her. She did not find fault with God, but felt that she was in the way because of her helpless condition and inability to serve as had been her custom during a long life. Our good Brother Shaver should have the prayers of the brotherhood in his hours of sorrow. And how the younger folks ought to take heed to the good life of the departed and the fine reputation it left behind. The services in honor of the departed sister were conducted in the Mauretown church with Brother J. M. Tombaugh of Hagerstown, Maryland, an old friend of the family, and the pastor officiating. In the beautiful little cemetery looking down upon the home she made cheerful and the church she loved the remains were laid to await the call of the returning Lord whom she loved. Her eighty years, ten months and four days of life were well spent in loving service. May we younger folks go and likewise. E. L. MILLER.

SMITH—Sarah Elizabeth Smith, departed this life March 29th, 1925 at the Epworth Hospital in South Bend, at the age of almost 45 years. Hers was the first death in the congregation since I became pastor. She was for twenty years a faithful, consecrated member of the South Bend Brethren congregation, having served faithfully and well in the various capacities of choir director, organist in the Sunday school, President of the Ladies' Bible Class, and in many other ways as the need arose. During her life her loyalty to her church was never questioned. And the substantial legacy she has left this congregation is a beautiful climax to the noble life she lived. During her illness hers was a most enviable resignation and composure. A note of triumph and hopefulness characterized her days of suffering and waiting. Truly her faith did not fail her; and as she came to the end of the way she had no fear. This congregation has lost a member who served in a large way and who has left a superb record. The services were in charge of the writer. WM. H. BEACHLER.

PENROD—Sarah Ann Penrod was born at Fremont, Ohio, July 15th, 1848, and departed this life April 7th, 1925, at the age of almost 73 years. Sister Penrod lived in Indiana over 50 years, 45 years of which she lived in South Bend; he was for 19 years a member of the First Brethren church in this city, but with approaching years it became increasingly difficult for her to get to the services of the church. Sister Penrod was a devoted wife and mother and a true home maker. An aged husband and a good mother and her child are the immediate friends who survive her. The services were in charge of the writer. WM. H. BEACHLER.

FIGLEY—Wm. Seward, born in Carroll County, Ohio, near Fisher's Mill, September 15, 1854; departed this life April 24th, 1925, at his home in Portis, Kansas, aged 70 years, 7 months and 9 days.

His illness was a long one of five months' duration, as an aftermath of the "flu." He leaves a wife, of Portis, and two children of Horton, Kansas and Omaha, Nebraska. Funeral services were conducted by the writer, assisted by Elder G. J. Wolters, of the Brethren church, and Rev. F. N. Stelson of the M. E. church and burial was in Nemaha County, near the town of Goff. He was a member of the Brethren church for nearly 10 years and God, who builds around the tired and faithful life, Does not leave the soul to struggle on alone. But shares our burdens, and mingles his tears With our sorrows. W. R. DEETER.

DUNCAN—Mrs. A. B. Duncan departed this life on Easter Sunday, April 12, at Oak Hill, West Virginia, aged 63 years, 3 months, and five days. He was born near Gauley Bridge, and in the year 1885 was united in marriage to D. L. Simms. To this union was born four children, three of whom survive her. Mr. Simms died in 1894 and on October 31, 1913 she was united in marriage to Rev. A. B. Duncan of Oak Hill, who survives her with relatives and numerous friends.

About ten years ago she became a member of the Oak Hill Brethren church and has been a consistent and faithful member until her death. Many times when her strength really did not justify, she would make her way to the services. The very Sunday she took to her bed she made a tenacious effort to attend the Sunday school and preaching service, but was compelled to give up owing to weakness. Her frailness of body was overbalanced by her strength of mind, and to quit or give up was not a part of her daily life. Grandma, as she was familiarly known, was a most faithful and devoted, and an aged companion, in the pew by those accustomed to her inspiring presence, and in the community by her friends and associates.

Her funeral was held in the church which was not able to accommodate the large crowd, which was said to be the largest gathering for a week day service ever in Oak Hill. Burial was in Chestnut Grove Cemetery. Funeral services in charge of her pastor, the writer, assisted by Rev. Joseph Crouse. FREEMAN ANKRUM.

POLING—Clara Poling, daughter of Samuel and Elizabeth St. Clair, died at her home near Junction City, Ohio, March 31, 1925, aged 99 years. She was a long member of Mt. Zion Brethren church.

ADDA M. INEODEN.

TICHEY—Theodore Edwin, infant son of Mr. and Mrs. Ed. Tichey, of near Garwin, Iowa, was born August 27, 1924, and departed this life April 25, 1925, aged 7 months and 30 days. The duration of the little infant's suffering was brief, having taken seriously ill Friday noon, and passing away early Sunday morning.

The only possible means of saving his life, that one operation for telescoping of the bowels was tried, but in spite of all that loving hearts and surgeon's skill could do the little soul took its heavenward flight. The little one had been in perfect health up to this time, and its sudden and unexpected death came as a shock not only to its bereaved parents, but to neighbors and friends as well.

The funeral was held Tuesday afternoon, April 28, at the Carlton Brethren church. Interment was made in Pleasant Hill Cemetery, Legrand. CARL E. HELSER, Pastor.

MESSLER—William Edward Messler passed away on April 24, 1925, at the home of his son Joseph, in the city of Dayton, at the age of 71 years, 9 months and 24 days. Services by the writer, GEO. W. KINZIE.

WYSONG—Mrs. Lena (Borgwordt) Wysong, wife of Stephen Wysong was born in Germany April 8, 1876, and departed this life at the age of 49 years and 16 days. She became a victim of that dread disease, cancer, and endured much suffering ere death relieved her. She was a member of the Brethren church of New Lebanon. May the Lord comfort the husband, and the son and daughter by whom she is survived. Services by the writer, GEO. W. KINZIE.

A CLOUD OF WITNESSES

(Just off The Press)

An Expression of the Deep Convictions of Faithful Men who are
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By Elder D. C. Moomaw

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Published and for Sale by

The Brethren Publishing Company, Ashland, Ohio

VOLUME XLVII
NUMBER 20

MAY 20,
1925

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

GOD IN THE NATION'S LIFE

[Baltimore Sun]

Putting God in the nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked "gang."

We've kept him out of its life too long,
We've been afraid—to our utter shame—
To put him into our speech and song,
To stand on the hustings and speak his name.
We've put all things in that life but him,
We've put our selfishness, pride and show;
It is time for the true ideal to come,
And time for the low ideal to go.

Putting God in the nation's life,
Helping us think of the higher thing
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the nation's life,
And putting it there in a style to stay.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Is America Becoming Materialistic?

Sometime ago a thoughtful reader of THE EVANGELIST took exception to a suggestion made editorially to the effect that America was becoming materialistic, as indicated by a London Daily Chronicle criticism of American economic imperialism. Of course we were not offended to get our editorial mailed back to us literally framed in written arguments attempting to refute the idea we suggested. It rather did us good to learn that we had such thoughtful readers, that there were those among the laity who were doing some independent thinking. Some people accept as "Gospel Truth" whatever they see in print, without troubling themselves to think the thing through and judge for themselves. It is stimulating to come in touch with people who do their own thinking and do not hesitate to weigh and criticize what they read. While we do not hesitate to write our convictions we do not expect everybody to accept them bag and baggage as their convictions without such writings standing the test of their scrutiny. Whether in their minds we have arrived at the right conclusions is not so important, as that we have started their minds on a course of worth-while thinking. To learn that we have stimulated the thoughtful mind to thinking is more satisfying than to know that we have convinced the unthoughtful.

But with regard to the editorial in question we still think we were right in suggesting that the London daily's observations with regard to America becoming materialistic contained more of truth than we Americans are wont to believe. It is hard for us to see ourselves as others see us and to pass judgment on our conduct, policy and evident aims in the same candid, unprejudiced way that our neighbors do. And so if we wish to be fair with ourselves, it is well when others criticize us to give dispassionate consideration to what they say. It is most unwise for us to become peeved at what our neighbors say about us merely because their remarks are uncomplimentary, for if they have spoken the truth any attempt to gainsay it will only multiply our embarrassment and if they have erred in their criticism the fact will soon become apparent, and the more quickly from our conduct than our protestations.

Our correspondent took exception to the suggestion that the enormous accumulation of wealth by Americans is evidence of a growing materialism. We agree that the mere possession of wealth is not, nor is even the getting of wealth, indicative of a materialistic attitude of mind. But the abandon with which we go after wealth, the manner in which we get and use it, the extent to which we be-

come absorbed in it, point with much certainty as to where the heart is. Wealth is not an evil in itself, nor is prosperity a curse but a blessing, but vast accumulations of wealth and unusual prosperity carry with them temptations that require great strength of character to withstand. Great wealth tempts one to say, as did the rich man of Holy Writ, "Soul, take thine ease; eat, drink and be merry." And it is such temptations to ease, indolence, indulgence and extravagance which tend to work softness and degeneracy of character, against which we as a rich and increasingly prosperous nation must be constantly on guard. But neither men nor nations have proven themselves sufficient to cope against such temptations. The only thing that can save a nation or an individual at such a time is the increased activity and power of the church of Jesus Christ in bringing about a strong, divine undergirding. History reveals that periods of great wealth have invariably been accompanied with luxury and subsequent degeneracy. For, an age or a people that seek wealth supremely are by that very fact shutting out the more generous, unselfish and idealistic activities and interests, and thus are becoming materialistic and preparing for the doom that inevitably follows such a period. Just one allusion is sufficient: remember how Rome became wealthy, luxurious and then decadent. So reads the history of every nation that has gone down. Let us then not be unmindful at this Memorial season of the perilous times in which we live, and show ourselves worthy patriots by frankly facing the tendencies and seek by warning, instruction and right living to help the ship of state to steer its course in the ways of righteousness and peace.

Our correspondent further takes exception to the suggestion of the selfishness of American wealth and the loss of Christian idealism, as, our London critic points out, as shown by our taking advantage of the poverty-stricken condition of Europe to buy up the best of their art and literature. "Surely this indicates," said our friend, "that American wealth is awakening to an appreciation of art and literature," and "it shows that we are becoming idealistic and receptive of the beautiful when our millionaires are collecting the world's art and our public is receptive of it." Possibly it is sufficient to say that one may have an appreciation of art (which is good) and at the same time be very selfish at heart (which is inexcusable). It is possible for us to become increasingly selfish while we gather to ourselves the world's noblest art for the gratification of our pride and the sating of our sense of the beautiful. The purchase of art

does not argue for our unselfishness and idealism.

We shall convince no one by seeking to excuse ourselves, nor shall we profit any thereby. It is better to face the situation fairly and frankly and be honest with ourselves. We can do nothing more patriotic at this time when our hearts are made tender by thoughts

(Continued on page 14)

The President and "Defense Day"

Christian people generally were caused to rejoice when President Coolidge refused to countenance the defense plan of the General Staff of the War Department to make the observance of "Defense Day" an annual affair on Armistice Day. That day is a day of wonderful memory throughout the world as marking the close of the most awful war that history has ever recorded. Never was there such universal rejoicing on a single occasion as on November 11, 1918, and no other event in the round year will the whole world, pagan and Christian alike, unite in celebrating. Everywhere it speaks of the cessation of war and the dawn of peace, and it would be a pity for any nation, and much more so for the leading Christian nation of the world, to traduce it to purposes of militaristic propaganda. Already it has begun to take on the character of a Peace Promotion Day, and to that end it should be permanently dedicated. It would be a shame to allow it to be devoted to so unworthy and inconsistent a purpose as the "ringing of the fire bells of National Defense," as Dr. William P. Merrill has termed it. President Coolidge is to be commended for suggesting to General Drain, Head of the American Legion, that Armistice Day be dedicated to the outlawry of aggressive war. And churches and religious conventions, as well as civic organizations should express to him their approval of his stand, and the hope that some really forward looking plans for promoting the spirit of world peace on that day shall receive official sanction.

Not only should we oppose allowing Armistice Day to be turned into a National Defense Day, but there should be strong protest against the having of an annual defense display on any day. It will be remembered that the storm of protest that went up from every nook and corner of our land last year caused a decided alteration of the plans for Defense Day, and the sentiment against it was so strong that even the limited plans that were finally carried through resulted in a very disappointing success. There is nothing on which national sentiment seems so unanimous as that of opposition to any militaristic gesture or display. But to be effective it must be expressed. To remain quiet will lend encouragement to the little militaristic group who are determined to bring us to think in terms of war materials and war resources rather than in terms of national righteousness and unselfishness and international instruments of peace when we consider our national safety and security.

Subtle efforts are already being made to save the conscience of the public with regard to "Defense Day" plans, so that people will not resent them so strongly. Some of our great dailies, and most of them are militaristically inclined, are expressing the hope that "there shall not be the fuss this year that was shown last year," inasmuch as the fears that so fomented the people last year proved to be not well founded. We have even discovered one church paper that has come out in favor of "Defense Day," urging that it was only a survey of our defense resources, which it was necessary for our government to know. But the attitude of this paper is consistent because it has been outspoken in behalf of greater military preparedness, and in this it is almost unique among religious organs. But the Christian conscience is so unanimous against even a gesture toward militarism that the occasional voice raised in its defense is made conspicuous. If the will of the whole people on this matter were fully expressed, there is not an official in high place who would dare go against it. But if it is not expressed, the silence may be taken for indifference toward the military program, or even in support of it. Church people should take the lead in the protest this year as they did last, and if the proposal for "Defense Day" is to be made annually, the protests should be made annually, and with increasing intensity until such militaristic manoeuvres shall cease.

EDITORIAL REVIEW

We learn that Dr. Bell, excerpts of whose address appears in this issue, was elected a member of the program committee for the next annual Ohio Pastor's Conference.

The Fifth Annual Pastor's School of Ohio will be held at the Ohio State University, Columbus, June 15th to July 2nd and promises to be one of unusual strength.

The Ohio Christian Endeavor Convention is to be held at Canton in the near future, and our state officers are expecting a large attendance of Brethren young people. See Brother Nish's notice on C. E. Page.

Dr. G. W. Rensch gives announcement number two relative to Shipshewana Brethren Retreat, where Brethren Garber, Beachler, and Burnworth are scheduled as speakers at the Christian Endeavor and Sunday school conference. This should prove not only a "retreat" but a real treat.

Dr. E. M. Cobb, pastor of the Second church of Los Angeles, says "the revival is still on." Seventeen were baptized on a recent Sunday, and every Sunday sees some making their way into the Kingdom. This church is experiencing a remarkable growth under Brother Cobb's leadership.

Our correspondent from the First church of Los Angeles writes an interesting letter which shows that they are zealous in the Lord's work. Brother Jennings, the pastor, is in the seventh year of his pastorate. They are now engaged in an evangelistic campaign with Brother F. G. Coleman of Sunnyside, Washington, as evangelist.

Brother Orville D. Jobson continues his journeys among the churches of Virginia and New Jersey. The uniformly good hearing given him shows what eager interest these churches have in the great task of the church—the evangelization of the world, though some of them have been somewhat neglected in the past in making up missionary itineraries.

Brother G. W. Kinzie has to his credit a most splendid record of achievement at New Lebanon, Ohio, where he has been pastor for nearly seven years. The membership of the church has been increased by 140 and the budget from \$1,400 annually to \$3,400. It is with regret that we learn that he must close his pastorate at the end of this year on account of the state of his health.

Brother W. C. Benshoff gives us the interesting news that the Berlin (Pennsylvania) congregation of which he is pastor, will lay the corner stone of their new church on May 31, and that Brethren Ashman and Goughnour are to be the visiting speakers. Brother Benshoff informs us that they had over two hundred present at Sunday school in their little old building on May 10. It is evident that they are in need of this new church building which is planned to take care of the Sunday school and he declared it will be one of the best in the brotherhood in material, construction and arrangement.

Our readers will be eager for the news in Dr. Gribble's letter this week. First we wish to call attention to instructions which have been frequently given regarding the sending of parcels to Africa—be sure to send them by first class mail and not by parcels post. The latter method is a little cheaper for you at the outset, but the chances are that it may not arrive or may be many months on the way. Then if it does arrive, our missionaries may have to pay several times what the package is worth to get it. All will regret to learn of the burning of our missionaries' home at Yalouki, but will rejoice that no loss of life resulted and that they were able so promptly to provide temporary shelter.

President Jacobs' report in behalf of the college in this issue is most significant. Besides the largest graduating class on record, plans for expansion in the Seminary are announced. This results in the calling to its faculty of Brother Alva J. McClain, whose equipment for such work is too well known to need comment. It will be regretted that Professor H. H. Wolford finds it necessary to seek a California climate on account of his wife's health and so has resigned the chair of History. But his work will be ably carried forward by Professor E. G. Mason who is a successful schoolman of experience. We take pleasure in calling special attention also to the fact that Professor J. A. Garber has completed his work for his Doctor's degree and we bespeak the congratulations of the Evangelist family.

GENERAL ARTICLES

A Nation's Best Defense

By C. W. Yoder

When the subject of a nation's best defense is mentioned, one class of people immediately think of the army and navy; of factories turned into arsenals for the manufacture of war material; of the flower of the nation's young manhood assembled in training camps and transformed into a war machine that should be invincible. There is another, and the writer believes, a vastly larger, class which believes that a nation's best defense is found, not in military preparedness, but in the ideals and character of its people, a class which believes that the will to do right, to observe the golden rule in international affairs is a greater asset for a nation's defense than forts and arsenals.

The history of ancient Israel is a striking example of a nation in which the possession of high ideals and sterling character on the part of the people was rewarded, either by peace and prosperity, or by deliverance from their enemies, sometimes overwhelming in numbers. The inspired writers of the Old Testament all wrote from this viewpoint. The Psalmist exclaims, "Blessed is that nation whose God is the Lord." David, the author of it, was not an idle dreamer but a practical man of affairs. As king of Israel he had greatly extended the boundaries of the kingdom and collected material for the erection of the temple. He was familiar with Israel's history,—a history that was replete with examples where righteousness was rewarded and sin met certain punishment. Later in the nation's history with keen vision Jeremiah saw the impending consequences of Israel's sin. With rare courage he raised his voice in warning, which was unheeded. Being God's chosen people did not avail to save the nation from defeat, exile and bondage as punishment for their sin. It was from the fullness of his heart that Jeremiah exclaimed, "Righteousness exalteth a nation, but sin is a reproach to any people."

For a time the Roman Empire ruled the world, but when vice had undermined the character of the people the Roman legions ceased to be invincible.

Before the World War began, Germany had spent thirty years in building up the mightiest war machine the world had ever known. The German people had been taught to look forward to "der tag" when the war should begin, that would crush all opposition and leave the Kaiser master of the world. But Germany assumed that might makes right and forgot that God rules the destinies of nations today as he did in the days of ancient Israel. And so it happens that the world is not now paying tribute to the Kaiser.

The three thousand miles of unfortified boundary between the United States and Canada affords a striking example that the will to do right, to observe the golden rule in international affairs, is a better defense than forts and battleships. If the spirit of hate and revenge that exists

along the fortified Franco-German and other European boundary lines could be replaced by the spirit of good will and friendliness that exists along our unfortified northern boundary, these nations might beat their swords into plowshares and their spears into pruning hooks. They might demobilize their armies and return the men to productive industry. By so doing the burden of debt would be greatly reduced and the peace of Europe would be assured.

Let us shun the vices that have caused the downfall of the nations of the past. Let us emulate the virtues that have made other nations great. Let us hold aloft the Ideals of the Man of Galilee, and teach his ideals in the home, the school and the church. Let us practice them in our daily lives and in our dealings in international affairs, that it may be said of us "Blessed is that nation whose God is Lord."

Morrill, Kansas.

Memorial Day

There's something very strange and sweet
About this day; the people meet,
And walk among the graves, and say
Such things about Memorial Day.

The fathers look so stern and proud;
You know the fathers in a crowd.
They gather close in twos and threes;
Sometimes you hear such words as these:

"My son? Oh, yes, they 'cited' him!"
And then perhaps their eyes grow dim,
And they say softly, under breath:
"Brave lad, he died a hero's death."
But mothers come with long black veils,
Not talking; I guess something ails
Their voices, for they whisper low,
Among the headstones, row on row;

Sometimes you hear them sob and cry

Through the band-music clear and high;
"You that make war" (I hear one say),
"You have forgot Memorial Day."

—Anna B. Bryant.

It is a familiar saying that a nation is only as strong as its homes. The family is the foundation of society. If the home fails, no institution which the community provides can make up the deficit. School and church can only succeed in developing youth if they have the home to build upon. If that foundation is lacking, their work can not be carried to completion. The fundamental social duty, therefore, is home-building.—Rev. W. S. Stranahan.

To smother the entrance to hell with flowers does not change the doom that awaits those who go in that gate.



THE FLAG AND THE DAY

By George Stanley Baer

We hail thee, O Flag,
Thou sky-blue-field Flag,
Thou Flag with the stars and the stripes.
We greet thee, O Flag,
Fair Liberty's Flag,
Thou peer of earth's worthiest types.

Old Glory, wave on,
Keep loftily on,
Thou emblem of freedom and truth.
Wave stainlessly on,
Unselfishly on,
Bring peace to the world's noble youth.

But fly low today,
This memorable day,
This day at half-mast, for the brave.
Drape gently today,
This thought-laden day,
O'er heroes who lie in the grave.

What Can the Churches Do?

By Dr. J. Allen Miller, Dean of Ashland Seminary

The problems that center about the general theme of Education are in our day more complex than ever before. This is not only true with respect to our public schools and the work assigned them but even more so in respect to our institutions of higher education. It is not so much the questions of the need of education, nor of the subject-matter to be taught, nor of methods of instruction that are so urgent and inescapable. I have in mind now in particular those questions that effect character and determine destiny. Such basic questions as those which have the moral and spiritual aspects of life and love's yearning uppermost demand our most earnest consideration. We hear much today about Religious Education in the schools. For the most part, it is to be supposed men and women using this term have in mind the Christian Religion. But it is the writer's firm conviction that the term is misleading to say the least. For evidently one can conceive of an educative process being quite religious without being at all Christian. It is the purpose of this brief contribution to call the attention of the readers to this biggest of all questions relating to education, namely, **Making Education Christian.**

First let it be remembered that there are many thousands of our youth that receive no definite Christian instruction at all. The homes from which they come are not Christian. What is the more to be regretted is that many children from professedly Christian homes receive no proper Christian training. Our public schools can not give this instruction in any adequate degree at all as yet. This is true because the legal barriers have not yet been overcome. If then the youth so neglected is ever to receive any instruction at all with the Christian emphasis on the spiritual values some provisions other than those hitherto made must be formulated.

Before pointing out a few things that may be done let us be reminded of the supreme importance of this type of teaching. Two or three simple questions will suffice to bring the issue before us. Shall the type of character of the coming generation be distinctively Christian? Shall the men and women, now our boys and girls, think upon the great and vital questions of life and conduct in a Christian way? Or shall their thinking be Pagan? Or shall it be materialistic and selfish? Does it make any difference what these boys and girls are taught to think? Just here we may stop our questionings. We may say as well first as last that **THINKING** determines character, conduct, destiny. Jesus' first word in his Gospel was that challenge to men's thinking. Christianity challenges men's thinking yet.

It seems to the writer that when the preaching of the Gospel was committed to the church it carried with it the obligation to mold and direct, yes—even remake men's thinking on the great themes and issues of life. It seems to me that the church's chief business in its pastoral and teach-

ing functions lies right here. This imposes the obligations to foster and direct education and educational institutions. The Christian Church has always been the friend of education. This has been especially true with respect to the education and training of the ministry of the Church. The teaching of Christian principles and doctrines has been so widely extended during the last ten years that this obligation is greatly multiplied. Trained teachers, even experts, are demanded in our Church Schools, Vacation Bible Schools, Christian educational activities in our large churches and even in the public schools as never before.

This brings me directly to the appeal of this contribution. I can best present it in a series of questions to the brotherhood. These are—

1. Shall the Brethren Church afford an adequate opportunity to her own young men and young women to secure a higher education under Christian influences?

2. Shall the Brethren Church train her own ministry and her **LEADERS** in Christian educational activities throughout the Church?

3. Will the Brethren Church make a notable and worthwhile contribution to higher education in this day by maintaining **ONE STANDARD COLLEGE** that will be positively and avowedly Christian?

4. Will this brotherhood, whose representatives as members and pastors read this, attempt to estimate the tremendous significance of having a **COLLEGE** like **ASHLAND** touching, during the past year, almost **SEVEN HUNDRED YOUNG LIVES** and stressing before them every day the Christian ideals of life?

For almost fifty years **ASHLAND COLLEGE** has humbly sought to make some such contribution. The burden has been extremely heavy on a few. A **NEW** and a **GREATER** day has come. We appeal to all our Brethren Churches to help hold what we have gained at so great cost! The opportunities to build a great College for the young men and women of moderate means was never greater than is ours today. The College is widely and favorably known. The one single handicap that we suffer is inadequate financial support.

We earnestly appeal to all the Churches to meet the goal set for Educational Day in the brotherhood. The goal is not too high. It is only **One Dollar per member**. Let every Church do her best. But let every Church do something. I am not making this appeal because it profits me personally. It does not except as it promotes Christian education. I do make the appeal in the name of hundreds of youth in our brotherhood and in our greatly extended constituency for a large offering for **ASHLAND COLLEGE**. Such an **OFFERING** is for the **CHRISTIAN EDUCATION OF THESE YOUNG PEOPLE**.

Ashland, Ohio.

The Church and the Community

By W. S. Bell, D.D.

Extracts from an address given at the Ohio State Pastors' Convention in Columbus, Ohio.

The most important institution in the world, nation, state or community is the Church of Jesus Christ. It is the promoter of morals, happiness, prosperity and right relationship of man with all his duties and walks in life. Our civilization, educational advantages, liberty, and material prosperity as a people are the resultants of Christianity.

It is no time for the Church to be placed in the background, but to lead in the onward march toward the high ideals and teachings of its founder. It was the Master who said "ye are the **SALT OF THE EARTH**"—**THE LIGHT OF THE WORLD.**"

The church should occupy the most important place in

the life of any community, if it is not, we should learn the reasons, **WHY?**

We all realize the intensity of the age—it's "step on the gas" and "press the button" system. The attraction of the bright lights, the venerated and jazz life tendency. These new problems arising out of the modern way of living calls for a leadership in the church of courage, keenness, adaptability, without compromise or principle, who will command the attention of men and lead them to realize the value of right living.

If the church is to occupy a commanding influence in the community where it is located—**IT MUST HAVE LIFE.**

Religious formulas—a mechanical ritual and religious essays ARE GRAVE CLOTHES that should be committed back, "Earth, earth, ashes to ashes and dust to dust." The church should be bristling with life and activity—**SOMETHING DOING ALL THE WHILE AND SOMETHING WORTH WHILE.** The crowd always is found where there is something doing. Few people like to go to a funeral. Long-faced religion and a special face one feels they must wear in order to go to a religious service is not attractive. The services of God's house and all its functions should be made a place of joy, gladness, cheer and uplift. A place where the glad hand, the warm heart, the smile of welcome and "glad to have you with us" is felt. This false dignity, frozen faces and cold hands and frosty sermons of high brow order will not do the business.

THE DYNAMIC POWER OF THE CHURCH is in her message and mission to the world. I have learned to my own satisfaction that there is no substitute for the Gospel of the Son of God. We have all read books of how to fill the pews—Successful methods of work—The twentieth century church—the social gospel and so on and on.

There is but one gospel that meets the need of the age and that will hold the attention of the mass and that is the pure, unadulterated Gospel of Jesus Christ, that reveals to man his sin and need of a Redeemer—that calls men to repentance and salvation through faith in the atonement of Jesus Christ our Lord—a gospel that regenerates the human heart and reproduces the life of Jesus Christ in man. This gospel is redemptive, social and successful.

THE INFLUENCE OF ANY CHURCH IN THE COM-

MUNITY will depend upon the message that is being voiced from her pulpit. Men tell me they do not come to church to hear commentaries on books of the day, or a review of current events, but to hear the Word of God. The message that is saturated with God's Word, that puts man in touch with Christ and the unseen influences of spiritual power, feeds the soul, strengthens the faith and gives direction and poise to life is the message that wins and holds men. Our message should be adapted to the age, its needs, social, home, state and nation, but the contents should be spiritual and directed to lead man in right relationship with God.

The vital problem of life is right relationship between God and man. This solved rightly, solves every other problem and relationship. The Church of Christ is the only institution in the world to whom is delegated this great work and it is her business, first, last and all the time to lead men into a vital, saving relationship with Christ. Reforms, legislative acts and social governments are aids but in themselves are powerless in regenerating society. While the church should support and co-operate with every movement for better environments, let her not be sidetracked from her divine commission from the Son of God in calling men to repentance and salvation.

My belief is that we need a baptism of God's fire from above. A following of the program of Jesus Christ for a world salvation. More dependence upon the mighty work of the Holy Ghost and less in human intellect, philosophy, pomp, money and material things.

Dayton, Ohio.

Social Entanglements and the Church

By Professor A. B. Robertson

(Editorial Note—Dr. Robertson is both a prolific writer and a great scholar. Added to this, he is a man of spirituality and high ideals and so is a noble and fearless preacher of righteousness. While he is a loyal denominational man, he is also a fine spirited Christian, and because of his universally recognized scholarship he belongs to Evangelical Protestantism and not merely to the Baptist church, and so we take the liberty of reproducing one of his articles published recently in "The Christian Index.")

It is a delicate matter for the preacher to touch the social relations of the church members. As a rule today ministers have nothing to say about the social affairs and the social life of the members of the church. I am not thinking of outbreking social sins which are sometimes overlooked or even winked at if the members happen to be wealthy and influential and connected with important people. Most preachers are ready to speak plainly enough on such matters, even when to do so may cost them their position as pastor.

I am not thinking primarily of the right or wrong of various forms of amusement or of social entertainment which shade off into the doubtful and then the dirty and sinful. This of itself is a serious problem that distresses every alert pastor who cares for the spiritual welfare of his people. There is no potent and sure way to handle this difficult matter off hand. All the wisdom and tact that one can muster are needed if one wishes to win people to righteous living and not to drive them off and on into sinful ways.

What I have in mind is the growing tendency to put social affairs in the place of the church services and the church work. The outstanding example of it is the Sunday evening dinner or social function as an excuse for not going to church. It is getting to be a habit with many church members to make Sunday evening calls at church time. The young people have pretty much dropped Sunday evening church in some places. If they go to church Sunday morning and the B. Y. P. U., they feel at liberty to cut the evening services. But the older people are often following the example of the young in putting social engagements in the

place of the church services.

The club life of our cities has become a real problem for the churches. Does the church sink to the level of a social club? Does it really hold up to that standard with some? There are clubs that make a specialty of Sunday evening dinners, of Sunday evening musical entertainment, of Sunday evening lectures. How do the church members react towards this rival of the Sunday evening service? In one of our larger cities recently one of the active women in a church lamented that many of the members of the church preferred the Sunday evening club entertainments to the worship of the church. I have no way of knowing how extensive this habit has become. But it is surely a lamentable thing when a social club is more attractive to church members than their own church. Grant that church members have a perfect right to be members of various social clubs. But do they, as Christians, have the right to place social functions above the public worship of God in his house? I am not advocating church discipline in such matters. The thing can not well be handled in that fashion. But surely the conscience of a real Christian can be reached when he takes the Lord's Day for his social interests to the neglect of the worship in the Lord's house.

Now there is no particle of doubt that Christians have social privileges and obligations. What we call society is a very indeterminate thing and has all sorts of grades with many ins and outs. Each one has his circle of friends and acquaintances and goes with his set. This is as it should be and has much more of good than of evil in it on the whole. Some social circles do things that a consistent Christian can not very well do without bringing some reproach upon his Lord and his church. Each has to be his own judge in such matters. Some are very sensitive on this point and resent any inquiry into the social life or any reflection upon what they do in the social circle. Now certainly the Christian man should be a gentleman with the very best and fullest sense of that term. No culture is too high for the Christian. No coerie is too refined for the influences of Jesus to pene-

(Continued on page 8)

THE BRETHREN PULPIT

The Function of the Christian College

By J. Wesley Platt

A 1924 General Conference Sermon Delivered at Winona Lake, Indiana.

In taking up the discussion of this theme from an appropriate text of Scripture, I desire to invite your attention to the words of the Apostle Paul in II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." It might be well at the outset to explain what we mean by the Christian College. A Christian College is one that is noted mainly for its emphasis upon and instruction in the ideals of Christianity as set forth in the Bible which we call the Word of God. A college we understand to be an institution of higher learning than that obtainable in the High Schools, in preparation for entrance into which the High Schools mainly function. The question at once projects itself into our thought, Can the Christian College justify itself as a distinct institution? It becomes my duty to show that in addition to all other agencies of higher learning, not one or all combined can ever perform the task that devolves upon the Christian College. It stands in a class by itself, and shall continue to work as long as time shall last.

My first consideration that sets off the Christian College from any other kind of college to or supplements whatever learning a person has gained from any other kind of college or university a knowledge that such institutions are in no wise capable of furnishing. The graduate of the so-called greatest educational institution is woefully lacking in his most useful knowledge for life's problems and the development of sound character if he has not secured the knowledge of Christianity by the Christ hereof. All knowledge is necessarily incomplete and inadequate that does not recognize the priority of Jesus Christ the Son of God. To make myself clearly understood at this point I quote St. Paul in his letter to the Colossian brethren, chapter 2, verse 3: "In whom (Christ) are hid ALL the TREASURES of wisdom and knowledge." All boasted learning that neglects this greatest of all sources of knowledge and wisdom cannot lay claim to completeness. Here we stand in the presence of the capstone of human understanding. Yes, here rises before our eyes the keystone of all useful knowledge, that holds all other learning in the balance of real usefulness to humanity. Here speaks the voice of a mighty man of God who had drunk deep of knowledge's fountain, but whose vision of life and whose contribution to its betterment grew in direct proportion to his conforming to this great principle. And let us listen to some worthy human echoes to this divine strain:

One whose name I can not now recall, a professor of English and Literature at Yale University has this to say: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is MORE VALUABLE than a college course without the Bible. Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute." Theodore Roose-

velt, former president of our country said, "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."

Hiram Powers, the great American sculptor in conversation with Mr. George Angell of Boston said that the great need of the hour in our country is to educate the heart. His words follow: "Educate the hearts of the people, and the heads will take care of themselves. Give in your schools rewards to the good boys not the smart ones. God gives the intellect, the boy should not be rewarded for that. The great danger of our country is from its smart men. Educate the heart, educate the heart, let us have good men."

Ex-Governor Martin Brumbaugh of Pennsylvania in addressing a large number of summer school students, most of whom were teachers, emphasized the need of emphasis upon spiritual life. "With sound learning there should always go

great piety, with intellectual training there should be spiritual discipline, and with knowledge there should be faith, and trust, and reverence, because you will not teach far nor well unless you teach with a spiritual humility based upon a faith and worship of God. I want to impress upon you young people because you are going out to young people, that what this Republic needs more than it needs scholars, is character in its citizens; and you cannot make a citizen of high character unless you put into his soul a faith in God."

I might multiply such testimonies, but these suffice to give us the trend of several

great men's thoughts that stress the very thing that makes the strongest point in favor of the maintaining of the Christian College full speed ahead.

The foregoing truth cannot be overemphasized, nor received too seriously, yet the second consideration is of vast importance in justifying the Christian College.

How many young people enter college without an aim in life? Some have come to this stage of their lives because teachers and parents have failed to instill ideals that shape character. Sometimes teachers have blighted whatever hopes these scholars once possessed, for it is said that many godless teachers are taking advantage of their positions to wreck lives and pry them from their early Christian moorings. Thus it becomes the duty of the Christian College to place before the students above described the most impressive plea for the right and good things of life as indicated in God's Word. The gathering in of many broken lives to useful professions and to active service for God and humanity which many Christian Colleges do certainly speaks strongly in favor of the institution that can readjust the thinking and remake as it were lives that have been committed to it. It is self evident that it is here where the Christianity of the College is meeting its supreme test of service and conserving lives that might otherwise be only liabilities on society instead of assets to it. Functioning in this particular we have the desired result of strong Christian

VICTORY

By Alfred Noyes

There's but one gift that all our dead desire,
One gift that men can give, and that's a dream,
Unless we, too, can burn with that same fire
Of sacrifice; die to the things that seem;

Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contents of sect and creed,
And rise again, like these, with souls as true.

Nay (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth;
Build up that better world, oh! not diminished,
By one true splendor that they planned on earth.

But that's not done by sword, or tongue, or pen,
There's but one way. God makes us bet'er men.

character built into and developed as a fortification against the temptations of sin and equipped hearts to aggressively engage in the task of winning lost men from sin to righteousness. It always adds to a man's real greatness when he takes that sort of an interest in his fellow creatures as to be concerned about their eternal welfare. We have heard many graduates of Christian colleges praising the schools from which they came and making that praise go further by faithfulness in their service.

Who has not met that man who has taken his degrees from a well known university who is a disgrace to the institution that graduated him. He lacks vision. He never is able to render assistance in time of serious need. He lacks the optimism that is born of Christian hope. He works in his community for a paltry sum because no one considers him sufficiently reliable and responsible to ask him to assume a sort of leadership in his community. He perishes in his own community because he never thinks that perhaps God has something to say about the problem he has been asked to solve. God being absent from his thought he guesses and supposes and expects and all that but fails absolutely to inspire confidence. Here the Christian College again justifies its plea by functioning in making a person for all time a careful student of the Bible and an interpreter of its message to his generation. What a contrast such a student presents to the one just described. The other one was haughty in his own imaginings; this one is guided by a humility born from heaven. The other one was ready to grumble and add more gloom; this one can think of the golden opportunity has presented itself in so forbidding surroundings. In the great and unprecedented stress of recent years, the person who has come from the halls of the Christian College is everywhere sought out by his fellows to give counsel and render service that thrusts upon him an unsought leadership. The people do this because they like the man with a hopeful vision. And aside from Christianity tell me where is the hopeful vision? The education the man has received at the hands of consecrated Christian teachers has stabilized his thinking and removed the erratic and uncertain fibre.

The Christian College refines. Its influence goes deep. It speaks once more in its functioning by Christianizing every worthy occupation and profession. This is very excellent. The doctor, the lawyer, the dentist, the engineer, the teacher, the banker, the statesman, the preacher, how these all multiply their value and their service when shot through with the genuine spirit of the Lord Jesus Christ. A conscience acts that in the same activities of others who never knew the blessed touch of the Christian College never comes to the surface. It never dictates a course.

And finally the Christian college reaches its maximum of service when it functions in the deepening of the spiritual lives of those who have sought its benign influence for a rounding out of their already useful lives. Growth in spirituality is certainly one thing that all supporters of the Christian College look for in the work of the school. To enlarge the respect and reverence of students, to increase their outlook upon life and truth and service; to magnify the teachings of God's Word, and the consistent application of his truths and requirements to their personal conduct, these things are the earmarks of the successful Christian College. To keep the atmosphere free as possible from contaminating worldliness and clean for the development of the highest possible character so that in passing from the halls of his college the student may go out into the world with head erect and shoulders back and look forward with an equipment for life service so that he may say with the great Apostle Paul, "For me to live is Christ."

This I claim is the supreme functioning of the Christian College, and Ashland College is our College. It is Christian. Manteca, California.

The lights that have gone out, have never guided the pilgrim to safety.

Social Entanglements and the Church

(Continued from page 6)

trate. Christ should be the Lord of the whole life and the Lord of every life, the man in high life and the man in lowly station. If Jesus is taboo in any circle, that is no place for a follower of Jesus.

The trouble is that Jesus will not have a secondary place in a man's life. He must come first or not at all. Not even husband or wife, father or mother, child or life itself can come before Christ. We all preach that, but it is not always easy to practice it. If church time comes, have we courage to invite our guests to come along with us to church? Or do we rather give up easily to the excuse of staying away from church that we can not be impolite to our guests? Is it impolite to invite our guests to church with us? Will they not in very truth think more of us for doing so? We do not hesitate to fly our colors for our country, but it is sometimes embarrassing to run up the flag for Jesus.

If we are ashamed of Jesus here and now, he says that he will be ashamed of us in heaven before the Father. We generally quote that saying when we are urging non-Christians or timid believers to take an open stand for Christ and join the church. That is a pertinent use of the saying beyond a doubt. But it applies with equal force to the church member who is ashamed to show his colors in the social group where he may be. Certainly courtesy is called for in all social relations, but not at the expense of courage. It is possible to be both courageous and courteous and both belong to the highest loyalty to Jesus.

I recently heard a prominent church worker say that he felt sure of the loyalty of the rest of the young people if a gifted college girl in the church remained true and active. This family stood high in the social life of the city and the younger set in the church naturally followed her. It

Our Worship Program

(Note—Clip this program and place it in your Bible for convenience).

MONDAY

GREAT CROWDS SEEK JESUS—Mark 6:53-56.

Lord Jesus, may we not seek thee, as did so many of thy followers of old, merely for the sake of the physical benefits that we may derive, but because thou hast the words of eternal life.

TUESDAY

JESUS CONDEMNS HYPOCRISY—Mark 7:1-13.

We too need to beware lest in our practice of forms and ceremonies, we let slip the spirit and power of the Gospel.

WEDNESDAY

MID-WEEK SERVICE—Let every one attend the church prayer meeting if possible. If isolated, invite friends to join in a prayer service in your home, using the "devotional" article as the basis of your program. For your private devotions read Mark 7:14-23, where Jesus puts his hand on the source of evil—the heart.

THURSDAY

HIS MINISTRY TO A GENTILE—Mark 7:24-30.

Jesus sometimes challenges our requests to purify our motives, but if we endure the testing and maintain our faith he will meet our needs.

FRIDAY

A DEAF AND DUMB MAN CURED—Mark 7:31-37.

If we let Jesus put his hands upon us he will enable us to hear his words most clearly and to speak effectively for him.

SATURDAY

JESUS FEEDS FOUR THOUSAND—Mark 8:1-9.

Let us thank our Lord for the compassion he has on the multitudes and on every individual member of the crowds that throng him—that means grace for you and me.

THE SABBATH DAY FOR WORSHIP—Worship the Lord in his sanctuary, if possible, if not make a little sanctuary of your home and invite neighbors to join you in worship of song and prayer and the hearing of the reading of the sermon. For your private devotions read Mark 8:10-13 which records Jesus' rebuke of the Pharisees for seeking a sign.

was up to this young woman to use her social gifts and graces for Christ in her church. And she was doing it. It is a beautiful thing to see a woman of charm and winsomeness take hold with zest and let all her charm count for Christ.

It is plain that Lazarus and Martha and Mary were persons of wealth and of social prominence and importance. When Lazarus died, many of the leading Jews of Jerusalem came out to Bethany. But this home was the home of Jesus when at Jerusalem. It was definitely on the side of Jesus. Why should we think it strange of people of wealth and high social standing are openly and aggressively Christian? Certainly we do not admit that money and culture and birth have any favors to confer on Christ. The wise men of the east laid their gifts at the feet of the newly born King. He is the King of kings and the Lord of lords.

Jesus is entitled to the best of earth and to the best that they have. Nothing is too good for him. Nobody is too high to serve him. It is a god time for us to get it clear in our heads that we should not patronize Jesus our Lord. No social claim can precede the call of Christ. We deceive ourselves if we think that we can lightly shove his claims aside. There are undoubtedly some good excuses for not going to church. Sickness, real sickness is one of them, but not the *morbus sabbaticus* so common. But I am sure that our easy-going social entanglements do not belong to the category of good excuses. We can very easily give in to a carelessness that amounts to identifying ourselves with those who are hostile to Christ. Jesus felt it so keenly that he said that he that is not with me is against me. Once a Baptist deacon gave a ball to his daughter on Wednesday evening, prayer meeting night. The pastor could not attend. That was one extreme case, but it happened. I knew the deacon and his wife very well indeed.

Louisville, Kentucky.

OUR DEVOTIONAL

Witnessing and Its Reward

By W. W. Wertman

OUR SCRIPTURE

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come; That Christ should suffer, and that he should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing unworthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar. (Acts 26:22-32).

OUR MEDITATION

The foregoing scripture is a testimonial from Paul's life after his conversion, and the thought is "witnessing," and he does not pick his company to which to witness, as verse twenty-three shows very plainly. Throughout all the coasts of Judea and then to the Gentiles he preached that they might repent and turn to God. The Christians of Paul's time who remained faithful were many of them persecuted

unto death, and that is what the word "witness" means, to bear a good report even unto death. It comes from the Greek word from which we get our English word "martyr." In Revelation 1:5, we read, "Jesus Christ is a faithful witness," and it cost him his life, for which we thank God, for without this we would still be in darkness.

Now after all these years have gone, do we find such faithful witnesses in the church? Let us look to ourselves, and see if we are witnessing according to his Word. We are living in days that try men's lives to the utmost. There are witnesses today who are witnessing against God, both by their lives and by their words. There are many things that lure men and women away from the true and right way so that they are often found witnessing against God while making a profession to be witnessing for him. There are those who witness their own devices, which they represent to be the will of God. There are those who cast discredit on the Word of God, and so their witness is not for God but against him. And here is where we find our opportunity of faithful witness-bearing, even though it costs us much.

Personally I believe we as Brethren people who take the Bible as our guide and only creed, and stand four-square on its teachings, have a very important part to play, in these days of little faith and much false science. And I pray God that we may remain firm to the faith of the saints that have gone before, and that we may also have the grace to go ahead in faith, looking for the day when our Lord shall come in the clouds with a great shout, calling his own to that eternal home with him. This will be a wonderful reward for our faith and works, but if we are faithful witnesses that is Christ's promise. He says, "I will come again." And in another passage we are told, as truly as was John the Baptist, to "prepare ye the way of the Lord." Our daily lives speak very plain, the impressions we give forth and the words that we speak, witness either for or against him whose we are.

Christ taught us both by precept and example, and some of his most effective example instructions come from his common, everyday acts. And we are reminded that here is an important way for us to witness for him before men. The way we live, the words we speak, the things we engage in, the spirit we manifest towards others,—these things speak louder than any words we say.

The sacrifices that we are willing to make for the Master witness for him more than we think. There is very little witnessing of this kind that we really do. James Gribble laid down his earthly life through witnessing for Jesus. Brother Allen Bennett's grave is another mute witness for Christ's sake. These and the others who laid down their lives in that dark continent, as well as those who are still in active service there are bearing a wonderful witness for God. It means sacrifice, and for some it meant the giving of life itself, but what a wonderful life and what a glorious death!

And that is the kind of a witness that we are urged to be willing to make, and that is the kind that is set before us in the Word of God. And we can also see the reward of the faithful witnessing from Abraham on down even to the present time. What a wonderful Savior is Jesus! He is indeed worth witnessing for, and his promises are sure.

OUR PRAYER

Almighty God, we thank thee for Jesus our Savior and friend. When in trouble thou art always near. When weak, thou art our strength. Thou dost give us faith and grace to do thy will. May we do only that which thou wouldst have us do, not for our glory, but for the glory of thy wonderful Kingdom and for the sake of those whom we by our witnessing may turn to thee. May we receive abundant blessings from thee that we may be able to impart to others and thus help to advance the cause of our Lord and Savior Jesus Christ, for we are his helpers and thy children. Lord Jesus, keep us faithful in service, firm in the faith, ever ready to do thy will, and meek and humble, is our prayer. In Jesus name. Amen.

Altoona, Pennsylvania.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for May 31)

Lesson Title: Peter at Lydda and Joppa.

Lesson Text: Acts 9:32-43.

Golden Text: "And they went forth, and preached everywhere, the Lord working with them and confirming the word by the signs that followed." Mark 16:20.

Devotional Reading: Isa. 55:1-7.

The Lesson

Peter is at work doing apostolic visiting and keeping in touch with the rapidly extending boundaries of the Christian church. Persecution had done its work well and now instead of one big central church at Jerusalem containing the bulk of the disciples and early believers the church has become a multiplied organization in that practically every good-sized town had its group of believers. Through personal work and lay evangelism the Faith had spread rapidly. The apostles felt the necessity of some sort of supervision and hence Peter goes about putting the seal of apostolic oversight on the good work done.

This work brought Peter into many strange places and face to face with problems made knotty by the strictures of the Mosaic Law under which most of the believers chose to live. But gradually Peter is losing his sense of caste and we find him sturdily facing work with the Gentiles and untouchables of his day.

Christianity is a caste breaking faith. It preaches a common brotherhood and by precept and example it breaks down the middle wall of partition between "superior," and so-called "inferior" races. The Jew of the first Christian century had something of which to boast with regard to 100 per centism, for thousands of years of history and achievement were behind him. The genealogies went back to Abraham and men of that elect race felt that they had a right to be select and superior. The gospel of Christ soon broke this wall of racial pride and prejudice and two decades after Pentecost people in the church were Christians, not Jews or Gentiles. The same thing that happened to Jewish exclusiveness, also happened to Roman pride and we find Paul later going so far as to ask the proud Philemon to receive the runaway slave, Onesimus, back as "a brother beloved." This kind of a gospel has no place in it for any kind of Klanism or anything else that looks toward contemptuous racial exclusiveness. We Americans especially need to guard ourselves from this kind of an unchristian and exclusive Americanism. Our own great Lincoln voiced the Christian sentiment for us in his noble words, "Four score and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are equal."

Peter learned his lesson and in today's lesson we find him visiting the saints at Lydda and Joppa.

At each of these towns Peter performed a significant miracle—at Lydda he restored a

lame man to activity and at Joppa he restored life to the saint known as Dorcas. The fact that Luke introduces these miracles here would lead us to believe that they are symbolic of what the Gospel was able to do for the Gentile race.

(1) It was able to heal those sick with sin. This is repentance. (2) It was able to give life to those Gentiles who, though full of good works, are yet aliens from the life of God because of the ignorance that is in them. (Eph. 4:18).

In the Christian faith we'll have to accept miracle, not spend time arguing about it. A miracle is "an act or happening in the material or physical sphere that apparently departs from the laws of nature or goes beyond what is known concerning these laws." If this is

WAR

The moan of a woman's anguish

Sad eyes too tired to weep,

A babe left without its father,

Now one of a shattered heap.

On the fields where thousands are lying,

Each one dearly loved by his own,

Where beneath the dead and the dying,

You can hear the wounded groan.

In this world which Christ died to ransom

Two thousand long year ago,

The fruit of our peaceful progress

Shall war's bloody sickle mow?

O ye, who trust still in his promise,

And long for his peace in our day,

By the Christ who died in torment,

Let us down on our knees and pray!

—The Living Church.

true then we cannot account for miracle by any mere parallel happening, or by exact statement. Why not confess that we do not yet know all there is to know and be content to believe until fuller knowledge is ours. It seems to me just as sensible to believe the fact of a miracle outright as to believe some hypothesis about it made by a man who in the final analysis would have to claim he didn't know—if he'd tell the truth. Yet we're willing to credit the wildest guesses of a speculative scientist rather than the fact of a miracle. Thomas Huxley was asked one day what he'd say if someone told him that an axe head had been seen floating on the water. The great agnostic said: "I'd just say that some law was in operation of which I still didn't know." This is wise in relation to any miracle.

Virgil wrote the Aeneid about his hero Aeneas and we joy in his adventures, but nothing of more striking import happened to the classic hero than happened to the New

Testament Aeneas. Bedfast eight years he came into new power and joy through the dynamic faith in a wonderful Name. It takes faith to walk after having useless limbs for a long time and Aeneas is to be commended for his ability to believe. Yet the gospel of Christ levies the same faith on us. Our faith life is an adventure; a journey toward the Promised Land. We can't see around the turn in the road but we can believe and walk by faith. I may falter in the walk, but the very fact that I take step after step proves to me that faith conquers fear. It is a more splendid thing for one to become useful through faith, than it is to become fearful through doubt. Brother, Jesus Christ healeth thee! Dare you believe it? All right, let me see you walk. There's the proof of the fact that you believe.

Dorcas was nimble fingered and good hearted. (She did the simple service of making clothes. Truly this was a homely task, but it was her pathway to joy and she was missed when her gentle spirit was gone. There are many people today who seek to do great things—and they count those things great that will make them famous and let the world know that such a one has lived. Yet here was a quiet soul who found real greatness through the simple channel of dressmaking. We like to say—"The man makes the job," but it is just as true to say that, "the job makes the man." The spirit with which we work, and in which we work will determine success or failure for us. One might easily say of Dorcas that her life had been so great in a quiet way that she was given another lease on it in the present world.

After these two miracles Peter did an equally great thing when he went to stay with Simon the tanner. This lad was anathema to an orthodox Jew because of his trade. To touch a dead animal made a Jew "unclean" according to their laws, and tanners were therefore obliged to have their dwellings apart from others on the edge of a town. The rabbi said, "The world cannot get along without tanners, but woe unto him who is a tanner!" Yet it was amid the scents and sounds of such a home where Peter abode after doing great miracles. One wonders whether he did this thing from choice or necessity, but the fact that he did it shows that Peter was rapidly getting to the place where God could use him to open the doors to the Gentiles. Though preaching the faith to Gentiles was Paul's supreme work, yet the glory of the primary move in that direction goes to Peter. His sojourn with Simon the tanner put him in the way of this great blessing.

Terra Alta, West Virginia.

The new home of Science recently opened in Washington, District of Columbia, is unique among scientific museums in that visitors to it are urged to handle and use any of the exhibits. The microscopes and X-ray machines may be used. For the study of germ of astronomy the most delicate and exact instruments are at the visitors disposal.

J. A. GABER, President
Herman Koonz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIGE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

The Christian Endeavor Pledge [II]

By E. Lester Ballard

(Note—Mr. Ballard's thoughts written for Christian Endeavor readers of "The Methodist Protestant" will be found equally applicable to Brethren young people and we trust they will be the means of arousing a more intelligent and devoted concern for the things for which Christian Endeavor stands as expressed in the Pledge.—Editor).

Loyalty

One of the main planks in the platform "of Christian Endeavor, as is found in the pledge, is loyalty—loyalty to Christ, loyalty to the church, loyalty to the society. The clauses that cover this are: "I will strive to do whatever he would like to have me do; support my own church in every way; I promise to be true to all my duties." No pastor or conservative church member can accuse Christian Endeavor of breeding disloyalty. They will have to look elsewhere for the cause. Loyalty to Christ is the first essential in every Endeavorer's life. This young people's organization is supremely Christian which means Christ inspired and Christ exalted. Then, follows loyalty to Christ's church. He founded it; it is maintained for the spread of his gospel. Finally as a part of the church, an important branch, a "right arm," the C. E. society demands loyalty.

Endeavor

To those who consider the pledge so stringent, the word "endeavor" should bring relief. The synonym of the word appears in the first sentence—strive. This applies to willingness to do Christ's will. The world itself is used in the last clause of the first paragraph, applying to Christian conduct. Christ expects no more of any of us than an endeavor, and surely no professing Christian will want to offer him any less. If we can't do as much as others do for him, we can strive to do what is within our ability. If we can't live perfect lives, we can make the best effort we know how. If we can't do all we see needs to be done in the society, we can endeavor to do our part. When a professing Christian says he can't live up to the requirements of the pledge, he is either being deceived by Satan or he is trying to evade an obligation.

Devotion

Devotion is a part of consecration. The outstanding phrase that speaks of devotion is "I will make it the rule of my life to pray and read the Bible every day." It is through these sources that strength is obtained to keep the rest of the pledge. Show me a society all of whose members are devout supporters of the Quiet Hour, and I will show you an organization that is accomplishing permanent good for Christ, the church, the society and individual members. All work is vain without the private communion with Christ and the enrichment of the spiritual life that comes through the reading of God's Word and prayer daily. "When once the

habit of daily Bible reading has been formed, it will prove one of the most blessed and happy privileges of our Christian life." Let us not neglect it.

A Letter from the Intermediate Superintendent

INTERMEDIATE ENDEAVORERS YOUR OPPORTUNITY

You have no doubt noted that the essay contest for scholarships at Ashland College will be held again this year. I wonder how seriously you have considered entering it. Herein lies a real opportunity for you, both from the angles of producing your best and competing for something that means more than the monetary value involved. I can think of nothing better as a reward for real merit than a scholarship at Ashland College. Ashland is growing fast these days. The young people of Northern Ohio are making such demands upon her that more buildings are needed to serve them. Surely you young people of the Brethren Christian Endeavor Societies ought to cherish the chance to compete in this essay contest for scholarships in what has been termed "the fastest growing college in Ohio." Let's show those in charge of this contest that we are strong for Ashland.

OHIO ENDEAVORERS TAKE NOTE

The Ohio State C. E. Convention will be held at Canton, June 23rd to 26th. I have some advance "tips" that the Intermediate sessions are going to be good. Now is the time to make up a group that can attend. Perhaps some who are located within a hundred mile radius can persuade "Lizzie" to point her radiator "Cantonward." Being located just next door to Canton, I will attempt to be present at all the sessions. We ought to find a goodly number of Brethren Intermediates in attendance. We will request the Editor of the Evangelist to give us what is available in the way of program. WHAT DO YOU THINK OF HAVING A BRETHREN RALLY AT THE CONVENTION? Let me know the wishes of your society—Intermediate Superintendents.

W. O. NISH.

Y. M. C. A., Massillon, Ohio.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for May 31)

Visiting Chinese Boys and Girls

Mark 10:13, 14

How many of you boys and girls have ever seen a Chinese boy or girl? Do you have any for your playmates? Perhaps, even, you go

to school with them, do you?

I wonder why foreign children are always so attractive to us. Can you tell me? Well, I can perhaps tell you.

Chinese boys and girls are small of stature, very small in physical size, and have a few characteristics different from ours. They have long, straight, black hair, most always worn in a queue—that is they braid their hair and leave it hang down their back. And then they have small olive-shaped eyes, very dark in color to match their yellow-brown skin. I have seen a number of very beautiful Chinese children—and they are very interesting in their habits and mannerisms.

The first lesson a Chinese boy or girl must learn is that of obedience. Always they must perform without a murmur what they are bidden to do. And they do their work very neatly and quietly. Perhaps that is one of their chief points of attraction—they are so clean and so quick in their acts. In China, whenever a parent dies, the children regard them as idols, and worship them. That practice is known as "ancestral worship." We Christians have come to look upon that kind of religion as detrimental to a real happy life, for it binds and keeps narrow minded the younger generations who should be progressing and working to make their homes happier. And when we speak of such services we must call them customs and traditions for they are no real religion.

Sorry to say, perhaps only one Chinese child out of a thousand, has the opportunity of becoming a really educated being. Too often, the homes are poverty stricken, too often there is a large family, thus compelling the children to work at a very early age for their living. As a result their school days are all too few. Our missionaries in China are bettering these conditions until now there is a brighter rainbow promised for our little yellow friends. Some day we hope they will have every opportunity the American children are having, and then China will become a happy, contented Nation.

Do you have a little Chinese friend just around the corner? If you have, make friends with him and soon you will have added another one to the Christian religion and to Jesus. For they love the beautiful stories in the Bible if you will but take time to tell them. And may we always remember Jesus loves Chinese boys and girls with their long hair, their funny embroidered clothes, their smiling eyes just as much as he loves you and me. He loves all children the wide world over.

Daily Readings

M., May 25—Obedient Chinese Children.

Col. 3:20.

T., May 26. Chinese respect for learning.

Prov. 5:1, 2.

W., May 27. Chinese honor parents. Lev. 19:3.

T., May 28. Chinese ignorant. Gal. 1:13.

F., May 29. Chinese religions. Acts 17:23.

S., May 30. Chinese teachable. Ps. 34:11.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

News from Africa

Yalouki, par Boali, par Bangui, Afrique
 Equatoriale Francaise, March 1, 1925.

Dear Evangelist Readers:

The month of February has rapidly slipped away and we have plunged suddenly into March without a letter being written to you. There is no excuse, therefore we will no longer delay.

This has been the reason when water is low in the Oubangi River, and mails are infrequent. However, mail arrived twice in January—the 22nd and 29th and in February once the 23rd. We were also happy to receive on February 21st seventeen boxes of long delayed freight. You will all be sorry to learn that although March has arrived, the Christmas parcels post has not. A number of packages from Johnstown First church have been safely received by letter-post, also numerous other packages thus mailed by friends or relatives have come safely to us. We expect the parcels post, although belated, will arrive soon.

But we are looking for greater gifts than these, for our first contingent of reinforcements which left France probably about February 17th, will arrive at Bangui, if connections are good, about the middle of April. Another week, and they will be at Yalouki; then doubtless a week of rest here will put those of them who are appointed for Bassai, ready for the last hard stage of their journey—another week of traveling, and then home—on the field of their choice. It will mean much to all, but especially to Miss Myers, who is returning, to witness what God hath wrought. How gracious of God to reinforce this rapidly growing work with the precious gift of young lives!

Our short Yalouki dry season will soon be over. We have three months only of solid dry weather, that is with no rains at all. These months are from November 15th to February 15th, although we have so far had only one rain, which occurred on Washington's birthday.

Conversions have steadily continued, baptisms occurring every Sunday in February. Our roll now numbers nearly one thousand, four of whom, however, are "absent from the body and present with the Lord."

The deepening of spiritual life has been marked among the native Christians at Bassai, and the accessions, though gradual, have been constant. We hear from our loved ones at Bassai rather infrequently, not oftener than once in three weeks, as our distance is great, and news travels by runner. Very rarely indeed do we employ a runner to go with a letter alone, but wait until freight, merchandise or packages are also to be transported.

The medical work is growing. God is graciously adding his blessing, and especially in the treatment of syphilis, leprosy and occasionally sleeping sickness results are marked. Doubtless the coming of a nurse to this sta-

tion will mean untold blessing to many whom single handed we are unable to relieve.

For our school we still await diplomaed teachers from France.

Industrial work and building has thus far proceeded without intermission except for our quarterly weeks and monthly days of prayer.

Three of us—that is all the force—at this station are doing what time will permit in the way of translation. Matthew is being translated orally together, and each of us works independently on one of the gospels.

Our women's work is growing. A sad catastrophe occurred when during February our home was destroyed by fire, no lives, however, were lost, and by the next night our Brother Hathaway with his usual resourcefulness, had a loose brick structure with a canvas roof ready for occupancy. Meanwhile a new building was commenced and will be soon completed, the Lord willing. By loose bricks I mean those hastily laid without mortar for a temporary or emergency shelter.

One permanent brick dwelling house for missionary occupation is under way. This house will contain one large and four smaller rooms. We cannot predict the time of its completion, as hindrances to building, and especially to permanent buildings are numerous in Africa.

Seven years have passed since the pioneer party of the Oubangi Chari Mission landed at Boma—Of this original party only Miss Myers and myself remain in the flesh. Brother and Sister Rollier, who came out eleven months later, are no longer numbered with the living. We pray that God will bless the memory of the lonely grave at Ikelemba, and the equally sad one at Long Beach. We praise God that Brother and Sister Jobson, who constituted the party of 121 though then unmarried, are still in the harness. We

unitedly pray that their furlough may be richly blessed to them.

One other party met the toll of death when Brother Bennett went to be with the Lord from Gazeli, January 17th, 1923.

We praise God that the five who formed the second contingent of the party of 1923 are still with us upon the field. Two of them, Brother and Sister Hathaway labor nobly on at Yalouki; the other three, Brother Sheldon, Miss Bickel and Miss Deeter are our only missionaries at Bassai, where the grave of the noble founder of the work is a constant reminder that "in the mist of life we are in death."

None of us have ever seen Miss Snyder's grave, but we hold in tender recollection one who gave her life for Africa, and especially for Africa's children.

Let us not forget to pray for the missionary children who are or have been connected with this work. From the little pioneer of two years, who accompanied her parents in 1918 to Africa, and who, now, bereft of father, and more than three years separated from mother, plods on bravely in her school at Sunnyside, Washington to the bright and promising reinforcements that have come to bless the lives of our Brother and Sister Jobson, and including the two dear orphans, Marie and Julia Rollier—let us not forget to pray that should our Lord tarry, these children of missionaries may all become missionaries, guarding and cherishing the rich and precious legacy of service bequeathed them by parents who have naught else to bestow.

And let us pray, too, for those who care for our missionary children in the homeland, for dear brother and sister Weed, for the second Mrs. Rollier, and for any who may undertake like precious but arduous tasks.

Lovingly,
 F. N. GRIBBLE.

Among the Churches

Leaving Buena Vista Easter Sunday afternoon, we arrived at our little Mount Olive church, about four miles from the Port Republic railroad station on the Norfolk & Western, as the sun was setting over the hills. We found a beautiful little country church and a people who love to attend church. This is a rare trait in many of the rural districts today. It was a real source of pleasure to watch the people come to church. The church was well attended on Easter evening. Several churches of other denominations closed for the meeting and together we enjoyed the evening recounting the many deliverances and victories through Christ in Darkest Africa. Monday night we gave a Gospel message at the request of the pastor and Tuesday evening gave a more personal message to the members of the Brethren church, embracing a deeper knowledge to the members of our own two stations and the workers. The average attendance at the three services was 250. The

offering taken on the last evening only, amounted to nearly fifteen dollars.

From Mount Olive we came to Bethlehem church, near Harrisonburg. Brother Shaver, the father of all the valley churches, continues in active service here at Bethlehem. In the afternoon we visited the Bridgewater College, a Church of the Brethren school near our Bethlehem church. The service in the evening was well attended and the offering very good for the representation, fourteen dollars.

New Market the nearest railroad town to our Liberty church was our next top. Here we were met by Sister Hounshell. The afternoon was profitable, as we spent the time talking with Brother Hounshell about the mission interest of the Virginia churches. The little church had more people in it that night than Brother Hounshell expected, as the offering too surpassed his expectations. Well, that is the way the Lord does—"exceeding,

abundantly, above all we ask or think."

Friday evening we were to go to the Arkton church. This was postponed because of rain, however we were prepared to go when the meeting was called off.

Saturday the 18th, Brother Arthur Snider met us at the Broadway Station on the Southern Railroad. We crossed the mountains into West Virginia and spoke at the Kinsey's Run Church, a mission point of the Matthias congregation and maintained by them, on the evening of the 18th. Here the church was nearly filled and the people listened for the first time to the report of the African Work. Returning to Mathias we spoke morning and evening in the First Brethren church of Mathias. Good crowds greeted us each service and the average attendance was over 200, and the total offering, twenty-five dollars.

Monday we recrossed the mountain with the mail man. Arriving at Woodstock, Virginia in the afternoon. Brother Glen Locke a member of our Maurertown congregation, known to many of our brethren, requested that we speak to the Methodist Congregation in Woodstock this evening. The meeting having been announced we related our experi-

ences to his Glory there this evening. The meeting was only fairly attended, but the few there were very attentive.

Tuesday morning we crossed the Masanutten mountain into the Fort Valley, and spoke that evening to our Trinity congregation. The service was held in the Christian church, because of repairs to our Brethren church, and the church was full. These people seemed very warm toward missions and gave a very liberal offering considering the wealth of the valley. Wednesday morning we stayed over to conduct the funeral of a young man whose mother is a member of our church.

Returning to Woodstock to bid goodbye to our friends there, we took the Shenandoah Valley Bus for Winchester. We have no church there, however, every possible step is being made to push the mission work. The Maryland-Virginia Mission Board are very much interested there and definite plans have been made. The meeting on the evening of the 22nd was held in the Courthouse at Winchester. The Salvation Army attended in a body with our people and there also for the first time they heard of our African work.

Brother J. I. Hall from Martinsburg, Pennsylvania, was there that evening also.

From Winchester we came to Philadelphia. Since arriving home we have had our medical examinations for return to the field. The rebuilding necessary is being given attention. Mrs. Jobson returned yesterday from the hospital after having her tonsils removed. The children are very well, their vaccinations are now healed and they are gaining every day, for which we give our Lord the glory. They are his.

We hope our next report will be from New Jersey, where we will give the stereopticon slides to our two churches there. The work is very interesting, yet tiresome. But O! that men would hear the call. So many are willing to give, so many are willing to pray, but who will go! There is a peace in going as a missionary, that giving to and praying for missions can never bring, if in giving and praying you are only avoiding the question, "O, whom shall I send, and who will go for us!" It is something to be a missionary.

ORVILLE D. JOBSON, Jr.,

5416 Whitby Avenue, Philadelphia, Pa.

NEWS FROM THE FIELD

COLLEGE NEWS

Commencement

This coming commencement promises to be the biggest and best thus far. There are 37 A. B. Graduates, many more than ever before. One graduate in Piano, two in Expression, one in English Divinity, and seven two-year normals. Total 48.

Commencement Calendar

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| May 27 | May Day. Edna Walters, '26, May Queen. |
| June 5 | Graduate Recital: Bernice Bixler, Piano. Naomi Tinkey, Expression. |
| June 7 | Baccalaureate service. President Edwin E. Jacobs. |
| June 9 | Graduate Recital. Grace McAdoo, Expression. Reading—"The Fool" |
| June 9 | Recognition Services at the Chapel. Announcements, John Lichty, Scholar; John C. Myers, scholar; Ira C. Wilcox, Seminary Award; Athletic Awards; Debating Awards; Girls' Glee Club Awards; Dedication of Pine Whispers; Dedication of the Detweiler Gate; Dedication of the Sam Wilcox Memorial; W. F. Meredith will sing, "In the Garden of Tomorrow." |
| June 10 | Class Address, by Professor Felix E. Held, of Ohio State University. |
| June 11 | Class Breakfast by President and Mrs. Jacobs. |
| June 11 | Annual Class Day. |
| June 15 | Beginning of Summer School. |
| Sept. 15 | Opening of College. |

Board Meeting

The Board assembled on Tuesday, April 28, for their annual meeting. They first attended Chapel, when Mr. Meredith sang and Mrs. Chater played a violin obligato. The Girls' Glee Club which had at that time just returned from a successful trip through Indiana, sang two selections. President Orion E. Bowman spoke and Dr. Bell led the devotions. I do not think I was ever present at better services. It may not be known to the members of our church, that Mr. William Meredith, our athletic director, is a soloist of very rare ability. He doubtless could now make his way in grand opera.

The business transacted by the Board was about as follows: Professor Wolford's resignation was accepted and Professor Glenn Mason was called to fill the vacancy. Professor Wolford is going to California on account of Mrs. Wolford's health. Professor Mason will take his Masters in Ohio State University this summer.

Professor Alva J. McClain, who takes his A. B. from Occidental and his M.Th. from Xenia this June, was called to the chair of Theology and Old Testament. I have not had definite word from him yet that he will accept, but I am confident that he will do so.

I desire to say to the church, that his coming will enable us to enlarge the work of the Seminary as we long have wanted to do. This will give us three teachers in this department and we will be able therefore to serve the church better than heretofore. I desire to call attention to this matter as it appears in other articles relative to the College. I am confident that we have taken a real step forward.

Professor L. L. Garber was granted a semester's leave to travel in Europe.

Professor R. R. Haun was granted a year's leave to take advanced work in Chicago University in Physics and Chemistry.

Professor Loren Black, was offered the place temporarily made vacant by Professor Haun's leave of absence with the possibility of remaining here permanently when he had finished his Master's. He has already gained entrance at Michigan.

Miss Norma Atherton, Felicity, Ohio, was called to the department of Physical Education of Women, a place made vacant by the graduation of Miss Kate Teeter.

Mr. Meredith will remain in charge of the Physical Education of Men.

A new Dean of Women will be called as Miss Ailee Wogoman has expressed her desire to be released from this position next year.

Other members of the Faculty remain as before.

Professor J. A. Garber has just returned from Hartford School of Religion, where he completed all his resident requirements for his Ph. D. in religious education. He will return within the near future for his finals and for the formal conferring of the degree. The school welcomes him back.

With all these changes in operation for the next year, the outlook is good. I hope the church will rally to our support and not fail to support the Board in its plans.

Last and by no means least, but greatest and best of all, steps were taken to double our endowment. A permanent secretary will be called to direct this work and the General Conference will be asked at the next meeting to ratify, support, and endorse the plans which will then be made public. It will be a life and death struggle for the endowment **MUST BE ACQUIRED**. We have three sources, the Church, the City, and the Alumni.

More of this later. Meanwhile, read carefully all the articles relative to the College and Educational day.

EDWIN E. JACOBS.

BERLIN, PENNSYLVANIA

The Berlin church has just passed through a season of refreshing and blessing from the Lord. Holy Communion was observed Sunday evening, May 10th. We give thanks to Christ for this service and what it means to us. Not all were in attendance who should have been. Some were prevented on account of the weather. Preparatory services began on the evening of the 6th. These meetings were made devotional and evangelistic. Twelve were added to the church, one by letter, one by relation and ten by baptism. Two of these were children of the writer.

The contract for a new church in Berlin was let this spring and the work has been progressing rapidly. Will not at this time give a detailed description of the proposed building. Will just say that the building will be of brick and measure 6' by 92 feet. Arrangements are being made to lay the corner stone Sunday, May 31st. This promises to be a red letter day in the history of the Berlin congregation. There will be three special services during the day. The pastor will deliver the sermon in the morning. The cornerstone services proper will be held during the afternoon and the sermon will be delivered by Elder Charles H. Ashman. Elder H. L. Goughnour will deliver the evening sermon. The Berlin church extends to Brethren people and their friends a cordial invitation to come and spend the day with us. Good roads lead from every point. Come to the hilltop with us and we will sing together, "I am Living on the Mountain." Trust this is going to be a real mountain top experience. Brethren, pray for us that we may be worthy of that which the Lord is doing for us.

W. C. BENSHOFF.

THE REVIVAL IS STILL ON

At Second Church, Los Angeles, California

We have made reports from time to time, telling how the Lord has been blessing us since October fifth when Brother Lynn was here. But we have only reported up to Easter Sunday. On that day we had 343 at Sunday school and the offering was \$363. That is just the Sunday school offering. Seventeen more were baptized that day, three on April 19, two on the 26th, and two on May 3, and we have two to be baptized tonight at prayer meeting and several more for next Sunday, for which we still praise the good Master. Seven fine young people during Eastertide consecrated their lives fully upon the altar for life's work at home or abroad wherever the Lord calls them. We spend the Wednesday evenings in prayer for the saints and the unsaved. Tuesday evenings we have an expository Bible study to learn how to study the Scriptures, and on Thursday evenings we have a deep doctrinal Bible study for the schooling and training of the personal workers who carry the message to the unsaved. We are still of the opinion that God meant what he said, when he said, "That his Word should not return void." We believe in personal evangelism, and in using the Word of God as the message. And we humbly implore the Father for the day to speedily arrive when at least our Brethren preachers will not resort to questionable games and sports, and suppers, and catch-as-catch-can methods to secure membership. Brethren, have faith in God and his Word, and study it and tell it, and it will bring results. He does not ask you for results, but for your BEST efforts. Please do not criticize the good old Gospel plan, and say it is out of date, and that we have a new era, and a new kind of sin, and a new Savior, and a new devil—listen my Brethren, we have the same old Prof. Satan as a devil, the same ONE SIN OF UNBELIEF THAT DAMNS, and the same Blessed Savior of

Calvary, and the same old record and commission. "Be not deceived, God is not mocked." "Let no man deceive you." Stay with the old ship, boys; let others try these new experiments, like the Interchurch World Movement was, and now this Church Federation stunt, and by the way watch your programs in the "Religious Education" movement. I do not know how they are in the east just now, but I know here, that one has to use a strong glass to see any real Word of God in them. Be careful, pastor, remember you are to feed the flock of God—watch the fodder, boys. That insidious, crafty, subtle enemy of our souls seeks every channel to open a fountain of sin and uncleanness. Finally, preach the Word, be instant in season and out of season, fervent in spirit, serving the Lord.

E. M. COBB,

6027 Makee Ave., Los Angeles, California.

NEW LEBANON, OHIO

Since our last report two more have made the great confession, one of which was baptized and received into the fellowship of the church. The other, together with three others will be baptized soon.

On Easter Sunday we observed our annual sunrise prayer service, which was more largely attended this year than ever before, and a most blessed service it was.

Our Anniversary Day was observed on the last Sunday in April, when Brethren Bell and Lynn of Dayton led us in sermon and song, and secured cash and pledges aggregating nearly \$1,200.00 to apply on the parsonage indebtedness. It was a day of good things and we deeply appreciate the efforts of the brethren who led us.

The spring Love-feast which was held on Sunday evening, May 3, was a very spiritual feast indeed, in which all present were conscious of the presence of the Spirit of our Lord Jesus.

Is America Becoming Materialistic?

(Continued from page 3)

of brave men by whose heroic deeds and sacrifices we are profited, than to take a square look at ourselves, not merely as others see us, but as we measure up in the light of divine standards, for we profess to be a Christian people.

A most fundamental criticism lies couched in the words of the English newspaper editor, more fundamental than he himself had in mind. He said: "America has absorbed to herself nearly all the world's gold." His plea was that the power of this great wealth conveys to her an unfair advantage over other nations. "The suction of America's great wealth is rapidly drawing in all that money can buy," said he. The fundamental consideration is not, however, a comparison of power and access to luxuries and cultural advantages, but a question whether one nation or individual has a right to live in luxury and extravagance while another has not the chance of health and decency of living conditions. Has one man, or a set of men, or a nation the right to corner the natural resources of the world, or hold in store great accumulation of wealth while others are starving, or living in poverty? The time was when no one would have thought of calling wealth to account in that manner. And even now there is danger of being accused of having communistic tendencies, which is not the case. The mere possession of wealth is not called in question; it is wealth in the face of situations and conditions that makes the difference; it is wealth faced with its possible service that we call to account. And it is all the result of

approaching more and more the New Testament view of wealth. It is because of that truer view that we have come to question the rich man's right to the luxuries his riches can buy, though he may have gained his wealth legitimately, in the face of the under-nourished, the maimed, the sick and suffering. It is such a view that causes us to question the right of America, whose citizens are uniformly prosperous above those of any country in the world, to her extremely disproportionate amount of wealth in the face of starving and homeless millions in the Near East. When she hoards her gold and refuses to shoulder any responsibility for directing disrupted Europe out of its chaos or for organizing for world peace and refuses to give any protection to helpless minorities, or to missionaries, yet protects American capital as it goes into every corner of the globe, even into the destitute places, to get a corner on oil, or commerce, or industries, would we be unjust if we should say America, in spite of all her greatness, is materialistic?

If we agree that America is materialistic, then we have ourselves to reprove, for our national attitude is determined by the sum total sentiment of the people. Every one is responsible who has not done all he can to counteract our growing selfishness. And the one thing that every soul can do to remedy the situation is to begin to live the unselfish life, to value life more than dollars and ideals more than material resources. Then attempt to carry the policy down to the last man in every community and then into the affairs of state, and insist that what is good and right for the individual, is also good and right to the nation, and then we will be well on the road to where we can effectively refute any accusation of American materialism.

During the five and one-half years that I have been privileged to be pastor of the New Lebanon church the Lord has been pleased to bless our labors together in a way that calls forth our deepest gratitude for having honored us with a small part in it all. There have been 140 members received into the church, beside four who are awaiting baptism, and eight whose confessions were received by me but united with other congregations; a Y. P. S. C. E. has been organized and maintained; a W. M. S. has been organized and is doing splendid work; a prayer meeting has been organized and maintained with increasing interest; an eight-room parsonage has been secured; the work has been placed on a full-time basis; and the budget has been increased from \$1,400.00 to \$3,400.00. The Sunday school has grown until it was necessary to make additional room in the basement. The attendance at the regular preaching services has steadily increased in spite of the fact that some have fallen by the wayside. God's work will not be stopped by the failure of a few who prove unfaithful. But I feel that the time has come for me to close my work here, desiring to leave when the work will be in the best possible shape for my successor, and for physical reasons. Therefore I have resigned and shall close my work here with the close of the present pastoral year.

The latter part of February and the first of March it was my privilege to assist Brother W. E. Ronk and the Brethren at Clayton in a two-week series of Gospel meetings. It was a great pleasure to notice the splendid progress that has been made by this church since four years ago, when it was also my privilege to be with them in a similar effort. Brother Ronk is doing an excellent work at Clayton, and the membership appreciates his consecrated life and labors. The blessing of the Lord was upon the meetings and four people were led to a confession of Christ. May the Lord continue to bless and to use their labors together to his glory.

GEO. W. KINZIE.

FIRST BRETHREN CHURCH, Los Angeles, California

The First Brethren Church of Los Angeles met on the evening of April 17th for their regular Quarterly Business Meeting. Not a great deal of business aside from the general routine work, came before the meeting, and yet it was not dull, or "dry." Our Business meetings never are,—and why should they be?

Business is simply business, and the King's business need not be less interesting than other business. And surely, when all are of one accord, working together as one in Christ and with him, realizing that our work is to be tested by time and eternity,—surely we cannot do otherwise than enter upon this work with the most earnest and prayerful desire to do our Master's will. So this is why we enjoy the Business Meetings,—It is the King's business, our Lord is there.

Our beloved pastor, Brother N. W. Jennings, now in his seventh year with us, gave a splendid report, as usual, which was one of the gems of the evening. Of the new business, our coming evangelistic meetings seemed of greatest interest and importance. Since the

New Year we have felt the need of special effort for the winning of souls. We have talked and prayed about it and it has finally been decided that our meetings shall begin,—our Master willing, Sunday, May 16th.

Brother F. G. Coleman, of Sunnyside, Washington, now laboring with Whittier Church, is to conduct our meetings for us. We are doing everything we know of to advertise them. Remembering that the Pentecostal service of the infant church at Jerusalem was preceded by a most vital prayer service—we decided to hold four cottage prayer meetings, besides our regular Wednesday night prayer meeting at the church,—or five prayer services in all, for the winning of souls for whom Christ died.

Peter delivered a wonderful message that day in Jerusalem, but a weaker man than Peter would have "pricked hearts" that day with every member of his church Spirit-filled and "all with one accord in one place" and praying! "And Peter standing up with the eleven." We know his message was a masterpiece, but we also know that he was backed up wholeheartedly by his brethren. It was a prepared man, a prepared message and a prepared church,—and the results could not possibly be other than they were. We so marvel at the three thousand souls—the direct result; while the real marvel lies,—not so much in the result—for the result rests with the Master, and therefore sure—but rather in the fact that every man and woman were where their Lord told them to be and every man and woman doing just what he told them to do! It is no marvel that the Father was true to the promise he gave his Son and us. (for the promise is even unto "those that are afar off," bless his Holy Name!

So, when evangelistic efforts do not bring the results hoped for, we must not be too ready to find fault with the man in the pulpit; remembering the magnificent encouragement given Peter, we should look deeply and prayerfully within our own individual heart to see if we have really fulfilled the requirements.

Have we been "of one mind" with our brethren and sisters and "with one accord" with them in God's House? Have we "continued steadfastly in prayers and the apostle's doctrine?" If so then there can be but one inevitable result—"souls will be added daily to the church." It is God who "gives the increase," but he has said "His Word shall not return unto him void." His part in the compact is sure,—we are the "uncertain quantity." So let us live on our knees more and more each day, asking to be Spirit-filled and "of one mind"—and let that mind be the mind of our Christ; then there can be but one result—a Pentecostal result: "Tarry ye" and "Occupy till I come," have never been revoked—and until they are let us try by his grace and in his name, to carry on, knowing that he who loved mankind well enough to die for their redemption, will surely bless every effort put forth in his dear name to bring them to him. Even so, Lord, let it be!

NOLA ADKINS STONE,
Church Correspondent.

2633 S. Burnside Ave., Los Angeles, Cal.

THREE-DAY CITIZENSHIP CONFERENCE

Is the Canadian beer experiment a backward or a forward step? Has crime been reduced by prohibition? Does labor want beer back? Are our young people drinking more since prohibition?

These and similar questions will be answered, not by "drys" or "wets" but by nationally known educators, economists, labor and industrial leaders at a Three Day Citizenship and Enlightenment Conference to be held at Round Lake, N. Y., twenty miles north of Albany in the Adirondacks from July 3rd to 5th inclusive.

While the Conference will be called under the auspices of Bishop Adna Wright Leonard, President of the Anti-Saloon League of New York, it is the intention of prohibitionists who are preparing the program to stress the "outside" point of view.

The Conference will afford a clearing house for discussion and attract attention to the much neglected economic aspects of the prohibition situation. It will result in the adoption of a constructive program for the continuance of the fight against the return of the liquor traffic—this fight to be based on the good that prohibition has already done in spite of lax enforcement.

The object is to place the proper emphasis on the social, industrial and economic effects of the 18th Amendment by massing together facts and figures relative to the condition of the country after five years of National Prohibition. The banking situation, the condition of real estate and insurance, the growth of Building and Loan Associations, as well as facts relative to health and mortality, child welfare and dependency will be reviewed by speakers who are recognized authorities on the subjects to be assigned to them.

Speaking of the necessity of co-relating the opinions of experts on those important phases of national life which have been influenced by prohibition, Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, said:

"The Round Lake Conference should lift prohibition from the realm of partisan politics and personal prejudice into an atmosphere of real research.

"What is needed today is a true valuation of the prohibition policy as it relates to family welfare and the general upward trend of human life. We have arrived at that stage where even the most ardent wet admits that the saloon has gone forever, and expresses no regret over its demise. This is going a long way in five years.

"We want the Round Lake meetings to supply new enthusiasm for a law observance movement which is particularly needed in this state."

THE APPROACH TO THE BIBLE

One's method of approach to the Scriptures makes a vast difference as to what he gets out of it. The highest benefit can only come when it is read that the heart may come to know better and ever better the Christ whom its gleaming pages were written to reveal.

Not all reading of it is of this order, as is well known. We would not discourage the pe-

rusal of its pages from any pure motive whatsoever, even though it may not be the most exalted and high, for it may lead to the discovery of this mighty Personality whom we in this Post-Easter season are worshipping with new fervor and enthusiasm because of having newly seen his glory and power. And often when men have come to it and turned its pages from base and mean motives their eyes have caught a vision of his ineffable glory and majesty. Coming to scoff they have remained to pray.

But any reading of its inspired pages which does not bring to the soul the revelation of this Supreme Personality is tragic indeed. Walking amidst splendors he has missed the chief glory. Beholding stars he has missed the Bright and Morning Star. Walking in gardens he has missed the Rose of Sharon.

When we peruse the sacred pages it should be to behold the Christ. Failure to do so that is to miss the very heart and center of the Word of God. It was this failure which was so prominent a characteristic of those Jewish leaders whose wrong approach to Scriptures Jesus vigorously condemned upon a certain occasion, saying: "Ye search the Scriptures because ye think that in them ye have eternal life, and they are they which bear witness of me, and ye will not come unto me, that ye may have life."

In their thought the Bible seemed to have some magical quality which could impart life. All they needed to do to partake of this great gift was to read the Scriptures. We wonder if there are not many people today reading the Bible with this same thought in their hearts, believing that if they perform this duty they are by that act saved forgetful that it is only by coming in contact with the Christ that men come into the enjoyment of life.

Commenting on Christ's statement, "Ye search the Scriptures because ye think that in them ye have eternal life", Dr. Campbell Morgan says: "This statement was more literal and definite than we sometimes imagine. Some of the rabbis were positively teaching in the days of our Lord that in the actual words of the Torah there existed a mystical quality of life which quality was gained by thus committing these words to memory. Hillel definitely said: 'More Torah, more life. He who has gotten to himself words of Torah has gotten to himself the life of the world to come.'"

He continues with this further pertinent comment: "Our Lord criticized two methods of dealing with the Scriptures of truth. First that of what I venture to describe as Bibliolatry, or worship of the letter, attributing to them some magical value, and secondly, that of dishonesty in dealing with them, by interpreting them according to a prejudice, instead of studying them with unprejudiced mind... We are in danger of imagining that Bible study in the merely intellectual plane secures life. It does nothing of the kind. A man may know this library from Genesis to Revelation so far as the letter is concerned, and never touch the realm of life. There is no magic in the Bible."

Read your Bible then to get to Christ. That's what it is for. It testifies of him. And this is a message especially for these resurrec-

tion days. As Jesus walked with those two disciples along the dusty highway towards Emmaus on that never-to-be-forgotten day he opened the Scriptures concerning himself. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He is everywhere in the Scriptures. "All the highways of the Bible lead to a person, the Person of the Christ. When the student, with unprejudiced mind, will search he will always find himself brought into the presence of this Person. In him, and in him alone, is life to be found. And that, not merely by intellectual apprehension of the Person revealed, but in volitional spiritual and moral surrender to him."

Search the Scriptures to find Christ. Having found him, take him unto thyself, for "in him is life."—Evangelical Messenger.

July 20, 1925. A great program has been provided. The principal speakers are Prof. J. A. Garber, Dr. Beachler, and Rev. B. T. Burnworth—all specialists in their line of work. The pastors who do not see to it that their congregations are represented will miss their opportunity. There is no reason why our leaders can not pull together on this part of the State program. Interdependency of thought and action spells ruin to the church's future. Let every congregation be represented at this conference, as well as the previous week when Dr. Miller presents his series of Bible lectures.

G. W. RENCH,
Chairman of Committee.

NOTICE—NATIONAL CONFERENCE COMING

The date for our National Conference at Winona Lake, Indiana, is August 24-30. It is the desire of the Executive Secretary to have the program ready for the Evangelist at an early date. If those who have not yet sent in their part of the program will see to the matter at once it will be a great help to those who are responsible for the working out of the program. May we have your response very soon? We are counting on you. Don't disappoint us.

J. C. BEAL,
Secretary Executive Committee.

ANNOUNCEMENTS

SHIPSHEWANA BRETHREN RETREAT Announcement No. 2

The Christian Endeavor and Sunday School Conference at Brethren Retreat, Shipshewana Lake, will begin on Monday of the second week of the Bible Conference. This will be

GREATER ASHLAND COLLEGE

650 STUDENTS were enrolled during the year
closing June 11

NEW FACULTY Members selected by Board recently are:

E. GLENN MASON, History.
ALVA J. McCLAIN, Secretary.

EDUCATIONAL Day Offering June 14

We plead for an offering from all our Churches

Summer School Opens June 15
Regular College Year Opens September 15
Send for New Catalog.

Address Edwin E. Jacobs, President
Ashland, Ohio

VOLUME XLVII
NUMBER 21

MAY 27,
1925

THE BRETHREN EVANGELIST



**The Growth and the Promise
of Ashland College
Are Challenging the Loyalty of the Brotherhood
To Respond with Adequate Endowment**

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Tendency Toward Union Among the Churches

There is a happy tendency toward union among the churches showing itself of late. And surely there is a chance for a great deal of profitable getting together on the part of various branches of Protestantism, without losing anything of vital importance for which they stand. We do not believe it is possible or desirable for all churches to unite, though we believe all should work together harmoniously and with the largest interests of the Kingdom of God in view. But wherever there are churches that no longer feel they have a distinctive mission to perform, or that they can perform that mission just as well in union with some other church body, there should be an amalgamation as quickly as possible for the best good of all concerned.

This drift of the Protestant denominations in Canada toward union has been under way for a century and a half. The contrast with regard to this tendency during all these years in that country and the opposite tendency in the States which has resulted in breaking up Protestantism into two hundred and sixty different denominations is largely due to two factors. First, there were not the issues in Canada to cause divisions such as we have had on this side of the Great Lakes. Such divisions as did exist were largely over issues that had been brought over from the Mother Country, and soon lost power in the new world. Second, the sparsely settled condition of Canada and the resultant widely scattered churches had the effect of driving them together for mutual fellowship, encouragement and protection, which was felt the more keenly because of the strength of Catholicism in that country.

The Nashville Christian Advocate says, in recounting the steps in the merger of Canadian Protestantism:

"First, there was a union of two Canadian Presbyterian bodies that had differed regarding some distinctions that had been brought over from Scotland but were without force in Canada. In all there were nine Presbyterian bodies that at length entered into a merger. Many years were necessary to this achievement. The Methodist Episcopal Church in Ontario and the British Wesleyans in Quebec were joined together as long ago as 1820. As time went on eight subdivisions of Methodists became a single church. By the year 1907 the various kinds of Congregationalists had gotten together in a happy union. More than twenty-five years ago the Presbyterian Association in Canada extended an overture to the Methodists for the appointment of a commit-

tee in behalf of co-operative work for home missions, and in 1902 the Presbyterians went further and proposed to the Methodists the consideration of measures of union. Afterwards the Presbyterians extended their overture to the Congregationalists. The Anglicans and Baptists were not neglected in this consideration, but they declined to enter into the negotiations."

This merger of Protestantism in Canada will be known as the "United Church of Canada," provision for the incorporation of which has been made by the passage of a bill in the Canadian Parliament, the corporation to go into existence June 19, 1925. Provision has been made for those congregations in these participating denominations which do not care to unite to retain their separate existence and property, though it seems that no Methodists and Congregationalists are holding out, and only a small portion of Presbyterians. It has all come about after long and careful consideration, and if the United Church is able to work together harmoniously and cultivate oneness and unity of purpose and spirit, it ought to result in a greatly increased power for combating the forces of sin and error and of building up the Kingdom of righteousness and truth.

It has been encouraging to note the changing attitude of Protestantism in the United States—how it is beginning to yield to the current toward union among churches where there is so much in common and so little to separate. The two bodies of Evangelicals have gotten together, also various branches of the Lutherans, the Presbyterians, Reformed churches, and Methodists, especially the great Methodist churches North and South, whose union is now pending. Other proposals toward unity have been made between various branches of several denominations, as well as between entirely distinct denominations. The Presbyterians, whose General Assembly is in session at this writing at Columbus, Ohio, is reported to have voted in favor of a proposal looking toward ultimate union with the Congregationalists.

All this effort toward union among bodies that have practically nothing to divide them except the past is certainly commendable. Many churches have in times past been divided over issues that were temporary or superficial in nature and with the passing of time those issues have disappeared. Such churches are coming to recognize the folly of separation, and under the leading of the Spirit of God are getting together again. There will still be enough denominations to perpetuate the distinctive religious heritages that are of

value among the churches of Christ, when all those who have no longer any distinctive mission have become united. We would not do away with any denomination that believes it has under God a distinctive mission to fulfill, but we see no reason for so many and diversified forms of Methodism, or so many kinds of Baptists, or so many types of Dunkerism. Let those of us who ought to be together get together.

The President Lukewarm Towards Defense Day

President Coolidge has further justified the confidence of the American people in his sane judgment by refusing to allow the War department's plans for defense day to be carried out on Armistice Day. This saving of November 11th, a day already in large measure dedicated to the promotion of peace, from being traduced by the militaristic group in Washington to a day for the brandishing of the war club meets the approval of the vast majority of the American public. The President says in his letter to Acting Secretary of War Davis, "If you consider it desirable to hold defense test this year, I would suggest July 4 as being more appropriate." It is significant that he does not warm up over the idea of a defense test. He permits it, but does not seem to sanction it. At least he does not enthuse over it. He merely says he has no objection, and then insists that it shall be made clear that acquiescence to the proposal by the governors of the various states is entirely voluntary. It is evident that the President is not as militaristically inclined as some of his official family, which is a matter for encouragement.

The President's letter is in part as follows:

"I have no objection to the holding of this test this year, but I do not approve your proposal that it be held on Armistice Day. If you consider it desirable to hold the defense test this year, I would suggest July 4 as being a more appropriate, as it is desirable to get authority of congress, if any day, not a national holiday is proposed.

"It occurs to me that your communications to the governors of the several states should emphasize that their response to the proposed test plans is surely voluntary. I mention this for the reason that their answer must necessarily be predicted on what they consider for the best of their states."

While there is widespread approval of his act in preventing Armistice Day from being turned into a day of militaristic display and war propaganda, there are many who are wishing he had taken a positive stand against the whole proposition, as he did against the widening of the gun range of our navy, a position which he could consistently have taken for the same reasons he offered for his former action. Many of our country's noblest patriots, men and women who believe that America's truest defense is to be found in strict adherence to the principles of Jesus Christ, are wondering why have Defense Day at all. Why have all this parading of our military forces and resources. This effort to make a show of our power to defend ourselves is so foreign to American ideals and traditions. It savors too much of Prussianism and the mailed fist policy. It is out of harmony with all our historic spirit and practice. It is unbefitting to a nation of unparalleled strength and inexhaustible resources, a nation that has been wont to possess its strength in quiet self-confidence and in trust toward all. Why should we be so exercised about demonstrating our military prowess and surveying our military resources when we live in fear of no one, contemplate war with no one and covet the land of no one? Is there a fear on the part of our champions of militarism and our munition makers that our people will so far lose sympathy with war and become so fully convinced of its needlessness and ineffectiveness as to leave their professions and business in jeopardy? Surely this is a time when we ought to be preparing our people to put their trust for national defense in the instruments of peace rather than in the implements of war. And it becomes the church to bestir itself with all the power of its inherent and hitherto unused strength and influence to combat the propaganda for keeping alive an interest in war, and to crystallize national sentiment for the organization of the world for peace.

The man who says he believes in the principle of Christian stewardship but refuses to honor the Lord with a tenth of his increase, will find it a little difficult to prevent people discounting his professed belief somewhat.

EDITORIAL REVIEW

Brother Henry Rinehart, treasurer of the Brethren Home, makes a financial report which shows a sustained interest in this institution which is very commendable.

See Christian Endeavor page for the program of the Brethren Rally at the Ohio Christian Endeavor Convention to be held at Canton. Ohio Brethren young people should turn out in large numbers.

Brother L. V. King, secretary of the Maryland-Virginia Conference, announces the date of that district conference to be July 21-23 and the place to be Oak Hill, West Virginia.

What are you going to do for Christian Education and for the future leadership of the Brethren church? Pray over the matter and put your answer on the offering plate on Educational Day, June 14, or send it direct to Dr. Martin Shively, Ashland, Ohio.

We have this week another interesting report from the Second church of Los Angeles and our good correspondent, Brother McBride, states that only five Sundays in the seven months since the dedication of their new church have passed without witnessing baptisms. There is such a thing as getting the habit of soul winning.

Brother L. G. Wood, the energetic pastor of Johnstown Third church reports a number of interesting events that have transpired in his field, among them being "Brethren Day" at the local Y. M. C. A. and an evangelistic campaign in the Third church resulting in the addition of two members by baptism.

Our youthful correspondent from Buena Vista, Virginia, who is only a Junior in high school, supplied us with a neatly written news letter. Brother G. W. Chambers, the faithful pastor, received thirteen into membership as a result of an evangelistic campaign. Nine were baptized and four reclaimed.

Dr. G. C. Carpenter, who is a trustee of the United Society of Christian Endeavor, announces the World's Christian Endeavor Convention to meet at Portland, Oregon, July 4 to 10, 1925, and urges as many Brethren delegates as can to attend, especially those from the churches of the far west.

We will drop an issue of "The Evangelist" according to custom on June 10. Any announcements or other urgent copy that should appear in June 3rd issue, will be published if mailed not later than Monday morning of June 1st. But all copy sent that late should be carefully prepared ready for the printer and addressed to "The Brethren Evangelist, Ashland, Ohio."

Dr. G. W. Rensch again calls the attention of our Hoosier Brethren to the Bible conference that is to convene at Shipshewana Lake, which is spoken of, and more and more appropriately, as a "Brethren Retreat." Judging from the personnel referred to in this and previous announcements, we should say the program will be one of unusual strength. And there will be something of interest for people of every age.

Brother A. E. Whitted gives a very encouraging report of the work at Beaver City, Nebraska, where he is pastor. The church is moving forward under his wise leadership and the splendid co-operation of the membership. The personal evangelism effort which resulted in four decisions for Christ and the church is worthy of special mention. We note that his years of experience in the conduct of Daily Vacation Bible Schools in his former pastorate is being put to the service of the churches of the community.

As The Evangelist was going to press word came of the death of Brother W. M. Lyon, pastor and founder of the Brethren church in Washington, D. C. He passed to his heavenly reward on the morning of May 28th at the age of 66 years. He has served two pastorates at Washington, the second covering a period of fifteen years. He leaves to mourn his going his faithful companion, and three daughters and two sons, the older of the sons, Thoburn C., being pastor at Washington C. H., Ohio, and Quinter M., being editor of our Sunday School lesson publications. Brother Lyon's loss will be felt not only by his congregation, but by the whole brotherhood. He was indeed a noble servant and builder of the Kingdom. We bespeak the most heart-felt sympathy of the Evangelist family to those who mourn. Dr. J. Allen Miller will officiate at the funeral on Sunday, May 31st.

WHY A 100 per cent RESPONSE ON EDUCATIONAL DAY?

Why Support Ashland College and Seminary

By G. C. Carpenter, D. D.

1. As we love the Brethren church we must love our College and Seminary, for no church can long prosper without a school where its ministry can be prepared. Our beloved church can look only to our own Seminary for her ministers, her missionaries, her teachers, her outstanding leaders in the work of the kingdom of God.

2. As we love our Brethren young people we must love our College on the hill, for the greatest need in America today is more young leaders trained in distinctively Christian Colleges. Ashland College has been established to enrich the lives of our young people and to increase their worth as individual citizens. Judas belonged to the educated ruling class, but he had an education with God left out.

3. As we love the plain, unadulterated Word of God, we must love our own College, where that Word of God is taught in its fulness and its simplicity as God gave it and preserved it in the Bible. In many so-called Christian Colleges much is taught that is questionable and much of orthodox, fundamental Bible doctrine is not taught, but is eliminated from the Book of books by teachers wise in their own conceits. Let us thank God for teachers at our own College who do not doubt or eliminate any part of the Bible but who believe it and teach it from cover to cover.

4. As we love America we must love our own College. For things are not well with any republic whose millions are fond of figures and care little for morals. The genius of our legislators today seems to be exhausted in acts related to property. Yet the pressing need of our nation is the creation of men and women of great strength of Christian character. And that is the business of the Christian College. Our own College seeks to prepare each year an increasing number of young people to go into American life as Christian leaders.

5. As we love the world, which Jesus has commanded us to do, we must love our own College, for it is through the workers there prepared that the task of making disciples of all the nations is to be carried out. The Mission fields of our own church are calling for more workers and our College is the one source to which we can look.

Conclusion: This love we talk about is nothing unless it takes the form necessary to meet the pressing needs. No Christian College is self supporting. If tuitions were high enough to support the College then such tuitions would be prohibitive for most young people who now go to College. Therefore, the call for help. Therefore, the annual Educa-

tional Day offering in June. Therefore, the whole brotherhood should respond in a splendid way to the call sent forth. Hagerstown, Maryland.

An Open Door For Ashland College

By Charles Ashman

For twenty years we have been deeply interested in our College. During this time we have been a close observer of her standards, activities, and progress. From the standpoint of a member of the church which possesses her, a minister who secured much of his training from her, a father who expects to send his sons and daughters to her, an alumnus who is concerned about her,—from these viewpoints we have studied, watched, and traced Ashland College's history. The things we have to say about her in this brief article are not snap judgments but mature convictions. They are not hasty opinions, but serious deductions.

We believe that Ashland College stands on the threshold of a great door of unparalleled opportunity. She is just entering into a period of her history which shall be characterized by extensive expansion and intensive development. During this era, there shall be enlargement of the student body, increase of the number and scholastic attainments of the faculty, an adequate endowment to meet present day collegiate standards, an increased and more efficient equipment in buildings, a wider and deeper place in the confidence of the church, and the crowning of all these with more graduates, better prepared to compete in the mighty struggle of life! No, our imagination is not running riot, nor are we day-dreaming, nor have we turned a fanatical prophet, but are basing these assurances upon foundations firmly laid in the past and blueprints already drawn by faith.

We believe that our Seminary is at the gateway of its greatest field of opportunity also. This is no place to discuss whether it would be best to separate the college and seminary. The fact is they are together and as such we deal with them and plan for their future. With an increased student body in the college, the seminary has a wonderful opportunity because of its vital relation to the college to permeate it with the genius of Christianity. With the increase of the number of churches demanding pastors, some churches becoming pastorless because of the modernistic appeals of other religious bodies, the opportunity presents itself to the seminary to train a multiplied number of consecrated Elders to adequately meet these demands. In the realm of general religious education, there comes also an open door. One thing must be remembered,—THE SUPREME THING AT ASHLAND IS THE SEMINARY! The College of Liberal Arts is vital and essential, but the Seminary is paramount. Its needs, demands, and appeals must be given first consideration. Oh, how mighty is the opportunity afforded it! In these days of removing of divinely established landmarks, lifting of anchors and drifting with the current; in these days of a materialistic philosophy of life which denies and rejects all that the Brethren church has believed and practised for years,—what an opportunity for the Seminary to indelibly stamp true Christianity upon the minds and instill it in the hearts of every graduate of Ashland.

But, as it was with the great and effectual door opened to Paul, there are adversaries. These must be conquered. One adversary standing at this open door is the apparent indifference of the church at large as to the present and future of Ashland. As a church we are extremely congregational. This has a tendency sometimes to make us selfish and somewhat narrow in our vision. It would be an excellent thing for each church in the denomination to send a representative member to visit the college at least once a

WHO

Ashland College and Seminary

Must be placed on a sound financial basis
If they are to serve the church efficiently
And maintain a place of respect among other educational institutions.

Who is responsible for doing it,
But the Brethren Church?

Who will suffer loss if it is not done
But the Brethren Church?

**The Church's welfare demands a 100 per cent
response on Educational Day, June 14**

year. Somehow, some way, the church at large must be made to feel the responsibility of her ownership of the college. The church is the parent, the college is the child. Shall the parent turn the child adrift? Our church should do one of two things—either disown the college entirely and let some other parent adopt her or **WE SHOULD CHEERFULLY ASSUME OUR RESPONSIBILITY AND WILLINGLY SUPPLY HER NEEDS!**

Now, Educational Day is intended to cultivate within and fasten upon the local church this responsibility. We mean in an enlarged and increased way. (We are not unmindful of the loyalty and sacrifices of the church in the past. But "new occasions teach new duties" and new opportunities demand new responsibilities. The time has come when the church must take seriously the appeal of Educational Day. If present plans carry, the time may not be far distant when the annual appeal may not need to be made, **BUT UNTIL THAT CONDITION EXISTS THE CHURCH SHOULD RESPOND 100% ON EDUCATIONAL DAY!** Every church should receive an offering. Each church will say by its actions on that day whether it is an adversary to this open door or a trustee faithfully assuming its stewardship. Which will it be with you?

Johnstown, Pennsylvania.

A Clarion Call

By A. B. Cover

Vital issues demand voluntary and co-operative response. Lincoln's call for seventy-five thousand volunteers was met by over three hundred thousand. The urgent motive was an imminent need. So to our denomination comes a clarion call to aid our only college. The need is urgent. Our college like all denominational colleges must cope with the conditions prevalent in the realm of higher education. The State institutions have abundant financial resources and prestige whereby they set certain standards. Unless our church schools can meet these conditions it becomes evident they will cease to function as accredited schools. So there comes to us the urgent need of coming to her rescue with a one hundred per cent response upon Educational Day.

The church as never before needs an adequate leadership. Every pastor who is alive to present day conditions will add his testimony to this fact. The leaders of our churches must be men of vision and adequate equipment. There is but one place to educate these coming leaders if we would be loyal to Brethrenism and that is our own church school, Ashland College. From our pulpits we desire messages that will be true to our heritage and ideals, we must therefore make possible that type of training that will give us Brethren leaders, who will give our distinctive message to the world. It is imperative that we give of our means that these conditions may be met and that our message shall continue to be heralded.

The basis upon which we may build. The latest report that comes from our college is encouraging. More students have been enrolled than at any time in her history. This signifies that more financial aid has been attained in tuitions, etc. We are justly proud of this but with it comes a greater task at a greater expense and therefore the plain duty of a more adequate support. Our pulpits are largely supplied with men who have received their training at Ashland and that should stimulate every member of the church to make possible that their successors shall be Ashland men, trained and equipped with Brethren ideals. Our school has kept pace in a creditable way with the advancing tide of advancement and we desire to make her future better and greater. This can be done by a whole-hearted, loyal and noble response.

Why should we co-operate in this adequate support? Because Ashland is OUR school. Yes, it is yours and mine. It is the place where we train our coming pastors, missionaries and all church workers. We are interested in our church's future. We inherited a foundation upon which we

build. We believe that we are building upon the superstructure, even Christ Jesus. It behooves us then, as this another CALL comes, to support her needs by a liberal, sacrificial offering.

Why should we deem it a privilege to come to the rescue of our school? Because the need is urgent. We desire that our school shall fill the place in the educational sphere that we believe God has entrusted to her. Because present world conditions demand an adequate leadership. That our College and Seminary are especially adapted to train our own leadership. That she has met and discharged her obligation in advancement through the past years. Finally, that there is a place for our church to fill in the future and that our college be financially supported so that she may properly fill that place. May we express our faith in her by a liberal one hundred per cent response on Educational Day.

Falls City, Nebraska.

Why a Hundred Percent Response on Educational Day

By H. F. Stuckman

Those of us who have followed the history of the Brethren movement are conscious of its needs, which can be said to be many. As individuals we find the same conditions obtaining in our personal affairs. It's always a matter of caring for our most pressing needs first. Looking at our church with the same thought in mind, we certainly need not spend a lot of time singling out the outstanding needs, and among them must rank first a better support of Christian Education. Writing both from the standpoint of an alumnus and a trustee of Ashland College, I desire to call attention to a criticism which has been well founded in the past, namely, our failure to provide a more attractive and adequate challenge to young men who would enter the Gospel ministry. Not one trustee or teacher in the College was satisfied with conditions, yet we found ourselves greatly handicapped, because of a lack of financial support. Our College of Arts students more nearly pay their way because of the added tuitions demanded of them; not so with Seminary students. The support given by our good women has been fine and good, but it has not in any sense provided means of expansion in our Seminary.

The last meeting of trustees a few days ago, on the faith which we have in our constituency, made definite steps toward the putting of our Seminary in the front ranks in Ohio. To that end another teacher has been added, and a competent one too. Still another has been away and gotten his doctor's degree, so that we feel ourselves now on a good way to give the work of training Christian leadership its

Is This Stewardship?

From Dr. Carroll, the Statistician, we have the following figures on what was spent in the United States in 1923 for the following items:

| | |
|----------------------------|--------------|
| Cosmetics | 750 millions |
| Chewing Gum | 50 millions |
| Sodas | 350 millions |
| Tobacco | 300 millions |
| Army and Navy | 500 millions |
| Charity and Missions | 204 millions |
| Moving Pictures | 600 millions |
| Churches | 218 millions |

Doubtless Brethren people spent their share on the above items.

What will they spend on Christian Education this year?

proper place among us. But what we are now interested in is to know what measure of support you will give us on Educational Day. As trustees we have always attempted to give you all, and more than we really could for the money with which we had to work. But there is a limit to all things. We ask you now to vindicate the faith we had in you, when we voted for a big expansion in our Seminary work for the coming year, and added extra financial burdens to ourselves, which cannot be met without your wholehearted support.

The Seminary must always be the chief interest of the church at large, for we necessarily look to it to provide us with our future leadership. And the older we grow in experience the more we are convinced that the candlestick God has given us as a church, and which should be to us a sacred trust, will not remain with us, unless our future leaders for the most part are trained in Brethren schools. I am more convinced every day that since our message is so distinct from others that we can better perform our mission by training our own leaders, and maintaining our own program in general. Selfishness in this respect is justified from the fact that even no branch of the Dunkard fraternity has so nearly lived out the spirit of the founders of the church, (The Whole Bible and Nothing but the Bible) as have we. I am no longer concerned about what other folks may think of our littleness, etc., but mightily so about the maintenance of our future, planted firmly on our historic foundation. Every serious minded person must know that this historic faith cannot be maintained without safe leadership, and we cannot expect that it will be safe, if it is trained apart from Brethren influence.

We are at the turning of the roads. Either we must surrender these Biblical practices, as have other greater denominations, or else we must provide financial support for our seminary in the coming years, where, in an atmosphere as Brethren as was ever fostered in Germantown, it will be raised up a leadership which will preach and teach these things to a wicked and perverse generation, till Jesus comes.

We feel confident that your support on the next Educational Day will be a hundred percent, since we have with faith in you launched out into a program for "A Greater Seminary, and a Greater Ashland College."

Goshen, Indiana.

The Vital Place of Educational Day

By G. T. Ronk

Just at this time Ashland College occupies a focal point in the interest of the Brethren church. The reasons therefor are to be found in the nature of the high pressure transitional times through which we are going. A great many people busy about their own affairs in the accustomed groove of life are not aware what is happening since the close of the great war. They are aware that the close of the war was followed by a great boom and this in turn was followed by a great panic whose pain and grief have left their marks on many for life. What they are not aware of is the profound change that is affecting industry, transportation, finance, corporate organization, living standards—and in turn will be reflected in the literature, the philosophy and the religious bent of the people. All these things in turn and in accumulation affect Ashland College and challenge the future of the church with an insistence that cannot be gainsaid.

To outline these influences even in the briefest way is beyond the bounds of this article. We may do no more than cast a few straws on the stream to show the drift of the current of that boundless flood which we call "our times," which bears all before it, which we cannot resist, and for which there is but one potent form of mastery, namely the God-given power to steer our course amid the troubled waters.

The name for this subtle influence everywhere is stand-

ardization. In industry it may take the form of agreement between manufacturers to eliminate the individual, the bizarre, even though highly advertised. Under Secretary Hoover more than four hundred manufactured articles from bed springs to chemical products have been standardized. Or it may take the form of redesigning of the farmer's two bottomed plow, reducing weight from one thousand pounds to three hundred. In transportation it may take the form of rail combinations in which the railroads operate motor bus lines. In finance it reflects the modern determination to upset top-heavy financial structures and place credit on a sound and uniform basis of good sense and common honesty. In corporate organization it may take the form of super-financing which will eliminate cut-throat competition and found business on the basis of the Golden Rule as regards competitors. In living standards it demands modern plumbing, heating, housing, clothing, education and rapid transit for all. Whatever line it falls in it is a standard practice dictated by efficiency and common sense which we call standardization.

The Brethren church is one of the wealthiest of denominations per capita and her people are partakers of and beneficiaries of this new movement, this essence of modernism: whether it be in farming, in banking, in manufacturing, in housekeeping, or as possessors of the machinery of rapid transit, you will find them in the vanguard and practical apostles of the clean joys of our times. They ought to be ready for the information, then, that Ashland College, too has been caught in the stream of modern pressure and must meet the standard of her peers and live up to the Golden rule as regards the rights of her student body. Ashland must come up to the standard of the State and the surrounding colleges if she is to endure long.

Educational Day is of supreme importance this year because of the determination of the Trustees and the Faculty to make the school a standard college in every respect at once, by giving her at once the financial backing which is her single deficiency. The changes common to American life are taking place on the Hill and they must be seen to be appreciated. A great school is developing with a rush and we must meet its needs if we care for the future of the church. Here are being formed the ideals and the leadership for the next generation. The best in the world is none too good for Brethren young people. Fairfield, Iowa.

THE FOOL BARN-BUILDER

No fool ever knows that he is a fool. The man who built his house upon the sand did not know he was a fool until the floods came and the house fell. The man who spent his time in building larger barns and who neglected his soul did not think himself a fool. On the contrary he counted himself a prudent and successful man. He prided himself on his prudence and sagacity. He was making good. So his neighbors all thought and he thought so himself. The capacity for self-deception is immeasurable. One ought to think twice before he affirms with positiveness that he is not a fool.

The folly of the man in the parable comes out in his answer to the question: what shall I do? He propounds the question to himself, and forthwith proceeds to answer it. His answer gives us a look into his soul. He says: "I will look after myself. I will take care of Number One. I will get ready to take things easy. I will convert life into a banquet. I will have a good time. I will confine my pleasures to the senses. I will eat and drink, and be merry." This did not strike him as a silly answer? Why should it? Had not many of his neighbors said the same thing? Had not the world come to expect this sort of answer to such a question? Thousands of men continue to give the same answer and they do not count themselves fools either. They are among the very shrewdest and brightest men of the town. But God does not see as man sees. To God this barn-builder was a fool.—Charles E. Jefferson, D. D.

THE BRETHREN PULPIT

Making Up Life's Final Report

(A Baccalaureate Sermon)

By Wm. H. Beachler, D.D.

The first verse of the tenth chapter of St. Luke records our Lord's sending forth of seventy of his disciples. He sent them two by two. He sent them into all cities and places where he himself would come. He sent them out as advance agents for him. Specifically, they were to preach the kingdom of God and heal the sick.

The seventeenth verse of the same chapter records the return of these men from their tour, and the report they submitted to their Master. What is said of their report is very meagre, nevertheless very significant. "They returned with joy, saying, Lord, even the devils were subject unto us through thy name."

I want that we shall attempt an analysis of this report, first with a view to the report as such; and second, to indicate some of the factors which entered in to make it what it was.

I would say that the report, as such, was a good report. The Master knew that his men had had a good trip before they said a word to him. He could sense it by the broadness rather than the longness of their faces—the smile and the glow of victory which radiated from their faces. They came back with joy. They had accomplished that for which they set out to do. They sold a lot of goods (figuratively speaking), and they took a lot of orders. They met many folks who were anxious to meet the head of the concern which they represented. And thus a good report was brought in—just such a report as pleased their Master and brought satisfaction to themselves.

But, inasmuch as good reports seldom if ever come by chance or accident, I believe we shall find it profitable to look into this particular report more fully in an attempt to single out those considerations which explain it and which made it possible.

And I think I shall submit this consideration first: These humble men went forth, conscious that they had assumed a personal obligation to their Master. They went, conscious that they had been commissioned, sent; and that to them had been given a definite part to do in the program and plans of their Master. They went out with a clear understanding that they were to return, bringing with them a report.

Again, there is no evidence whatever that these men tried to evade their responsibility, or that they viewed it lightly. We must believe that these men clearly recognized that it was not a mere trifling mission upon which they were going. We must believe that not one of them looked upon his part as small or insignificant. But rather, we must believe that they were sobered in the thought that to them had been committed a specific work and that their Master expected each one of them to do his duty—his very best.

Moreover, these men went out instructed to conserve their time, and to guard against any unprofitable expenditures of time. They were to discriminate against things secondary and unimportant. The Lord who sent them forth had said of himself upon a time, "I must work the work of him that sent me, while it is day: the night cometh, when no man can work." Not strange therefore that he said to the seventy on this occasion, "Salute no man by the way." The Oriental salutation was a very elaborate, formal procedure, requiring a lot of time and amounting to very little after it was done. There was no time to be wasted in such a way. These men went out impressed with the need of diligence and haste—with a sense of urgency. Their Lord said before he gave them good-bye and a benediction, "The harvest truly is great, but the laborers are few."

Yet once more, I believe we will do well to risk at least one guess on the probable mental attitude these men maintained in the course of this circuit. I advance it as my guess that these men carried with them an air of confidence, hopefulness, and good cheer. They were doing something useful; they were bringing good things to others. Why then should they not have been happy? I believe as these men went from place to place they were courteous, kind, and appreciative. I believe they took their rebuffs with a smile. I believe they thought success and talked success. And thus you have my guess as to the mental attitude these men carried about with them who came back with a good report. And to my own way of thinking there was a very vital connection between the mental attitude and the good report.

Finally, it is my notion that these seventy men did not, in the course of their journey, forget for a moment their dependence upon their Master. They did not allow their successes to cause inflation in the region of their heads. They were not deceived into thinking that they were working mighty cures entirely in their own strength. I am sure you must have seen significance in their words upon their return: "Even the devils were subject to us in thy name." We are not to forget that these men carried on in the name of their Lord, who sent them forth and who was day by day ministering unto them hidden grace and strength. And therefore they were thinking of Jesus in connection with their successes and victories. And so, according to my own way of thinking, we have enumerated for the most part those considerations which entered in to determine that these men would go back with a good report.

I have no doubt you have been wondering up to this time why I should have used this particular Bible incident as a basis for a Commencement sermon. Simply for the reason that I am governed by a very deep desire to have these young people, making up this splendid class, view life from a little different angle, and, if possible, have them see some old truths in a new light. With this made clear, I am asking you to see in this study of the seventy disciples, that life after all represents and comprises strikingly our starting out, the covering of our prescribed circuit, and bringing back our report. Nor could I easily state how anxious I am that in the years ahead of you young people, there shall stand out bold and clear in your minds the realization that the making up of your final report is the gravest matter that can ever at any moment engage your thought and attention. Nor am I any less anxious that you shall always recognize that each and every day you live, and each and every act in your lives makes its own peculiar contribution in determining whether that final report shall tell the story of a life well spent, and of duties well and faithfully done, or whether it shall tell the story of failure, of time wasted, of opportunities despised and lost. Life must culminate in a report. We are all of us preparing a final report. What will that report be like? Will it be such as to yield us joy in the evening of life? Will it bring to us peace of mind, and a deep, abiding satisfaction? Or will it cause regret, and fear and shame?

As young people, moving amid the freshness of the morning hours of life's day, with your hands closed firmly on the forelock of opportunity, I must believe that you welcome a study of these factors and principles which will most enable you to prepare such a final report as will reflect credit on yourselves, your parents, your teachers your best friends, and above all upon the great Author of your being and life. And inasmuch as the laws which make for a true

life are just as fixed and unchanging as the laws which govern the seasons and the stars, I invite you to go back with me to reconsider the principles which made it possible for the seventy to come back with good reports. These same principles will, if faithfully applied in our lives, enable us to bring in a good report.

You will recall that I said the seventy went out with a consciousness that they had assumed a definite obligation to their Lord: That they were under marching orders: That to them had been given a definite work: And that they were expected to report. And upon this I base the proposal that the men and women who have really made history, and have done the most to uplift the world up higher, purer altitudes were men and women who never allowed to fade from their consciousness the fact that their lives had a definite place in God's program, and that they were individually responsible to him. It seems to me this consciousness has dominated the lives of the greatest poets, and artists, and reformers, and statesmen, and preachers—the consciousness that man is not his own, that "life is a little trust lent with an infinite purpose," and that every individual must submit a final report of the contribution he has made, or has failed to make, and the noble service he has rendered or has failed to render. Therefore, young people, if you will make your final report what you will surely wish it were when evening comes, I know of nothing that can transcend in importance the full and complete recognition on your part that a Divine Being has given you life; that a Divine hand has placed on your shoulders a solemn responsibility; that in a Divine plan there has been provided a definite place for you; and that a Divine mind has decreed that you are not your own, and that finally you must report to him. I know of nothing that will so anchor, and fortify, and stimulate you as the consciousness of this great, sobering fact. Let me urge upon you that you keep this constantly in mind.

Moreover, I said there is no evidence that those humble men of long ago tried to evade responsibility or run away from duty. They took their work seriously. They viewed it in the light of its dignity and importance. This too went far to determine that they would return to their Master with a good report. Just so, I recommend to you that if we will make life's final report what it should be we dare not evade Divinely bestowed responsibility. Nay rather, we must face it squarely and assume it. We must take life seriously. To treat life as a joke does not make it a joke, but a tragedy. Living is serious business, and Tolstoy said rightly that "the science of how to live is more important than any other science."

"Tis not for man to trifle; life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we
One, only one.

How earnest should that one life be,
That narrow span;

Day after day spent in blessed toil,
Hour after hour still bringing new spoil."

It has not been the flippant view of life, but the serious, lofty view of life that has made possible the Saint Pauls, and the Luthers, the Savonarolas, the Miltons, and the Angelos. That you shall therefore take your life and your work seriously; that you shall regard your task as important; that you shall keep ever before you that God expects each of us to do his best—it is for these, young people, that I am pleading. I am holding these before you as most vital factors in determining that your final report shall be a good report. It is quite true that you may if you choose, cast your lot with the multitudes who "sit down to eat and drink, and rise up to play," just as you may attempt to evade, and ignore, and forget. But I warn you that such

a course can lead only to grief, undoneness, and failure. Certainly you will not decide on such a course.

Again, I was very careful to remind you that as the seventy went forth they were instructed to save time, and to discriminate against the things that were trivial and unimportant. I declare to you that the final report of your life will not measure up unless you maintain a keen regard for the value of time. "Time is the stuff life is made of." If we build "gold, silver, precious stones" into our final report we must distinguish ourselves, not as time killers, and time markers, but as time conservers. It would almost seem that never before in history has the path of life been beset with so many trifles, and bubbles, and shadows, and mirages as today—all of them designed to rob man of valuable time, and to split into straws, and dissipate his efforts. In the wild, mad scramble of our age we are in grave danger of attempting to support a thousand causes when in reality we are supporting nothing. I covet for you the will power and strength of character to say NO to the endless and subtle temptations to waste your valuable time. Just as surely do I covet for you the power of wise, careful discrimination, and the determination to execute that discrimination. To waste life in idleness or the pursuit of things trifling and undeserving means to write failure and disappointment into every line and every word of life's final report. Whereas

Our Worship Program

(Note.—Clip this program and place it in your Bible for convenience).

MONDAY

A LESSON IN FAITH—Mark 8:14-21.

"Th heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it sings;
Come good or ill,
Whate'er today, tomorrow brings,
It is his will."

TUESDAY

A BLIND MAN HEALED—Mark 8:22-26.

It is to be expected that the Christian will see but dimly at the beginning of his life with Christ, but his vision of spiritual things should become clearer as time passes.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend a church prayer meeting if possible otherwise you may find it convenient to invite friends to join in a prayer service in your home, using the "devotional" article as the basis of your program, having the various parts read by different individuals. For your private devotions read Mark 8:27-33, Peter as Confessor and Tempter.

THURSDAY

SELF-DENIAL THE WAY TO REAL LIFE—Mark 8:34-9:1.

"Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth;
For life's strength standeth in life's sacrifice,
And who give the most has most to give."

FRIDAY

THE LORD JESUS TRANSFIGURED—Mark 9:2-13.

O Thou, in whom all the law and the prophets are more than fulfilled, grant unto us an entrancing vision of the wonderful glory and spirituality of thy great Person.

SATURDAY

HE HEALS THE DEMONIAK BOY—Mark 9:14-29.

As the embarrassing failure of the disciples was transformed into a marvelous victory when Jesus came on the scene, so will Christ's presence insure success in all they undertake in his name.

SUNDAY

THE SABBATH IS FOR WORSHIP—Attend worship in God's house, but if isolated plan a worship program in your home having the sermon, or portions of it read. Inasmuch as this is commencement season and this baccalaureate sermon, plan a program in honor of school graduates or young people in general. For your private devotions read Mark 9:30-32 where Jesus predicts his death and resurrection.—G. S. B.

diligence, serious application, wise discrimination never fails to reap a rich reward. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Remember that the immortal seventy were not to waste time.

Once more, I said those disciples of old went out with a right mental attitude. Young people, I cannot tell how vital will be the connection between your mental attitude through life and the final report you submit to the Judge of all the earth. I cannot possibly tell you how important it is that you keep the fires of hope, and confidence, and courage, and optimism burning brightly in your hearts. I can-

(Continued on page 15)

OUR DEVOTIONAL

Becoming Conversation

By Loren T. Black

OUR SCRIPTURE

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel (Phil. 1:27). But as he which hath called you is holy, so be ye holy in all manner of conversation (1 Peter 1:15). Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom (James 3:13). Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation (Heb. 13:7). Let no man despise thy youth, and be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4:12). Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee (Heb. 13:5). Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by our good works which they shall behold, glorify God in the day of visitation (1 Peter 2:12). Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God (Ps. 50:23).

OUR MEDITATION

What to say, when to say it, and how—that it becometh the gospel of Christ, is the serious problem facing every Christian. Being followers of Christ, we should not betray our trust. In what manner should our speaking one with another be? Since the Book does not explicitly point out the precise words to use on every occasion, is there not after all some guide to direct? Shall we try this one?—Imagine the Master standing in person by your side and listening to every word we say. Would not the consciousness of his divine presence guide us in our speaking? Truly, he has promised to go with us in our daily walk of life. But how frequently we forget his presence and in some unguarded moment speak some ugly cutting word! Plainly, he is grieved.

Through conversation the true man is revealed. If he has knowledge, "let him shew out of a good conversation his works with meekness of wisdom." As we follow the lowly Nazarene, may our manner of speaking be that of meekness and of human kindness.

There is a time to speak and a time to listen. When men of God speak, we are admonished by the writer to the Hebrews "to consider the end of their conversation." In prayer we talk to God, but frequently we do not intently listen to God as he speaks to us through his saints.

Becoming conversation is a virtue. We are earnestly exhorted by Paul to be an example of the believers. If we do not speak as becometh the gospel, who will? Others

smile in the presence of difficulties, who are sure in their hearts that ours is a good world, and who—

"Bring success their zeal to fan,
They can because they think they can."

Finally, I said that those seventy did not forget their dependence upon their Lord. Their successes did not change their heads. I say to you solemnly that you will never be so strong in your own strength; you will never be so wise in your own wisdom; you will never get so high by your own climbing, that you will not need God. Man betrays and age-long weakness in that he finds it so easy in the midst of his little successes to forget "the rock whence he was hewn, and the hole of the pit whence he was digged." So easy, if you please to forget who it was that took him from the sheep cote and from following the sheep, and raised him to power and kingship. Thus it is my utmost hope that you shall never forget your need of God, and that you shall never boast, "Is not this great Babylon which I have built." Work as if it all depended on you, but pray and wait as if it all depended on God. As youthful David went out to meet the giant in the name of the living God, so I beseech you, go forth to the work of life in that same great and holy name. And remember that if you but let him, he will minister strength and courage to your hearts, wisdom to your minds, and charm and beauty to your lives. If you but let him, God will place his hand upon your hand and guide you day by day in the writing into your final report just the things he wants there—the things that are pleasing to him.

I believe I have submitted to you a sound working basis. I ask you to go back and enumerate often in your minds the great principles I have held up to you. I earnestly recommend that you make those principles your very own. And judge us by our spoken words. If through our personality they can feel and see the power of Christ, how great our reward for well doing and well speaking!

"Let your conversation be without covetousness, and be content with such things as ye have." In these latter days when people worship at the shrine of the "almighty dollar" more than at the altar of the Almighty God, we can well consider the theme of our daily conversation. Take the business man who persists in talking stocks, bonds and securities seven days each week,—is there no place for Christ in his conversation? And the farmer who thinks and talks only in terms of stock markets and grain prices,—when has he time to grow in grace and shed a Christian influence over his fellows? He who continually voices dissatisfaction and incites uprising and discontent does not have this promise—"I will never leave thee, nor forsake thee."

Finally, let our words be those of praise and thanking. For "to him that ordereth his conversation aright will I shew the salvation of God." Great indeed is the reward for becoming conversation. Beyond imagination are the powers for good or ill of the tongue. Only let our conversation be as it becometh the gospel.

OUR PRAYER

Father in heaven, thou who hast given thy most precious Son for the redemption of a lost world, wilt thou control our very thoughts and words. "May the words of our mouths, and the meditation of our hearts be acceptable in thy sight." In thy tender mercy, Father, forgive us when we err and come far short of the goal which thou hast set for us. Give us, we pray thee, of thine infinite strength and wisdom that we may praise thee by our speaking. Father, may our conversation in public and in private glorify thyself here on this sinful earth. Just now wilt thou attune us to thy will,—that we may work out our salvation and glorify thy holy name. In the name of our blessed Master; we pray. Amen.

Mexico, Indiana

There is no essential reason why nations should leave the settlement of their disputes to the arbitrament of arms. Nations are only aggregations of individuals, and it is no longer believed to be reasonable for individuals to shoot one another in order that justice shall prevail.

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MARTIN SHIVELY

Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for June 7)

Lesson Title: Peter's Broadening Vision.

Lesson Text: Acts 10:1 to 11:18.

Golden Text: "Of a truth I perceive that God is no respecter of persons." Acts 10:34.

Devotional Reading: Isaiah 61:1-9; John 6:22-59. Matthew 15:1-20.

The Lesson

Acts 11:1-4 is the record of an ecclesiastical "call down." Simon Peter, the pillar apostle, has just done a scandalous thing; he has dared to enter into the house of a Gentile. One can just visualize the hands of the pious at Jerusalem being raised in holy horror and see the pained expression on their faces as they view this impulsive and defiled brother who has dared to minister to one not a Jew. Peter was a true progressive who kept his "ear to the ground" and his eye on his Master, but also maintained his mental and spiritual balance. The conservatives of Jerusalem were more interested in the "traditions of the elders" and anything beyond that was anathema. Hence they were ready to "put Peter in his place" when once more he trod the holy soil of conservatism.

Isn't this a picture of the "standpatters" through all ages? They think they have the last word from the throne and hence whence they meet up with an irregular they're ready to stab him with pointed words and sometimes more metallic weapons. Read the history of the Christian church and note how the conservatives have always acted. The Roman Catholic hierarchy has made veritable rivers of blood flow—just because of their mad desire to suppress progressive tendencies in thought and action. Luther, Zwingli and Calvin were the great progressives of their time; but we Brethren claim further progression in the interpretation of God's whole will for his church. That's the reason Germany got too hot for comfort in the days of the Pietistic Movement. Today the same spirit is rife. The man who takes a progressive stand is almost acclaimed a devil, but after we live another generation he may be among the conservatives. Let us tread softly then in our condemnation, in dealing with modern controversies.

Joppa was the stepping off place of conservatism. As a town Joppa was orthodox Jewish and hence a tight little town when it came to matters of religion. Jonah shipped there when he "fled from the presence of the Lord." Why not? Jehovah was the God of Judah and hence when one got to Joppa on the edge of the open water, one had a right to feel that he was out of God's sight. So Jonah reasoned when he was called to go to Nineveh. Jonah's severe jolt really began at Joppa and he learned his lesson. Nineveh received the message and repented.

Simon Peter's revelation came at the same place. Salvation had come to the Jews and already thousands of Jews were rejoicing in the faith and life of Christ. Most of these

under grace still staunchly adhered to the Law of Moses in matters of ceremonial practice and cleanliness. To the Jews—whether they were Christian or orthodox—the Gentiles were common and unclean; common because they were not the people of promise and were without the pale; unclean because they ate unclean foods and failed to observe the laws of cleanliness taught by Moses. Peter thought this way about Gentiles, but there are not wanting signs that show that Peter was weakening in his strict legalistic stand. At Joppa the whole structure of exclusiveness tumbled down around him as a result of a heavenly vision vouchsafed him. He was in a spirit of prayer when he beheld a sheet let down from heaven filled with all manner of clean and unclean animals, and a voice he well knew, commanded him to slay and eat. Peter refused to do this, claiming his ceremonial cleanliness as the reason, but he was given to understand that the Almighty saw things from a different angle than even his chosen servants. The fact behind this vision was soon made apparent to Peter for while he was still on the housetop three servants of the centurion Cornelius came to the house, bidding Peter come to their master who had been commanded of God to call him. Peter, like Jonah, answered the summons, recognizing that God sees no man as common or unclean.

Peter's vision is a picture of the church as Jesus conceives it and we learn the following facts from the symbolism of the sheet. (1) The church has a heavenly origin—let down from heaven." (2) It was a united body—"knit at the four corners." (3) It was universal—all kinds of created beings were in it. (4) It had a heavenly consummation—"received up again into heaven." That Peter recognized the sheet clearly as symbolic of the church we know, because his words to Cornelius were: "God hath shewed me that I should not call any man common or unclean." "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." The Lord had told his disciples that "it was not what entered into a man that defiled him" and the vision but recalled the truth to Peter. Thus another soul was born into the ranks of true Christian liberalism.

I like the picture of the Lord this vision gives to us for it stresses anew, from the heavenly glory, the fact that the Lord sees more than the mere externals in life. This thought should be a source of encouragement to each of us when harsh criticism or judgment is visited upon us by our friends. God knows us as we are, and this knowledge makes him supremely patient and merciful and just. The poor, man forsaken Gentile may be common and unclean to his super-religious neighbors, but he's mighty precious to

Divine Love. The heavenly Father paid a great price for him and he counts the outcast eminently worth saving. How far are we along this King's Highway in our measure of the worth of man?

Peter's success with Cornelius and his friends was the finest proof he could give that God was in the whole experience. Even while Peter preached the Holy Ghost came in transforming power into his hearers and in the presence of that mighty sign Peter recognized the common bond of unity binding Gentile and Jewish hearts into one beautiful brotherhood.

Thus Peter the conservative became Peter the progressive by means of a vision of the Lord's greater mission for his church. Vision is the extended vista of God's desire vouchsafed to one who has opened the door of faith by prayer. If we pass through that door into the glory of that greater work we will need to make no apology for our service, for God will seal it as his very own by the power of his Spirit.

Terra Alta, West Virginia.

DAILY VACATION BIBLE SCHOOL IN BUENOS AIRES

The first Daily Vacation Bible school in Argentina, if not in all of South America, was held in Buenos Aires in January, which is their summer time. The work was reported by Rev. George P. Howard who represents the World's Sunday School Association in that country. The sessions were held in the Theological Seminary of Buenos Aires. Most of the children were reached through the Sunday school recently organized in that institution. The Seminary is new and is located in a section of the city where no religious work had been conducted. The attendance at this initial D. V. B. S. averaged 27 and all were children who were not being reached by any church.

A young Bolivian was the superintendent of this school, a graduate of one of the mission schools in Bolivia, who was attending one of the secondary schools in Buenos Aires. The song and story hours and the hand work period were all carried out most efficiently. It was very interesting to see the things which these children made during the sessions of the school. Bible stories and instruction in the Book were given and some of the parables were dramatized. The play activities were also under general supervision. This new type of school has awakened great interest and next year several such Daily Vacation Bible Schools will be in operation. Such a movement can do much to supplement the work of the Sunday school. Mr. Howard, in closing his account of that work, added "As you see, we keep abreast of the times and we are always ready to take any good suggestions or ideas that come to us from other fields."

Our actions, our deeds, our thoughts, go out from us every moment, wielding a power and influence in other hearts and lives of which we do not dream and may never know.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Fred C. Vanator.)

The Christian Endeavor Pledge [III]

By E. Lester Ballard

(Note—Mr. Ballards' thoughts written for Christian Endeavor readers of "The Methodist Protestant" will be found equally applicable to Brethren young people and we trust they will be the means of arousing a more intelligent and devoted concern for the things for which Christian Endeavor stands as expressed in the Pledge.—Editor).

Guidance

The chart and compass for the sailor, the plans and the specifications for the builder, the automobile Blue Book for the tourist, the Word of God for all Christians, and the C. E. pledge for Endeavorers. Were we to always consider the pledge a guide, a set of rules to follow, rather than an ironclad law to restrict our conduct, it would be more of a privilege and pleasure to strive to live up to it. Young people need guidance, not constraint. In their late teens they are sure that their parent's knowledge is deficient, and it is useless to try to make them feel that they must be suppressed by law. Get them to realize that the pledge is a standard to lead them to the higher life, and it will be a greater blessing to them.

Enhancement

No boy or girl, young man or young woman, has ever taken the C. E. pledge into his life as a rule of conduct and service without discovering that his life is greatly enhanced. He may become conscious of it because for the first time in his life he has accepted the Savior and signed the pledge as a promise of loyalty and devotion to him. Or, he may gradually realize this spiritual growth as he shapes his life more and more in accord with its requirements. Or, as the pledge unfolds to him the larger opportunities of service for his Master, he experiences the satisfaction and joy that attends "doing day by day his blessed will." This is how the C. E. pledge is discovered. It is not discovered in the printed words on a piece of cardboard, but in the hearts and minds of thousands of Endeavorers everywhere who have found great pleasure and joy that attends "doing day by day."

Coming in the name of Jesus,

Grace we seek with one accord,

Not to do the things that please us,

But the things that please our Lord.

Following him is our endeavor,

To our promise keeping true;

Striving still to do whatever

He would like to have us do.

Daily seeking strength and guidance

Faithful to the church we love,

In the life of trust abiding,

Till we share the life above;

We will leave the Savior never,

We would pledge ourselves anew;

We will strive to do whatever

He would like to have us do.

In our happy meeting hour

We would always claim a share,

Owning Jesus' love and power,

In a word, a song, a prayer.

Be our help, dear Lord, forever;

Nerve our courage, bring us through,

Till we love to do whatever

Thou wouldst like to have us do.

Attention Ohio Endeavorers

Who is there among you that does not enjoy an automobile ride through the country? There is no more delightful trip that can be taken than the one which will form a part of the Denominational Rally at the State Christian Endeavor Convention which is being held in Canton from June 23rd to 26th. Not only are we to have a real ride but the after part of the program is in the nature of an additional trip. Just what that will be we will leave to the speakers. It is time that we as Ohio Endeavorers should make a very large effort to have the greatest rally we have ever had. The Canton Endeavorers are making great plans to entertain you. If you have ever attended a State Convention you need no other incentive; if you have not, then you are missing one of the greatest feasts that comes with conventions. Let every society send at least one delegate. It ought to "pep" up your local work and give you an entirely new vision of what Christian Endeavor really is.

Below is the program of the afternoon,

(Continued on page 15)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for June 7)

Following Jesus in Our Play

Luke 5: 27-29a. Rom. 15:1-3

All the great out-of-doors world calls you to come and romp and play with her. She calls you boys and girls to dance and frolic on her green and through her haunts. She wants you to be as merry and gay as the babbling brook she provides for your bare feet and thirsty lips; she wants you to climb her hills and cross her meadows—for everywhere, just everywhere, she has scattered the gems from her vernal box.

I wonder if I may presume to tell you a few things you should seek for when you go on your picnic or your hunts through the woods? Just where will you find the chipmunk's nest, the ground sparrow's abode, the oriole's swinging pendant; the squirrel's cozy house, all lined with fuzzy fur. Can you tell me—can you show me? If so, then you have learned a few things more worth while in

many respects than the multiplication table. For people can live without numbers, but hardly can they live without a few secrets hidden within the heart or few discovered haunts unknown to many. But let's have them both, and see just how much richer we can be.

Of course, all American boys and girls enjoy the greatest of all American games, or perhaps the most typically American—baseball. And in your little groups and civic leagues of Junior Town—why not organize a baseball team—and do something really big in the way of building character and fair play? I believe you can—and I know you would enjoy it immensely.

As for the girls, I would love to see you out on the tennis courts these fine "tennis" days. Ask your mother for a racket—get into the game—play hard and fast, play long and earnestly, and you then too shall have been a sharer in the great game of all—play.

Then there are innumerable other things to occupy your spare time. Just now I am thinking, why not two or three good fairy story books listed for the summer? You know the older I get and the more lessons I take in Latin and English, the more I love fairy stories. They are magical to the mind and give you the sweetest thoughts for a long afternoon. I suggest you read again Aesop's Fables, Hawthorne's Tanglewood Tales, Stevenson's short stories and especially Treasure Island. And here's a secret for you—build a little house out in the woods and play you were a pirate, or any other character you like in the story. Wouldn't that be fun though? Wish I could help you play it. We'd try very hard to make it real, wouldn't we? Am sitting here under a big noble tree on the College campus, writing you these few suggestions—and almost I could play in "Make-Believe Land" myself. Wish you were here to help me.

And then there is skating, hiking, picnicking, swimming, volley ball, and music. Don't forget music—for that is one of the best of all gifts God has given to make for your happiness.

Perhaps you say, Does Jesus sanction or approve of all these forms of play? Yes I believe he does—for he wants your childhood to be happy—and through play you build up the most fundamental principles of personality and character. And play makes you love your friends; makes you forget little petty grievances and just makes you what Jesus wants you to be—a normal boy and girl!

Daily Readings

M., June 1. Play that destroys us. Luke 8:11.

T., June 2. Health in sport. 1 Cor. 9:24, 26.

W., June 3. A lesson in racing. Heb. 12:1.

T., June 4. Finding friends in play.

Prov. 18:24.

F., June 5. Learning fair play in play.

Lev. 19:14, 15.

S., June 6. Learning one's true worth.

Gal. 6:3.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

African Prayer Letter

Yalouki, February 1, 1925.

The first month of the new year has passed and it was so different from the other months at Yalouki. I presume the dry season and hunting season together has made the difference. It is impossible to secure men to carry on the building work as we would like to see it. Much could be accomplished during this dry season if we could only get workmen. It reminds one of the man who was going to put a roof on his house—while it was good weather he didn't need it and when it rained he couldn't put it on. So with us at this time—during the dry season it is impossible to get men, and after the rains commence the men will come but it is almost impossible to build in the rain. No doubt the Lord has some great purpose in it all, and if the building work slack up—the village preaching will increase. Mr. Hathaway has been able to do some preaching in the villages during January, something which is almost impossible when he has a large crew of men to look after. We are indeed thankful though for all the blessings the Lord has showered upon us during the past month.

NOTES OF PRAISE:

1. We praise God for the good health en-

joyed by all missionaries on this station, though the weather has been very disagreeable. Much wind, which is so apt to bring on Malaria or Black-water fever.

2. For the men, women and children who are turning to the Lord from week to week.

3. For the hope of soon seeing new recruits on the field. We need them, especially men.

4. For the few workmen who have come and for the work accomplished.

REQUESTS FOR PRAYER:

1. Pray for the continued good health of the missionaries. One cannot do much if they are sick—I know from experience.

2. For our native evangelists, who are doing such splendid work among their own people.

3. For the opening of new stations among the untouched tribes and workers to man them.

4. Pray for the work as a whole, that God may have right of way to work according to his own good pleasure.

5. Pray—pray—pray, and God will bring to pass.

Faithfully yours in his service.

MRS. J. W. HATHAWAY.

A Stewardship Alphabet

A—ll things come of thee, and thine own have we given thee. 1 Chron. 29:14.

B—ring ye all the tithes into the storehouse and prove me if I will not pour you out a blessing. Mal. 3:10.

C—harge them that are rich in this world that they do good, that they be rich in good works, ready to distribute. 1 Tim. 6:17, 18.

D—istribute, forget not, for with such sacrifices God is well pleased. Heb. 13:16.

E—very man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. 9:7.

F—reely ye have received, freely give. Matt. 10:8.

G—ive to him that asketh thee, and from him that would borrow of thee, turn not thou away. Matt. 5:42.

H—onor the Lord with thy substance and with the first fruits of all thine increase. Prov. 3:9.

I—f there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. 2 Cor. 8:12.

J—esus said: it is more blessed to give than to receive. Acts 20:35.

K—nowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bound or free. Eph. 6:8.

L—et us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9.

M—y little children, let us not love in word,

neither in tongue; but in deed and in truth. 1 John 3:18.

N—ow concerning the collection for the saints, upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1 Cor. 16:1-2.

O—f all thou shalt give me, I will surely give the tenth unto thee. Gen. 28:22.

P—resented unto him gifts, gold and frankincense and myrrh. Matt. 2:11.

Q—uench not the spirit. 1 Thess. 5:19.

R—ender therefore unto Caesar the things that are Caesar's and unto God the things that are God's. Matt. 22:21.

S—upport the weak and remember the words of the Lord Jesus, how he said it is more blessed to give than to receive. Acts 20:35.

T—he silver is mine and the gold is mine, saith the Lord of Hosts. Hag. 2:8.

U—nto whomsoever much is given of him shall much be required. Luke 12:48.

V—erily I say unto you inasmuch as ye did it not unto one of the least of these, ye did it not to me. Matt. 25:45.

W—hoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17.

X—cept your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

Y—e have robbed me in tithes and offerings. Mal. 3:8.

Z—ealous of good works. Titus 2:14.

—Front Rank.

Fourteen Points of Foreign Missions

If you want to accumulate evidence that will be overwhelming, set them in the high figures of "fourteen points." That number is historic and Wilsonian! That gives them dignity and scholastic authority. Now comes Dr. Williams Adams Brown, of Union Theological Seminary, making a setting of fourteen points in support of foreign missions. They have the value at this time when the world of Christianity is needing to be bolstered up for the remaining effort in extending Christianity as the one and only world religion which should command the respect of all thoughtful and serious men:

1. Every book in the New Testament was written by a foreign missionary.

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

12. The only man among the twelve apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles the missionary is the highest expression of the Christian life.

ALWAYS SHINING

Never—once—since the world began
 Has the sun ever once stopped shining.
 His fact very often we could not see,
 And we grumbled at his inconstancy;
 But the clouds were really to blame, not he,
 For, behind them, he was shining.

And so—behind life's darkest clouds,
 God's love is always shining.
 We veil it at times with our faithless fears,
 And darken our sight with our foolish tears,
 But in time the atmosphere always clears.
 For his love is always shining.

—John Oxenham.

NEWS FROM THE FIELD

WASHINGTON, D. C.

Brother William M. Lyon, pastor of our church, this city, who has been confined to the Emergency Hospital here for about two weeks for examination and treatment, preparatory to an expected operation was returned to his home, 636 South Carolina Avenue, S. E. Tuesday last.

On account of grave complications of his impaired health it was found that an operation, at this time, would be a very dangerous undertaking. His condition is serious; and the malady fails to respond readily to medical treatment.

His faith is strong and rests on the merits of the one Great Physician whom he knows has before restored his health when all effort and skill of man had been exhausted. He longs for the petitions of God's children for the recovery of his health. He is a man of God, and of great faith, the world yet needs such men as an example, and as a light and a power before mankind.

E. L. JOHNSON.

GENERAL DECLARATION OF CONVICTIONS AND POLICY ADOPTED BY THE FIRST CONVENTION OF THE MEN'S CHURCH LEAGUE HELD AT COLUMBUS, OHIO, MAY 8-10, 1925

1. Face to face with the vast unmet moral and spiritual needs in our nation and in the world,—we are absolutely sure that the only way these needs can ever be met is by bringing boys and girls and men and women into personal, vital fellowship with Jesus Christ, the one only and all-sufficient Savior of individuals and of society. This work of personal evangelism and Christian Service is both the responsibility of laymen, and also their primary privilege. It should command the best efforts of which they are capable. All other things whatsoever ought to be secondary in the life of men who profess loyalty to Jesus Christ, as Lord. Until men seek the kingdom of Christ as the first object of life, that kingdom will be delayed.

2. Believing as we do that any failure of the church in its effort to save the world has been due to the inconsistency and inactivity of professing Christians,—we here declare our firm conviction that Christ is able to save completely all those who fully yield to his will. Disobedience to Christ is the reason for moral failure. Christ will prove his abundant power to save, if life is definitely and fully committed to him.

3. Confronted by the dishonest and unfair practices that prevail in large areas of the business and professional world, we here declare our belief that Christ's principles are thoroughly practical and necessary in business. We call upon all Christian men to make their business a definite means of revealing Christ and extending his influence over all human hearts.

4. In view of the fact that 7 out of 10 of the children and young people of America are not now receiving systematic education,—we

need not be surprised at the rapid increase of crime. Nothing can be more important than that we should make plans in every community looking toward teaching all boys and girls with basic moral training, with the Bible as the text book. We urge all college students to avail themselves of every opportunity to become expert Bible teachers and promoters of religious education. We call upon all Colleges, Universities and Theological Seminaries to do their full part in training students for this supremely important work.

5. In view of the nation-wide and world-wide need and opportunity for presenting Christ to all people, we ask the men of all churches to make a serious study of how most promptly and effectively to carry out Christ's commission to "Make disciples of all nations." Here is the supreme task yet to be accomplished in this world. The thought and activity of laymen during the past twenty years have borne abundant fruit in greatly increased interest and contributions. It is now time for laymen generally to take the world seriously into their hearts, their prayers and their activities. Where financial conditions make this possible, we believe that many laymen should plan to devote either a large proportion or all of their time to definite religious work.

6. The world yet waits for an adequate consecration of possessions to Christ for spiritual ends. There is something seriously the matter with our Christian life, when such lavish personal expenditures can be made by great numbers of church members, and in many cases such large fortunes accumulated,—in spite of great unmet calls for all sorts of Christian enterprises. Where is the spirit of personal sacrifice for him who gave his life for us and for the world? How can we best work together to get the Christian resources of the nation really dedicated to God for his uses? When Christians become sufficiently obedient to God to let him use them and their money for his work—in a big and adequate way,—the kingdom of Christ will come in a power never yet experienced.

7. Such a world embracing program, including all of life's real interests and occupations, demands the most competent human leadership for the work of the church. And it also demands the most superb training of these most competent leaders. Here is a great field for laymen to exert a positive and far-reaching influence. It can only be done adequately when the Kingdom of Christ appears to us and appeals to us to be,—as it really is,—the one central and controlling interest and objective of life.

8. With such issues involved,—the men of all evangelical churches simply must find a way to get together,—to keep together,—to work together,—and to share each others' best experiences. The men's Church League seems to be a most suitable name to describe such an effort. Having adopted this League as a clearing-house between all groups of active Christian men we urge every man to identify himself with it as an active mem-

ber and worker. Let this League stand as an expression of our spiritual unity in Christ, and our purpose to share our best experiences in promoting his world-wide Kingdom. We appeal to Christian men everywhere; not only in the United States and Canada, but throughout the world; to test out fully the advantages of real working fellowship in study, conference, prayer, and effort to extend the reign of Christ over all hearts and all human affairs. Thus may prayer be answered: "Thy will be done on earth."

BEAVER CITY, NEBRASKA

We always turn to the Church News Department on receiving the Evangelist and sometimes are a bit disappointed that there is not more news letters from the different congregations. Perhaps others are also so inclined and wonder at times about our church life here at Beaver City, Nebraska. Fearing this to be true we will attempt a brief letter. Our work is progressing in a splendid way since the coming of spring. With nature we have taken a new hold on life and all the interests of the Kingdom.

We experienced a great blessing at the Easter season. We had no services at the church previous to the day but put on a Personal Evangelistic campaign which brought good results. Our Sunday school was increased, and four adults were added to the church, Easter Sunday was the climax day. We gave a special message at the morning hour on the "Great earnings of Easter" and in the evening the orchestra and choir rendered a very beautiful Pageant. The Foreign Missionary offering amounted to \$266.66, which was the best offering the church here has ever given. We praise the Lord for this.

The Sunday following we held our communion service which was well attended and brought the usual good feeling and blessed fellowship. Many expressed themselves as being especially strengthened. We trust that we will be led into a deeper trust, and a fuller consecrated life because of this service.

We had a most impressive Mother's Day service as will be seen by this clipping from the local paper:

"Impressive Mothers Day Service"

"The choir and orchestra of the Brethren church gave a very touching and impressive Mother's Day service Sunday evening, when they rendered a dramatic pantomime depicting the untiring love and devotion of a mother to her boy. Those carrying the pantomime parts were: Mrs. Harry Inman and baby, Mrs. A. E. Whitted, Fred Davis and James Shafer. These people carried their parts with the gracefulness and ease of professionals.

"A large audience witnessed the service and many words of praise were spoken. The choir and orchestra were to be congratulated for the high order in which the service was given."

The several churches here are cooperating in a Daily Vacation Bible School. This will

be Beaver's first trial of such a school. Your humble servant has been chosen to superintend the school. We are working hard to make this first Vacation Bible school a success. Our school will open June 8.

The church here has given us a unanimous call to remain another year, which call we have accepted. We look forward to a better year than the one which is closing.

A great deal of money and labor has been expended to beautify our church property. New carpet for the choir loft, varnish inside, and a new coat of paint on the exterior of both church and parsonage. We ask an interest in your prayers that we may not grow weary in well doing. The Grace of God be with you all.

A. E. WHITTED, Pastor.

ADDITIONAL REPORT OF BRETHREN HOME

| | |
|----------------------------------|--------|
| Kate Wilson, | 50 |
| Mrs. E. L. Horner, | 1.00 |
| Laura E. N. Hedrick, | 25.00 |
| George W. Hedrick, | 25.00 |
| Smithville-Sterling, O., | 54.50 |
| Waynesboro, Pennsylvania, | 38.03 |
| Mrs. Seltha Dawson, | 1.00 |
| Enos Bethal, | 5.00 |
| Clayton, Ohio, | 4.50 |
| M. A. Kurts and wife, | 12.50 |
| Limestone, Tennessee, | 6.50 |
| Roanoke, Virginia, | 11.35 |
| Clay City, Indiana, | 6.25 |
| Elizabeth Reichart, | 1.00 |
| Alice Garber, | 5.00 |
| Lanark, Illinois, | 14.30 |
| Calvary, New Jersey, | 5.00 |
| Center Chapel, Indiana, | 4.17 |
| Denver, Indiana, | 4.00 |
| Mrs. D. L. Bowman, | 2.50 |
| Tiosa, Indiana, | 5.50 |
| Masontown, Pennsylvania, | 10.00 |
| Morrill, Kansas, | 13.65 |
| Wm. Lyons and wife, | 2.50 |
| Mrs. E. A. Ross, | .50 |
| Waterloo, Iowa, | 32.65 |
| Grover Snyder, | 2.00 |
| Wm. F. Gump, | 10.00 |
| Los Angeles, First Church, | 65.00 |
| Roy Garrison, | 20.00 |
| W. V. Pearson, | 100.00 |
| Tea Garden, | 4.50 |

HENRY RINEHART, Treasurer.

THIRD BRETHREN CHURCH

Johnstown, Pennsylvania

We are moving along very well, but with an increasing desire for greater progress. Since our last report there have been some events brought to pass worthy of a small place in our appreciated church paper.

On April 19th, we had what was called "Brethren Day" at our local Y. M. C. A. at 2:30 in the afternoon.

The First Brethren, the Conemaugh Brethren, and the Third Brethren, participating in the program, which seemed to be enjoyed by a good audience. The evening of the same day our Sunday School Orchestra gave a splendid sacred concert to a large and appreciative audience at our own church.

On May 10th the Sisterhood of Mary and Martha of our congregation rendered a most

excellent "Mother's Day" program to the delight of a large audience.

From the 10th to the 17th, evangelistic services were conducted by the pastor and his local helpers, which resulted in a general awakening and revival of the members and two added to the church by baptism.

A communion service was held on the evening of the seventeenth, with the largest number of members taking part, in the history of the congregation.

In connection with the communion service, the writer, assisted by Brother W. S. Baker, ordained two Deacons with their wives, a Deacon's wife also a Deaconess. Those ordained are as follows: Mr. and Mrs. Elmer Keifer, Mr. and Mrs. L. A. Hildebrand, Mrs. H. H. Link and Mrs. E. J. Burkhardt. We are sure that these new officers will add much to our already active official board, and therefore mean much to the work of the congregation. It is our constant prayer that we may all keep humble and pliable in the hands of the Holy Spirit, and ever conscious of the fact that we are here to minister and not to be ministered unto.

We seek an interest in your prayers.

L. G. WOOD.

STEWARDSHIP

I am the steward of a King,
Who has intrusted me with gold—
Not wantonly away to fling,
Nor yet to hoard in some stronghold;
But to apply with greatest care;
To help a brother on the road
To better things, that he may bear
A light heart 'neath fate's heavy load.

I am the steward of a King
Who gave me talents—not to hide—
But to be daily used to bring
Sheaves to his storehouse from off wide
Fields of the ripened grain, that he
May pour his blessings on mankind,
That all his children here may be
Drawn nearer, and truth's riches find.

I am the steward of a King,
Who gives me of his boundless love,
That sad souls may be made to sing,
And light from sun-washed skies above
Descend on those, who, slaves to fear,
Are warmed by sympathy divine;
And courage comes, with peace and cheer,
Reflected to their hearts from mine.

Thus I, the steward of a King,
Must out upon my mission go—
Life's vernal moments, swift of wing,
Give way tomorrow to the snow
Of age. Perchance some one may fail
For lack of that which I could give—
A love-filled cup—the Holy Grail —
Who might take hope again—and live!
—Clyde Edwin Tuck, in Northwestern
Christian Advocate.

LOS ANGELES, CALIFORNIA

Second Brethren Church

We have nothing exciting to report and yet we like to say "Hello" to the brotherhood once in a while.

It is now seven months since we dedicated the new church on October 5, 1924, and there

have been only five Sunday evenings since then that we did not have baptism. In fact the baptism has come to be a part of our regular Sunday evening service. About sixty five have been added to the church since the first of the year. This has been a steady growth.

Dr. Cobb's sermons are largely evangelistic, and this is as it should be, and his efforts are already bearing fruit. Several of our young people have laid their lives at the feet of Jesus and are preparing for his calling.

There has been much doing around our church, and as long as we can keep busy as we are now, you can expect to find us in the front row.

The Sunday school, under the able leadership of Brother A. E. Neher, has increased fifty per cent over last year.

Five advanced classes meet in the main auditorium for opening exercises. Today three of those classes were 100 per cent; which means every member present stood and held up a Bible or New Testament. Our entire school carries from 190 to 225 Bibles every Sunday. Truly we have a Bible school.

No effort will be made for revival campaign until October. Brother Cobb will then perfect a strong, well-organized effort, with one of the best evangelists in the Brethren church. So with your prayers and a united effort on our part I hope to report great things in this camp before the end of 1925.

Our many friends throughout the brotherhood who had a hand in the building of this church, even though the donation was small, can feel justly proud to know that we are conducting a wonderful service station for the Lord, and we are "adding to the church daily such as are being saved."

J. C. McBRIDE.

THE FIRST BRETHREN CHURCH OF BUENA VISTA, VIRGINIA

We enjoy reading the interesting reports from other churches but we are behind. It has been a long time since we reported.

A glorious revival meeting began here May 3, and closed May 17, which was conducted by the pastor, Rev. G. W. Chambers, and other ministers of the town.

Nine were baptized and four reclaimed. The attendance was good and all who attended felt or saw the Divine presence.

The last night, May 17, the communion service was observed, and about forty-two were seated around the Lord's Table. That was not such a great number, but considering a small church the number was large.

Although there has been a falling away in attendance, and some of the members have grown cold, we are praying and looking to the Almighty for our success.

MYRTLE JOHNS.

SO IT OFTEN HAPPENS

Contributor: I hope you are carrying out those ideas I wrote you about.

Editor: Did you meet the office boy with the wastepaper basket?

Contributor: Yes.

Editor: Well, he was carrying out your ideas.—Congregationalist.

Every really big man is friendly in manner, comparatively easy of approach for those who have actual business with him, and full of desire to be neighborly and helpful. Snobs are little fellows who must strut in order to distract attention from their emptiness.

MEMORIAL TO MARIAN LAWRENCE

Announcement has just been made by Fleming H. Revell Company of New York and Chicago of the publication of the memorial biography of Marian Lawrence by his son, Harold G. Lawrence, connected with Huron college, but now spends Sabbatical leave of absence at Winona Lake. This biography is unique in many ways. In the first place it is the life of a man who has been an outstanding figure throughout the world in religious education. It has been said that he has done more for the Christian training of youth than any other one hundred leaders.

Second. He is known as much perhaps for his warm and cordial friendships as for any other thing, and has frequently been called in printed programs, newspapers, magazines and gatherings and banquets "The man with a million friends."

Third. The biography is a very intimate and complete statement of a man who was versatile as few men have been. Without a complete college education he forged his way to the front as a speaker of magnetic power and with a message. He was also a writer of a dozen books which have had an enormous sale throughout the world. In addition he has written for British, Canadian and American journals of both religious and secular nature. He was called by some "a supreme organizer" and had organized so completely into differentiated units, not only his own city of Toledo, and his own state, Ohio, and not only the United States but the entire North America, these units bound to go by a common cause and with functioning officers and a definite program. In addition, he was a man of wisdom who looked ahead one hundred years, a man of insight, a man of friendliness to all and a real leader who was too

humble to ever consider himself on a different plane than those with whom he worked.

Already the book is being ordered by thousands. As a director of Winona, all his fellow-directors have acknowledged the wisdom of his judgment and have commented upon his kindly courtesies.

Since his passing the International Council of Religious Education which he organized and promoted in the last decade until it functions as completely as a corporation, has suggested that out of respect and love for him a great Marian Lawrence Sunday school building should be built, along the lines of the most improved types of Sunday school architecture which he himself outlined in his book "Housing the Sunday School." This building would be a \$300,000 to \$400,000 structure, placed in a suitable site and open the year round to visitors, to be used as much as possible by the locality in which it was placed.

Dr. Hugh McGill, Marian Lawrence's successor, has suggested that if every Sunday school child in North America give one cent toward this building, several hundred thousand dollars would be raised towards it costs. A hundred or more personal friends have already suggested gifts of fairly large denominations.

A number of Winona Lake leaders have suggested that Winona Lake is the logical place for such a building for Marian Lawrence who for years was one of the directors of the Assembly, had superintended the summer Sunday school for a decade and had built up here very successful religious training camps for Sunday school workers. Moreover, his son had been Dean and Acting President of Winona college for a number of years, and his daughter has been, and is now, secretary to the Bethany movement which holds a summer conference every year. This Winona idea has caught like wildfire and plans are being made to enlist the co-operation of influential people in this and in other states. A \$300,000 building, built for winter use as well as summer, with a fine auditorium seating 2,500, splendid rooms for men's and women's classes, primary and kindergarten work, a

complete religious education library and museum, recreation rooms, etc., etc., would be a great addition to the Park. This building might be used for winter conventions at Winona Lake and be made useful in a thousand ways.

Contributions would not be lacking to further such a project, it is believed and it is hoped by hundreds of people that the plan may be successfully carried out in the near future.

ATTENTION, OHIO ENDEAVORERS

(Continued from page 11)

which will be Wednesday, June 24th. Come early and "Stay Clear Through."

1:00 to 3:30. Interesting Automobile Ride.

(Meet at the Church)

3:30. Return to First Brethren Church. Corner of Tuscarawas Street and Schwalm Avenue, East.

3:30 to 4:00. Get-Acquainted Period.

4:00 to 5:15. Program.

General Subject: "We Auto Do It."

Motto: "Step on the ac—C. E.levator."

1. "Where Shall We Go?"—Miss Gladys Spice, National Secretary.

2. "Cranking Up" Mrs. J. A. Guiley, Junior Supt. Canton Society.

2. "Shifting Gears", Mr. W. O. Nish, National Intermediate Supt.

4. "Stepping on the acCelerator." Prof. J. A. Garber, National President.

5. "Paying for the Gas."—Rev. E. M. Riddle National Stewardship Supt.

6. "The Exhaust—Carbon Monoxide," Rev. F. C. Vanator, State Secretary.

5:15 to 6:00. Luncheon and Talk-fest." This period is in charge of the Canton C. E.

Any information that we can give to you with reference to the convention will be gladly furnished.

Yours for a wonderful time together,

FRED C. VANATOR.

1646 4th St., S. E.

Making Up Life's Final Report

(Continued from page 9)

not tell you how much it will mean to you to talk victory, and think victory, and to regard anything you want to do as possible until you have proven to your own satisfaction that it is impossible. But remember that some walls do not topple and fall until the city has been encompassed round about many times. I cannot tell you how very much better it will be for you to face our needy world with gentle words and a smile, rather than with harsh, unkind words and a frown. I cannot tell you how much better it will be for you to gain grace and richness of character rather than sourness and cynicism and the stings and rebuffs of life. I cannot tell you how very important it is that you guard the gates of your soul against grouches. I beseech you, exercise thyself and study to maintain a right mental attitude toward life and toward your fellow men. Many a man has failed before he ever came to grips with real life because he was beset with a wrong mental attitude. May you ally yourselves with that princely fraternity of men and women who I give it to you as my deepest possible conviction that if

you faithfully regard those principles there will stand out boldly in your final report those things which are most worth while in the light of eternity, viz., a life and character fashioned over the similitude of the Son of God; a record of duties conscientiously and well discharged; a record of right and proper attitudes in the face of evil and of good; a record of the right assisted and the wrong resisted; a record of noble, unselfish service and of tireless effort to help make the world a better world. What we do in life for ourselves and with selfish ends in mind will not appear fair and beautiful on the pages of life's final report. But what we have done for others will appear sublime. Jesus will receive your final report and mine—Jesus the simplest of the simple; the most earnest and sincere of the earnest and sincere; the most unselfish of the unselfish, the sinless Son of God. Will the report we bring cause him disappointment, or will he say, "Well done, good and faithful servant?"

"I give you the end of a golden string;

Only wind it into a ball.

It will lead you through heaven's gate,

Built in Jerusalem's wall."

South Bend, Indiana.

MORE HOPE FOR CANCER VICTIMS

While progress is slow in the persistent search for the germ that causes all the trouble, an increasing understanding of the disease holds out the hope that within a few years the awful malady may be brought under control and in time absolutely eliminated. According to a report submitted to the Gorgas Memorial Institute of Tropical and Preventive Medicine on Thursday of last week by Dr. Frances Carter Wood, director of the Institute of Cancer Research at Columbia University, cancer takes an annual toll of 125,000 lives in the United States. Of this number it is estimated that 15,000 lives could be saved each year if cancers were treated by reputable physicians within a few weeks of formation. "So far the only adequate treatment for cancer is surgery," Dr. Wood said. "X-rays and radium arrest growth and delay the progress of the disease, but eventually it returns. In cases where surgery is applied, at least a quarter fully recover. Often a simple operation will effect a cure in early stages. Cancer remains one of our great medical mysteries. Men of science are not satisfied that it is merely irritation that causes cancer. They are working to learn if it is irritation, plus a yet undiscovered germ. Once science finds the germ, the way to cure and prevention is open." It seems now to be clear that irritation has much to do with cancer formation, for sailors, farmers, and others exposed to the weather are found subject to cancer as a result of the friction, caused by the wind, of their clothing upon their bodies. The disease is rare where foods are simple. It is said that cancer is not hereditary, nor is it contagious or communicable.—Zion's Herald.

"A man is what his heart is—his faith and hopes and purposes. As he thinketh in his heart so is he."

ANNOUNCEMENTS**RITTMAN, OHIO**

The members of the Rittman Brethren church will hold their spring communion service on Sunday evening, May 31, 1925. We are desirous that all members and friends be present.

O. C. STARN, Pastor.

NEW ENTERPRISE CHURCH, PENNA.

The New Enterprise Church, Bedford County, Pennsylvania, will hold its regular Communion Services on the evening of Sunday, June fourteenth, beginning at seven-thirty o'clock. A cordial invitation is extended all who desire to attend.

W. S. CRICK, Pastor.

MARYLAND-VIRGINIA DISTRICT CONFERENCE

The date for the Maryland-Virginia District Conference at Oak Hill, West Virginia, is July 21-23. The program will be printed in the Evangelist in a short time. Rev. Freeman Ankrum will give through these columns the best way of reaching Oak Hill. Let us pray, Brethren, that we may have a splendid Conference. As Statistician of the District I

wish all blanks would be forwarded to me at once and thus save writing again to those who have failed to have the blanks returned.

L. V. KING, Secretary of District,
Lydia, Maryland.

**WORLD'S C. E. CONVENTION
Portland, Oregon**

Far away in the Northwest at Portland, Oregon the next World's C. E. Convention will be held July 4-10, 1925. It is one of the most beautiful and attractive sections of America and those planning to visit the west will do well to take in this convention. Brethren delegates will join with those from several other denominations in a mass rally. We hope that the societies in California and the northwest will be largely represented and that we may have a generous report of the convention through the Evangelist. Maybe someone attending the convention can come to Winona to our National Conference, August 24-30, and give the young people there some of the inspiration from Portland. Wish we could be there but 3,043 miles is some distance and would mean a lot of jogging along and wherewithal. Christian Endeavor is valuable. It succeeds wherever worked. No organization is automatic. It meets a real need and multitudes of young people owe much to Christian Endeavor for their development as Christian workers.

G. C. CARPENTER.

Hagerstown, Maryland.

SHIPSEWANA BRETHREN RETREAT**Announcement No. Three**

The Indiana Conference has taken hold of its summer meeting place in real earnest. It is to be a real "Brethren Retreat." The Bible conference program for this summer will have several red letter days. The first is Elkhart Day. This is opening day, July 12. The Bible study period will be presided over by the superintendent of the Elkhart Sunday school. Then Rev. W. I. Duker, the pastor, and moderator of the Indiana conference, will preach the morning sermon. Dr. Beachler in the afternoon, and Dr. Miller at night. Churches, send your young people to get Dr. Miller's week of Bible lectures which follow.

The second Sunday will be Ashland College Day. Dr. Jacobs and Dr. Miller both will be present.

Then following on Monday afternoon, and including Tuesday will be C. E. and Sunday School Day, Prof. J. A. Garber, Rev. B. T. Burnworth, and Dr. Beachler will be on the program.

Then on Thursday following, will be Preachers' Day, when Dr. J. Raymond Schutz will address the ministers and visitors. It will be a day of fun, too. Friday will be Trustees' Day. President Brower, Secretary Wolf and Treasurer Culp will lead. Then there will be the great sermons by our preachers.

G. W. RENCH.

THE SEMINARY

40 men and women were enrolled in the Seminary the current year

EVERY man Graduating from the Seminary has accepted a pastorate

MORE calls came for pastoral help than we could fill

PASTORS should urge the claims of the Ministry and of Christian Leadership upon capable and worthy young men and women graduating from High School

SEMINARY courses and Faculty are greatly strengthened for next year

CHURCHES should remember the Educational Day Offering on June 14. The help of the Church makes Ashland College possible

VOLUME XLVII
NUMBER 22

JUNE 3,
1925

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

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CHRIST AND ST. PETER

**Christ alone can save Education from being
Engulfed in the Sea of Materialism**

NO PAPER NEXT WEEK

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Stewardship and the Educational Offering

The thing of paramount importance before the church at this time is the Educational Day offering. The urgency of adequate support for our college is dawning upon the leadership of our church with a new and challenging light, and, since they carry the key to the situation, we are looking for a more effective appeal and a more loyal response this year than at any time previous. Surely the time has arrived when there must be a loyal backing of our educational interests on the part of our pastors and other church leaders. If they do not give this vital cause their enthusiastic support, the rank and file of our membership cannot be expected to do so. It is a critical time in the history of our college and of our church, and the situation is being quite generally sensed by the local leadership of our people. Therefore we are looking for an emergency appeal to be made of such intensity as will result in an offering that will be the beginning of the meeting of the present need. But no emergency appeal will be sufficient. Such appeals bring only temporary relief at best. And adequate support of a college is not a matter of meeting temporary or special needs. The revenue must be constant, the support must be continuous. And there is only one thing that will bring about that desired end, and that is, to lend our people to adopt a different policy of giving, a more dependable and more Christian policy—the giving regularly and proportionately as God prospers us.

The stewardship of possessions is a fact which has been sadly neglected in our Christian teaching. A few printed messages have been scattered abroad and a few sermons have been preached, but we have presented the matter so tamely and sparingly that only here and there are the obligation and urgency of it trickling down into the minds and hearts of our membership. Such a procedure will not suffice to bring forth the funds that are necessary, nor will it enable the Christian way of giving to be fairly tested. Even for temporary success, we believe the strongest appeal will be one based upon the fact of divine ownership and human stewardship, and at the same time it will be preparing the way for more permanent and far-reaching success.

Why not present to our people the principle of Christian stewardship and then call upon the entire membership to make a temporary trial of the practice of it? Suppose every member of every congregation were to give a tithe of his or her income for at least one week, what do you suppose it would amount to? You can make a fair guess by roughly estimating the income of your congregation.

We venture the statement that if such a program were carried out, our college authorities would have no reason to be discouraged because of lack of support. And what a blessing would accrue to the church! And what inspiration it would afford for further practice of it!

It might help considerably to put into the hands of the membership a printed appeal in behalf of the needs of Ashland College and a suggestion for the practice of tithing for a week. Or a copy of some of Layman Company's leaflets would be very helpful. They can be had at a minimum cost, and a special offer is to be found in this issue. And the Sunday morning sermon can occasionally be devoted to such a theme. We preach upon almost everything else but the principle and practice of stewardship. We have come to deal with it more of late than formerly. But we usually touch the financial side of it very lightly, and our hearers go away delighted with a sense of having heard something new in the way of a beautiful theory, but with no distinct feeling of responsibility for giving the Lord his own. We need to be just as definite about this Gospel requirement as we are about baptism or footwashing. There is no good reason why our members should be constantly complaining about the preacher preaching "giving, giving, all the time," as some report. "Giving is an essential part of the Gospel, and we need to let our people understand the necessity of it and lead them into the practice of it according to Christian principles, or else be more cautious about calling ourselves a "Whole Gospel Church."

Every new convert ought to enter the church with the understanding that he is expected to give according as God prospers him, and that the church expects the membership to measure up to the divine requirements of bringing "all the tithes into the storehouse" of God. We must not be misled by the camouflage statement that we are no longer under the "law," but under "grace" and therefore the tithe is not a Christian requirement. Moral laws are never annulled, for they are great and abiding principles of the divine economy, and are as inviolable as the integrity of God himself. That God is the owner of all and that man is merely a steward of all the vast resources which are at his command, is a truth so self-evident that scarcely any one, who has even a cursory knowledge of the Bible or any reasonable philosophy of life, will deny. It is true in the very constitution of things, a principle that is as enduring as man, a law so vital that it can never be abrogated. No one should be allowed to take upon himself the obligations of a disciple of Christ without an

understanding of this principle. No member should be received without having heard proclaimed the gospel of giving. This was true of the Apostolic church and it ill becomes those who pride themselves on preserving intact the whole message of Christ and his apostles to treat this vital truth with indifference.

More and more the leadership of the various denominations are stressing the importance of stewardship and tithing, not as an emergency measure, but as a permanent policy. And we urge it merely as a means of meeting the needs of this particular occasion, but as means of popularizing the practice of it with a view to its becoming a fixed policy. A committee representing the Board of Bishops of the Methodist Episcopal church recently sent forth an appeal to the membership of that great church, because they have not kept up the pace in giving set during their Centenary movement and after cutting their apportionments as much as they will stand, their "whole missionary enterprise is in peril," according to their statement. These bishops call upon their people to "forego habits of luxurious expenditure" "in this hour of pressing need," and to help bear "the burden of the Lord." And the same might be said to our people with regard to the urgency of this appeal and the importance of self-denial. But the thing of outstanding importance that this committee of bishops is urging with a view to relieving the financial stringency is the practice of tithing. They say:

"The early church began with a wholehearted practice of Christian stewardship. The modern church cannot meet its glorious opportunity unless it follows the example of the early church. Wherever our people have become tithing stewards, the treasury for both local needs and general benevolences has been full. One of the Spring Conferences, which reports a notable increase in its gifts to our benevolences, has accepted an honestly practiced tithing as a Christian privilege and duty. This might easily be repeated all over the church. We, therefore, appeal to our people everywhere to become "stewards of the manifold grace of God." We urge stewardship not as a temporary financial expedient, but as a settled Scriptural policy and a high privilege."

There should be at this time both a recognition of stewardship requirements and a definite practice of self-denial in the interest of Christian education and the larger possible future of the church. How much the church might be profited if every Brethren would forego needless expenditure, for a month, or a week at least, and contribute the amount, together with the Lord's tithe, to the cause of Christian education! And is that asking too much? It would mean no real sacrifice,—merely a little self-denial and playing square with the Lord. The cause is worthy and vital and has a claim upon us; the need is pressing and cannot wait; the Lord has prospered us and we are able. Will we meet the need? Or will we prove ourselves unworthy of this day of opportunity?

THE WORLD'S "DEADEST CITY"

"Constantinople is the deadeast big city in the world," writes a correspondent of the London Daily Express. He adds:

"Yet despite the fact that Constantinople is no longer the capital of Turkey, that its commerce has dwindled to a negligible quantity, and that its population is in a state of almost complete lethargy, the city still has a tremendous importance in world affairs. The great Powers have refused to move their embassies to Angora, the new Turkish capital. To them Angora is simply the seat of a small and unimportant government. But Constantinople represents the entrance to the Black Seas and the trade with Russia and the East.

"Constantinople, dead as it is, will be the center of the next great struggle for power between the great nations of the world. England and France are keeping their base of operations ready for eventualities. Meanwhile America is active in a somewhat different way, spreading a new gospel of the Golden Rule throughout the land by means of manifold educational and humanitarian activities."

The man who professes to be a defender of the faith, but does not produce the life nor insist on the conduct consistent with such faith, presents about as ridiculous a spectacle as a tin pan being used for a church bell.

BELLS ON AUTOS IN JERUSALEM

Bells must replace all horns on automobiles in Jerusalem according to a decree issued by the government. It is stated that the sound of the bells will be more in keeping with the spirit of the Holy City than the harsh honking of horns. The great growth of motor traffic in Palestine also has brought about prompt and stringent decrees to halt speeding and reckless driving. Heavy punishments are to be meted out. The quaint, placid ways of the natives are being disrupted by the influx of Western hurry, and the authorities wish to preserve the peaceful tenor of the Holy Land.

EDITORIAL REVIEW

NO PAPER NEXT WEEK. We publish fifty numbers a year, and this week we drop an issue, and the second will be dropped at General Conference time.

EDUCATIONAL DAY, JUNE 14. GOAL—AN OFFERING THAT WILL AVERAGE AT LEAST ONE DOLLAR PER MEMBER. Send it to Ashland College promptly.

It is not a very common thing for a Brethren church to have its own traffic "cop," but the Second Brethren church of Los Angeles has one in the person of Brother J. C. McBride. He gives some suggestions in this issue for churches situated on busy thoroughfares.

We are sorry for the error, to which President Jacobs calls attention, in the college advertisements on page sixteen of the Evangelist two weeks ago. Brother Alva J. McClain was called to the Secretary and not to a secretarial position in the college.

Brother Homer Anderson had an eventful trip across the states from Roanoke, Indiana to Mulvane, Kansas, where he has entered upon his new pastorate. He received a royal and generous reception. Surely it would give any pastor courage and fill him with gratitude to be so kindly received. Doubtless these noble people will stand loyally by him.

Brother Sylvester Lowman, pastor at Oakville, Indiana, reports splendid progress in that part of the Lord's vineyard. During a recent evangelistic campaign in which Sister Emma Aboud did the preaching, sixteen made the good confession, fourteen of which have already been baptized. This brings the church membership past the two hundred mark, it is reported. The communion service with eighty per cent of the membership present was unusually well attended.

We have a goodly number of pastors conducting Daily Vacation Bible Schools, some in their own churches and some in union schools, but Brother Dyoll Belote eclipses them all that we have thus far heard of. He is supervising five large Community Vacation Bible Schools in Uniontown, Pennsylvania. We can well believe, as Brother Belote says, that to care for so many schools and to keep the work going in a manner satisfactory to all denominations is no small task and "keeps him going some."

We call the attention of young people and alumni in particular to the advertisement on page sixteen of the 1925 Ashland College annual. It is an exceedingly beautiful book, bound in leatherette, printed on glazed paper in sepia ink. It excels all former Annuals, though a very high standard has been set in former years. It is a splendid volume to have in homes where there are young people of near college age to give them some idea of college life and create in them a desire for college, and particularly for Ashland College. And of course the alumni will want a copy to revive old memories.

Brother W. C. Benshoff, who has just laid the cornerstone for his new church at Berlin, Pennsylvania, recently wrote us an encouraging word regarding our church paper and we pass it on with the hope that it may encourage others to greater confidence in the value of a church paper among their members. Among other things he said: "We much appreciate the Evangelist and what it is doing for our people. We read it each week with much interest." We greatly appreciate such kind words as these which we frequently receive, and wish to acknowledge that to the splendid co-operation of the writers from all parts of the brotherhood is due in large measure the valued qualities of our paper, and so pass the credit on to them.

GENERAL ARTICLES

The Home Around the Altar

By O. C. Starn

Is the family altar an institution of the past? Has it been relegated to the dump heap as an undesirable, worthwhile, time-killing invention of our forefathers? Has man progressed so rapidly and extensively in his spiritual life that he no longer needs the aid of the family altar? Has the home become so perfect and intact that no spiritual force is needed to bind the cords of love more firmly about the hearts of father, mother and children? Has the church risen to that point of potentiality where she no longer needs the aid of the family altar in keeping her forces united? Has the world reached that stage of perfection where it is safe to give our young into her hands and trust to their ultimate spiritual development? These are a few of the important questions that crowd themselves upon one's consciousness when he comes to consider the lack of family altars in our homes. We would not say that homes devoid of family altars would answer these questions in the affirmative, but we would deliberately affirm that such homes have never evaluated the family altar in terms of spiritual worth.

We are conscious of the fact that in many instances it is not as easy to maintain the family altar as in former days. The great economic and industrial pressure of the last several decades of years makes it more difficult. Presumably, in many homes in our cities, there is no hour of the day or evening when the entire family is together. The father is rushed with office work, children are in school, and mother is busy with social work. And we may as well frankly add, that in many instances the whole family is attending picture shows every evening, and frequenting the dance halls until a late hour. In no case, however legitimate the excuse might seem, would we make any apology for the neglect of the family worship hour. The fidelity of the home and the development of the spiritual life are being sacrificed through flimsy excuses for pleasure and economic gain. In all cases and under all circumstances THE KINGDOM OF GOD SHOULD BE SOUGHT FIRST.

Are we putting it too strong when we say that the primary function of the family altar is the spiritual development of the child? And who is responsible for its maintenance? The city, the state, the nation? The answer is quite evident! Why are parents shirking this responsibility? Have they lost interest in their children and become unconcerned about their chance in life? We believe not! Parents are striving just as hard as ever, we believe too much so, to lay up wealth for children. Never before have so many young people sat within college walls as now. For the most part they are serious minded and hope to make some worthy goal in life. Parents are proud to see them graduate in academic regalia. But we often wonder if many of these same students have a full spiritual outlook. Many times it is the same parents that despair over the lost condition of youth. How many of such homes are the scenes of daily gatherings for Scripture reading and prayer? We are not seeking to produce an invective or an apology but we

firmly believe that the family altar has a mighty influence in the development of the spiritual life of the young.

From the standpoint of psychology the impressions received in early life, even during cradle age, are the ones that are the most apt to influence later life. "Train up a child in the way he should go and even when he is old he will not depart from it." Some may feel that their children are too young at three or four years. A child's mind will be continually taking in some form of impressions and it is certainly better to have them learn about the name of Jesus in all reverence than to hear it profaned by those around them. Parental life begins to make its impression upon the tiny babe in the cradle. How fortunate that child is whose parents are Christians and who, just as soon as self-consciousness is strong enough, bring to bear upon it the sacred influence of the family altar. Of course this is not an absolute guarantee against a child in such a home ever going

wrong, for the world is large and trials and temptations are many in youth. But read this sentiment twice: if a child coming from a home built around the family altar happens to go astray in the world, there is only one thing that will ever bring him back—THE IMPRESSIONS OF YOUTH RECEIVED AROUND THE FAMILY ALTAR. It was the thought of home with all its sacred memories that brought the Prodigal back. Oh, my dear readers, it seems to me there can be nothing more sacred to your memories concerning your home life than to look back to those days when father or mother took you upon their knees and then read from God's Word and earnestly prayed his blessing upon you. When father's footsteps are heard no more and

mother's voice is hushed and the kiss of love is no longer implanted upon your brow, it is the fact that in worship they taught you about Jesus and his saving grace that makes their remembrance sweet and eternal.

One cannot but be shocked with the crime wave that has been gripping our country since the Great War. Every day the newspaper brings its toll of robberies, murders and immoral deeds. And the shock greatly increases in intensity when we find that approximately 75% of the crimes committed in the United States are committed by persons under 25 years of age. Think of it! The generation that should be setting the pace in all forms of Christian living is the leader in crime of the worst type. There are more than 27 millions of children and youths under 25 years of age in the United States receiving no definite religious instruction. What is the connection? Simply this: that the large majority of criminals today are those who have had little or no religious instruction! This should call forth a mighty effort on the part of parents, Sunday schools and Young People's Societies to help furnish some form of religious training. The Sunday school is a mighty factor, as the following quotation from Supreme Court Justice Lewis L. Fawcett of Brooklyn will show: "In the eighteen years that I have sat on the bench, more than 4000 boys less than 21 years of age have been arraigned before me, charged with

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed.
Confessed my sins,
And prayed with low bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting thee with faith sincere."

—Andrew Gillies.

various degrees of crime. But of this number, ONLY THREE WERE MEMBERS OF A SUNDAY SCHOOL." What a testimony in favor of religious teaching! And where should it begin? IN THE HOME, FOR THE HOME SHOULD ACT AS A FEEDER FOR THE SUNDAY SCHOOL. Police chiefs, mayors and judges are telling us that the sacred influences of the home must be re-established if we would stem the criminal wave. To us this means more—that if the souls of millions of young people are to be saved parents must WAKE UP to the importance of family worship and TAKE TIME to propagate it. Many parents may doubt its value or feel that their children will come out all right without it. But they do not know! Parents have wrung their hands in agony and with eyes overflowing with tears have cried, "O Robert, why did you do it? We never thought you would do such a thing!" Life is

short! Life is precious! Life is constantly in need of communion with the source of life! Begin the feeding process in the home!

In closing, allow me to make this plea: that every home without a family altar immediately establish one. Read a chapter each day from the Bible or follow such instructions as given in The Evangelist. You will be surprised how much of the Scripture you will cover in one year. Then close with prayer and if you think you can't pray, repeat the Lord's prayer together. You will again be surprised how quickly small children will pick it up and enjoy repeating it with you. In fact they will not want to go to bed or begin a day without it. Give God a special chance in your home! Build your home around the altar! Do it now!

Ashland, Ohio.

The Education of Girls Today

By President Edwin E. Jacobs, Ph.D.

So much is being said about education in general, that sometimes we forget that a very large part of our educational program deals with girls. It was not always so. It is only within the last several decades that the girls of America entered in any large numbers into the various schools and colleges of the country.

With the so-called Industrial Revolution which set in in this country, soon after the Civil War, the women of America were released from many of their former household duties. Articles that had from time immemorial been made in the home, were now made in the factories. This released women in general from certain tasks and their energies sought outlet in other ways, chief of which was their entry into various forms of industry and into schools.

High schools multiplied and colleges were founded and into these new institutions girls entered with vigor. Formerly there was in almost every town of size, at least one "select" school the attendance of which was recruited mostly from the girls of better classes. Now all this was changed for girls of every station began to attend high school. This prepared them for further schooling and they went forward to the technical schools and to industry.

But within very recent years, indeed since the late war, the enrollment of girls in the arts colleges has very noticeably increased so that some colleges have restricted the number of girls which they will accept. Now a large number of girls in an institution presents certain problems.

First of all, it means that there ought to be some women on the teaching staff so that they may lend example and sympathy to the problems peculiar to girls in college. It means, moreover, that certain courses of study will be crowded while others have few in numbers. It means, also,

that there must be a form of government not necessary for a school of men. The dean of women must at all times have the girls as individuals under her care so that she may guide and direct their activities. Parents are unwilling to send girls far from home unless there are certain well defined restrictions on their social life.

Now at Ashland about half of the enrollment is made up of girls. About half of these are from our own church homes while the other half live near to the school. Most of them are preparing to teach, while some are interested in various fields, ministers' wives, and those also who will return to our own church. I want to point out that it has here a source of great strength in the young women who are being trained in this Christian college. There are always here a large number of girls who will become mission workers in various fields, ministers' wives, and those also who will return to their home congregations and be a help there.

The discipline involved with the girls of a school is always different from that of the men. There are few athletic problems with them and their school work is of as good a grade as that of the men. Indeed, of late years, the prizes and honors have been distributed rather evenly to the college girls of the country. All in all, it seems to the writer, that the education of the girls of the generation speaks well for the country in general and for the church in particular. Women are coming more and more to have a dominant place in our civilization and they ought to be educated. They also are bound to have a larger place in the church and their influence will be wholesome. The Brethren church ought to take advantage of whatever there is to gain in supporting a college that will be a suitable place where its young women may be properly trained for Christian living.

Ashland, Ohio.

Counteracting Youthful Lawlessness

By Prof. Ward P. Beard

The feeling has become quite prevalent the last few years that there is a general breakdown of social and religious standards that has manifested itself in a more than usual amount of crime, immorality, carelessness and irresponsibility, seen both in young people and also in the older. Some say it is because we have more laws than can be enforced, thus causing a disregard for all law. This may have something to do with it but certainly not for all.

Many fine things have been accomplished through education of the brain, the hand, the eye, and all parts of the body. But not enough attention has been given to the education of the character or rather "the being itself," through the training of emotions.

A great deal of crime and lawlessness can be accounted for through physical defects, much can be traced to faulty reasoning and warped emotions. Again emotions may be developed out of balance, some over-developed and others suppressed.

There are those who pride themselves on belonging to a so-called mental or intellectual aristocracy. They accept nothing unless it is in accord with their reason. What they cannot verify with the five senses or isolate chemically or physically does not exist, in other words, there is no such thing as a soul or spirit or emotions. They forget that some of the most sacred things of this world and the next are far beyond the realm of reason. Reason falls down before many

of the greater and grander ideals of life. We have in the past been giving most of our attention in education to developing this power of reason. It is important, but careful analysis I believe would reveal that most of our actions are not based on reason but largely on emotions.

We are now turning to the emotional phase of training. Our emotions are really the expression of our soul. Much of our life is controlled by habit acquired both by conscious mental effort and by emotions. It is obvious therefore that if we are to train effectively by means of the emotions, we must start before they have crystallized into habits. In fact all early training of the child must be of this nature because reason is almost negligible in the early years. Our first step is to analyze the individual and find what emotions can be used and how strong they are.

We find family love and pride, friendship, love of music, flowers and children, as well as grief, joy, pain tied up closely with emotions. We have another set of emotions about crime, booze, cigarettes and that category. If we had some sort of apparatus with an indicator to test the strength of our emotions some would register above and some below zero. The fellow who registers high in music might also register low in his attitude toward motherhood. One who would register high in his emotions toward mother, home and God would be in little danger of going wrong.

More plainly the idea is this, we must train hearts to be soft on some things and hard on others. We must develop courage and fear. Courage is often used when recklessness would be a better word to describe actions. It often takes some really strong fear to keep people going straight. The fear of a good rosewood finish has kept many a lad where he belonged till he had a habit fixed. Fear of shame and fear of hell have each done their share. However, fear of dark and fear of the fictitious must be avoided.

Many times the fear is really a high type of courage. The fear of something more vital than derision may cause a boy to say "No" when yes would be easier. The fear back of the "No" may be that of causing a father, mother, wife or unborn children, shame or broken hearts.

Most people are afraid to commit murder. Yet the murderer has the necessary courage. In other words his emotions have been unbalanced. The emotions that pull

down on him are stronger than those that pull up. Many times a boy is approached concerning cigarettes, evil companions or something of that sort, in such a way that he unconsciously puts himself in the same category with the evil and so defends it as well as himself. If the emotions could be trained so that the boy is placed on the other side of the question we would have greater success.

As an example of this we have the following: A certain city, instead of having the policeman chase boys for illegal driving, has made a large group of boys members of the police force. This puts them on the right side of the fence. To them illegal driving is an enemy and not a hide and seek game with the police. The more we can do some training of this sort the better off we will be.

The one to be trained needs his emotions about mother, home, and father developed. He needs above all his emotions about Jesus developed for other things may pass away, while his emotions about Christ must be enduring as is Christ. For some reason a child has an inherent emotion or love for Jesus that is particularly plastic and may be developed. The only trouble is that father and mother don't have any emotions about Christ with which to tune the vibration of the child's soul.

Moral or character training as it is being termed, too often will consist of just talk without the heart contact of the teacher and pupil. For effectiveness in training the emotions the trainer must have a power of outreach developed highly so that the sincerity is evident in action, tone and eye.

For fear of being misunderstood let me stop here for a brief explanation. In speaking of emotions we are not thinking of the ripples on the surface, the foamy, sloppy kind of emotions, but the deep currents that are the real life of the individual. It is what we call in these days "he-stuff."

We need ideals with a pull. The child must be trained to respond to his environment as the compass needle does. Our emotions must be of such surety, of such strength that our inner natures will be so constructed as that of the needle which always points northward.

Brookings, South Dakota.

Church or Circus? Which?

By C. C. Grisso

The trustees of a large church in a certain large town have asked their pastor to resign because he is too old. The pastor is sixty years of age. Having given thirty years—the very best of his life—the very heart of his manhood—to the people of his congregation, he is to be turned out like an old horse.

Furthermore, the trustees say, "What we need is a hustling business man, who can raise money, who can attract the folks and who is not afraid of notoriety."

Now, it is very easy to see what sort of conception of the church is held by these trustees. They want a church where material prosperity abounds, a church of influence, and prestige and power. Their idea of a successful church is that of an expensive plant, artistic music that will attract critical people, sensational preaching that will excite the comments of the press, and draw the crowds. Yes, and in all this program there is not an iota of Christianity.

If a church of Christ is anything more than an ethical society or a lodge or a club, it is a divine institution organized for a particular purpose, and that particular purpose is the saving of the souls of men. It is set for the cultivation of the spiritual life. All else is incidental.

An expensive building is all right, provided it shall minister to spiritual needs.

Excellent music is good, if it does not degenerate into mere entertainment, and strong preachings is necessary,

provided it is Gospel preaching. But—When the church puts a bigger premium on great buildings of stone, or high priced music that is more intended to please the ear than to soften the heart, or oratory in the pulpit, or social gifts and graces, than it does on the depths and sweetness of spirituality, why—that church ought to go out of the church business and go into the show business.

Men and women can get music at the concerts, oratory from the lecture platform, and society where they choose. They go to church for another purpose. Poor old preacher! He could still be of use in a church somewhere, but he cannot run a circus.

Warsaw, Indiana.

A FAITHFUL ALLY

Regular church attendance does not in itself prevent us from wrong doing, from suffering physical pain, or from undergoing mental worry and overstrain. But if it is taken in the right spirit, church attendance does alleviate such ills considerably, and sometimes enables us to avoid them altogether. And in these days, as living constantly becomes a more strenuous affair, we cannot afford to overlook any ally which can help make our lives well-balanced and spiritually successful. You need the rectifying, restraining and rejuvenating influence of the house of worship.

THE BRETHREN PULPIT

Baccalaureate Address

By N. Victor Leatherman

(Address Given before the Ashboro and Clay City, Indiana, High Schools)

TEXT: "Now therefore stand and see this great thing, which the Lord will do before your eyes."
—1 Samuel 12:16ff.

If you want to get somewhere, stand and look until you are certain, then go forward. When you are on a journey and you come to the crossing of the ways, stand and read the sign post to determine which is your road.

To the graduates of the class of 1925, this is my message for you. You have completed your course; you are commencing a new career. You stand at the crossing of the ways. I say to you, Stand; look; then go.

This is an important moment for you and for me. There are tremendous moments to us as we go on life's journey. You come into this world a tiny bit of human flesh, absolutely helpless and dependent. Yet that moment was going through the valley of the shadow of death for that one whose name dare not be slandered in your presence. That was a tremendous moment. You will never have another like it.

Then perchance you may remember the moment when you were born again. I trust so. If so you know that that moment was laden with importance and that there need never be another like it.

You graduate from High School but once. You commence from this point but once. There is but one baccalaureate address for you. You have heard many sermons, many talks, much advice, all of which you may sum up as good and forgotten much. But the occasion of this moment will be folded up in your memory and oft unrolled as a scroll to be reviewed as your class pictures, your banners, your motto, or your graduating gown. Thus we appreciate the task before us and want to write something on memory's scroll that shall be worthy of your review. At the same time we want to give something that shall be of abiding practical worth and value to you.

This then is my message to you, Stand, Look, then Go. Or again it may be summed up in the following three words, Foundation, Vision, Service.

The people of Israel had begged for a king, that they might be like other nations. They rejected God as their king and preferred a man to be a king in his stead. To this God answered through his prophet Samuel, that they should stand and see this great thing which God would do before their eyes. Then the Lord demonstrated his power and presence after which Samuel said unto the people, "Fear not, ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart." Thus we have Samuel's words to the people to stand and see, then serve.

But if you are going to stand you must have something upon which to stand. You must have a foundation.

In the first place there is already a foundation built for you. Think of your heritage. The good Book tells the Christian that, "all things are yours." You are rich. How rich, you oftimes little dream. What are some of the things that are yours? The earth, the sun, the moon, the stars, the rain, the air, all are yours. The entire biological kingdom is yours. You have inherited the trees that grow and make the forest world, that bear the ripe and golden luscious fruit. You have inherited the grasses of the fields and the plains, the flowers that bloom and fill your life with fragrance. You have inherited the animal kingdom with the beasts of prey and of burden, of beauty and of grace. But more particularly you have inherited the domestication of these two kingdoms. Today you may walk into an animal show and see the highly developed special purpose variety

of most any species, of horse, of cow, of dog, or of chicken. This may be commonplace; but are you not aware that it took generation after generation to develop these animals? From the Jungle fowl we have our classy Rocks, Wyandottes and Reds, in fact all our American as well as our Asiatic breeds of fowls. A fowl developed from a hen that laid the eggs and hatched a single hatch of chicks to a three hundred egger. From the wild dog you have the Shepherd, the Collie and your many other varieties of the canine family. In the bovine family you have your Jerseys for cream, your Holsteins for milk and your Poles for beef stock. All these are your heritage in the animal kingdom.

But you have a greater heritage. You have a language reduced to writing. You are familiar with books, with writing, with printing. This too may be commonplace. Yet there was a time when man had no alphabet. He first wrote in terms of symbols, pictures or hieroglyphics. Then he developed characters or alphabets which stood for the equivalent for certain sounds of the voice, or words. Then your forefathers invented the printing press and gave to you the newspaper, the magazine, and the book. Upon these things you have your heritage of education developed.

Very early in the history of mankind was the necessity for learning and teaching understood. The Chinese educated their boys and girls centuries and ages ago. The Greek and the Roman developed a system of education. Yet it remained for the educators of the past several generations to perfect the splendid system of education you now enjoy. You have drunk from this fountain furnished by those who have gone on before to give you this heritage. All this is yours at no demonstration of power from you. It is your heritage free. You received it from your forefathers.

You have likewise inherited the enjoyments which modern science furnishes. Think of the mysteries of the camera, the kaleidoscope, the telephone, both by wire and wireless, the automobile, the steamship, the railroad, the development of water power, the development of our ability to handle electricity, of surgery, of medicine, the cotton gin, and down to Henry Ford's new inventions to make linens all by machinery.

Yes, all these things are your heritage and more. What! Do you say more? Yes more and that which is above all that we have mentioned.

You have inherited Christianity. Whether you have embraced Christianity and taken it into your bosom or no, it is your heritage. As a dweller in the land of the free and the home of the brave you are living in a country where Christianity is the prevailing religion. What does this mean to you? Draw a few contrasts with the other continents of the world and see. China sleeping through the centuries. Africa living in darkness. Our neighbor continent South America, converted by the pope's literal sword instead of the sword of the Spirit, continues illiterate, insincere, immoral and degenerate. The difference between North America and South America is the difference between conquerors for the pope with worldly ambitions, and the pilgrims who sought religious refuge. Christianity influenced this nation in its very inception.

Ah, what a heritage is yours! Stand upon it. Make it your foundation. You are what you find yourself to be this moment because of what your heritage has made you and given you. Stand there and look.

Yet there is a large sense in which you must determine

what your foundation will be. This vast heritage I have mentioned is the common heritage of every American. Yet despite all this we have an ever increasing lot of thieves, thugs, murderers and criminals of every description. You know this. Why is it so? It is because there is no foundation within these criminals. I appeal to you that you build a foundation within that you may be able to stand.

In the first place I want to suggest to you that you build your foundation broad. If you want to enter into the straight and narrow way build for yourself a broad foundation. By a broad foundation we mean to get understanding and wisdom. The world has enough educated fools. Full of those who are ever learning but never able to come to a knowledge of the truth. Those who know half truths. Who handle facts loosely. We want men and women who know a few things and know that they know them, who are wise enough to know what they do not know, and who make no insincere attempt to lead the world of people according to their benighted ignorance.

We need men and women in politics who will be governed not by special interests, but by understanding and wisdom as to what is best for all. We need teachers in our schools who understand the needs of education, and who are wise enough to fit their ability to those needs. We need citizens in our country who know the rudiments of good government, and who are wise enough to cast an intelligent vote. We need fathers and mothers who understand the meaning of the word home, and who are wise enough to bring that home to pass. We need Christian workers who understand their calling, and who are wise enough to be faithful to that calling. We need church members who know at least who is their head, and who are wise enough to be governed by him who is Lord of all, or Lord not at all. Make your foundation broad with understanding and wisdom.

In the second place make your foundation firm. Too many folks are crippled in their foundation. God's prophet Elijah said to the people of Israel, "How long halt ye between two opinions?" Or how long will you be going about on two crutches? Stand firm. Come to a conclusion. Have conviction. Have principal. "He who hesitates is lost." If you would build fabric into your character learn to decide. A wishy-washy character never gets anywhere. Saul of Tarsus had his mind made up against the early church until his Master met him on the Damascus road. Then he was just as determined for the Master as formerly he was against him and more. Many a soul goes into hades damned because he is not firm enough in his foundation to confess his only Lord and Savior Jesus Christ. Many a position and opportunity for advancement in life is lost because the foundation is not firm. Build firm, young man, young woman. A man was passing by where workmen were digging thirty feet below the surface in preparation for a building. He stopped and asked one workman why they were digging so deep. He replied, it is because we are building so high. Build your foundation firm if you would build it high.

And this is our third suggestion for you. Build high. If you would be a worm, grovel in the dust. If you would be a criminal, fellowship with criminals. If you would be a saint, fellowship with saints. Build high. Build ideals. A person will not stand above his highest ideals. A chain is no stronger than its weakest link. Neither is your character any stronger than your ideals. The lad's ideas of the Great Stone Face as he watched it from his doorstep were formulated into grand and lofty ideals, so that his neighbor noticed in his maturity the image of the stone face. Your ideal is the image writ on your mind and heart. Is that image high? Or is it low?

You will rise or fall according to the foundation upon which you stand.

"Now therefore stand and see." We ask you to stand upon this foundation and look. The wise man said, "Where there is no vision the people perish." Boys and girls, it is a good thing to dream. But there is a difference in dreams. Said the Tenderfoot to the First Class Scout, "I had an

awful dream last night." "Well, what did you dream?" said the other. He replied, "I dreamed that I was eating shredded wheat and when I awoke half my mattress was gone." There is a difference in dreams. Yet dream your dreams today for another day. Dream your life over again and again. Dreams are the nebulae from which plans are made. There is no success unless some dreamer precedes the way. Youth is the season for dreams. It is the time of poetry and of romance. Never seems nature so gay and inspiring and never the heart so attuned to interpret the music of her harmonies.

"All my meadows and hills are green,
And rippling waters dance between—
And my skies are rosy bright,
Laughing in triumph at yester-night.

My heart, my heart within me swells,
Painting and stirring its hundred wells,
For youth is a noble seed, that sprigs,
Into the flower of heroes and kings."

There is many a perishing man and woman treading this old earth today who have failed to follow the gleam of their dreams. Men to whom work is a drudge. Women to whom the affairs of the house have become dismal. Some see no farther than the task at hand. They see the dirt to clean, the bread to bake and the clothes to make (some do not even see this much) but they cannot interpret these things in terms of living. Many a Martha worries and fusses

Our Worship Program

(Note—Clip this program and place it in your Bible for convenience).

MONDAY

THE NATURE OF TRUE GREATNESS—Mark 9:33-37.

"The true measure of a man is not what he does, but what he thinks; not what he is, but what he would like to be."

TUESDAY

A LESSON IN TOLERANCE—Mark 9:28-41.

If all disciples of Christ were as tolerant and forbearing as their Lord there would be more church harmony and greater advancement in Kingdom building.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend a church prayer meeting if possible. If isolated, invite friends to join in a prayer service in your home, using the "devotional" article as the basis of your program, having the various parts read, and giving much time for volunteer prayers. For your private devotions read Mark 9:42-50, concerning Christ's warning against stumbling.

THURSDAY

THE PROTECTION OF THE HOME—Mark 10:2-12.

The inviolability of the marriage vow is God's guarantee of the integrity, permanence an blessing of the home. It is a matter about which we may well pray, and which we can well afford to impress upon the minds of youth.

FRIDAY

JESUS' ESTIMATE OF CHILDHOOD—Mark 10:13-16.

The church never works with more wisdom than when it gives first attention to the religious training and spiritual culture of childhood and youth.

SATURDAY

THE ONE THING LACKING—Mark 10:17-22.

Whatever stands between you and the Master is the thing that Jesus asks you to give up in order to have life in him.

SUNDAY

THE LORD'S DAY FOR WORSHIP—For your private devotions read Mark 10:23-27, concerning the temptation of riches. Attend church worship if possible. Where impossible to attend church, arrange a worship program in your own home and invite neighbors to join you, reading the sermon or parts of it. Make a place for your young people by having them read the scripture and lead in the singing.—G. S. B.

when she ought to be at the Master's feet, dreaming. Other women see these same tasks with a smile upon their faces. What is the difference? The one has a vision. The other has none. The one has a goal, a purpose. The other has none. The one has hope. The other has none. The one has light. The other has none. Young man, young woman, open your optics, and look and see. The Psalmist sang, "Lift up your heads, O ye gates and be ye lift up ye everlasting doors; and the King of glory shall come in." Look across life's great expanse and see the course that you may run. Fix your eye on yon beautiful gate and let its anticipation and light overcome all drudge, all dismal darknesses and nothingnesses. LOOK AND SEE AND LIVE.

Then the prophet told the people to serve the Lord with all their heart, "Go," said the Master of all.

You may have considered the foundation of your heritage. You may have builded at your foundations within both broad and firm and high. You may stand here and look, and see great needs in the world, as well as your own ability to meet certain of those needs. Yet let me warn you my young friends, that if you would keep that foundation and that vision you must pay the price of service. The one who buried his money had it taken away from him in the end. You would have no heritage today if no one had served you.

No great discoverer has ever been compensated commensurate with his service. Your service must be one that will give society more than that society pays you in terms of money. You should make your service such that society

(Continued on page fifteen)

OUR DEVOTIONAL

Religion that Counts

By Arthur R. Baer

OUR SCRIPTURE

"What doth it profit, my brethren, if a man say he hath faith, but have not works? Can faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body what doth it profit? Even so faith, if it have not works, is dead in itself. Yea a man will say, Thou hast faith, and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well: the demons also believe and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled with faith, And Abraham believed God and it was reckoned unto him for righteousness; and he was called the friend of God. Ye see that by works a man is justified and not only by faith (James 2:14-24). Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world (James 1:27). Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me . . . Verily I say unto you, Inasmuch as ye did it unto these my brethren, even these least, ye did it unto me (Matt. 25:34-36, 40). Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto

thy children and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deut. 6:5-7). Thou shalt not take vengeance nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself (Lev. 19:18). For all law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself (Gal. 5:14).

OUR MEDITATION

To the unbeliever religions are not judged by individual prejudice, dogmas or creeds, but by its visible effect upon the life and actions of the believer in his relations with his fellows. Religion that counts cannot be judged by its doctrine so much as by its practice; not by the theological controversies but by its devotion to the service of men. The Founder of the Christian religion had no time for doctrine and dogma divorced from service. As exponents of the Christian faith we believe that there has been given to us the last word for the governing of human relations and conduct. "The Son of Man came not to be ministered unto, but to minister" (Matt. 20:27). Religion that counts can be distinguished by its outward expression. It must be so vivid and real to the individual that it is unconsciously given expression in daily conversation and habitual conduct. Not by obedience to any particular dogma or creed, but; "By their fruits ye shall know them," true once, it is still true today.

Jesus was not an organizer of charity; yet the immediate effect of his teachings was a quality of charity richer than the world has ever known. He was not a labor agitator; yet his teachings undermined the Roman system of society, gave hope to the slave, and self respect to woman.

It was not an accident therefore, that when Jesus announced his mission, he defined it in the language of the ancient, but still effective law (Deut. 6:5; Lev. 19:18). Still less was it an accident that this law was social as well as religious, it involved the love of one's neighbor as well as the love of God. Least of all was it accidental that Jesus said of these laws, one religious and one social, That the second was like unto the first. Therefore, the individual to whom this worth while religion is real will be busy; not engrossed in his own affairs to the exclusion of all else, but being in the work of the Master, forgets self in the new found responsibility for the weak, the sick, the outcast, the prisoner, the helpless. "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." Surely compassion, sympathy, charity and brotherhood are characteristics of this religion.

If we could only realize that there is a law of growth operating in the spiritual as well as natural world; that growth in any realm entails activity; that a vital religion, one that counts, is a growing religion. If this is so, the individual must EXERCISE the various characteristics of his religion; and these will be beautifully blended in his life. Thus may the confessed followers of Christ prove to the world that theirs is the religion that counts, that it is the one that saves and remolds men into the likeness of the Master; that its professors are caused to spend themselves in loving service and to exercise themselves unto Godliness.

OUR PRAYER

Our Father who are in heaven, as we go out among men to do our work, touching the lives of our fellows, make us, we pray thee, friends of all. May thy Holy Spirit abide in us and inspire us with a Christ-like love that we may unite with the weak and strengthen them by bearing their sorrows. Help us to cheer the suffering by our sympathy. Grant that we may look all men in the face with the eyes of a brother. May we be so filled with thy spirit of service, that if any one needs us, we may be ready to yield our help ungrudgingly, and that we may rejoice in being helpful. May the spirit of brotherly love fill our hearts that we may yield ourselves completely to thee. Amen.

Muncie, Indiana.

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Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for June 14)

Lesson Title: The Church in Antioch.

Lesson Text: Acts 11:19-30.

Golden Text: "The disciples were called Christians in Antioch." Acts 11:26.

Devotional Reading: Mt. 5; 6; 7; Isa. 12.

The Lesson

The growth of the early church was due to lay evangelism. When persecution assailed the Jerusalem church the membership was scattered all over the near East. Naturally the large towns received their quotas of these early believers because the cities were centers of trade and industry and would appeal strongly to thrifty aggressive spirits. The grand fact about these early believers is that they took their religious experience so seriously that they were intent on winning converts to the Faith. Antioch was a thriving center of this gospel extension due to its importance as a commercial center and strategic value as a mission point. Modern churches—and especially the Brethren—could well profit by the truths contained in this lesson. Lay evangelism is apparently a "dead issue" with most christian people for there is little of it done. Preachers are paid to spread the news and laymen "pay" to have the gospel preached. Money talks alright, but in the case of modern churches it does not talk loud enough or perhaps we should say that there is not enough given to make more than a moderate amount of noise in gospel propagation. What is needed is for some of the "loud speakers" in our modern churches to stop using their vocal powers in criticism and slander and dedicate those powers to the spread of the gospel. God pity the world if it's to be won by modern evangelism for one cannot help but be convinced that there is much of the "sounding brass or tinkling symbol" in all too much of what parade under the name of "Evangelism." People whose hearts are full of the grace of God and who tell the good news from the simple love of it are the ones who will win our modern Antiochs, Corinths and Romes for Christ. The lay evangelists of early times have set the pace for us. They sought the crowded centers. The sooner the big cities are won for God, the sooner will spiritual, moral and civil life. This is no time for preachers to righteousness become solid facts in our nascent their lives trying to pet and pacify grouchy, critical, petty church members just to hold their jobs. This is the age for broad proclamation of the truth and those who will not give heed will have to lose their opportunity. If persecution will cause the church to regain her pristine power as an evangelistic force might we not be justified in praying for persecution?

Barnabas enters our story again. He was sent to Antioch to superintend the great

work. Barnabas was a true believer. He was generous hearted and his religious life was characterized by a divine broad-mindedness that kept him open to new ideas. He was sympathetic toward the wholesale spread of the gospel among the Greeks and was too big to close the door of real service by harsh restriction or narrow ritualism. A test of true Christianity is found in one's reaction to new ideas. As one gets older he is liable to surmount. We need to remember that God's become hide-bound, narrow, reactionary, ob-spirit never ceases in His efforts to lead men into all truth. He works with men in various ways and sometimes advance is more marked than at others. Let us not make the mistake of thinking that we know it all, or that wisdom will die when we pass away. Our task is to be just as progressive as Eternal Truth just as broad as God's word commands us to be, and just as tolerant as heavenly justice would have us be. When we see others coming into the truth don't let us argue over the kind of haircut they have, whether they wear sober garments or gay, or whether they observe the ordinances. First of all let us rejoice in the fact of their salvation and then seek to do them good.

Barnabas apparently had a wonderful affection for and a supreme confidence in Paul for we again find him seeking the especially called apostle to get him thoroughly into the harness. There was more than ministerial courtesy in this move. Barnabas was too big hearted to let jealousy of another Christian leader hurt the work, so ever while he was having good success alone he seeks Paul so that Paul can share the good work with him. Obstructionist tactics play too big a part in most big movements and nowhere is this more true than in the church. Autoeracy in the church will meet its fitting finish in the church just as it has in politics. What the church needs today is fewer autocrats and more of the Barnabas element who can share a big task with a brother in the right spirit. This is a mark for modern churchmen to strive after.

Names mean a good deal sometimes. The disciples were called Christians first at Antioch. Perhaps the citizens of Antioch were just using an ironical nickname for Jesus' followers in the first place but the believers proudly accepted the taunt and turned it into a name backed by splendid credentials.

We put the content into any name given us. This is true of nicknames also. I like to think of the content the early church put into that name Christian. Just recall how they made that name mean something by personal conduct, sacrifice, service, martyrdom and spirituality. "Christ's men" in those days was a glorious title because glory was in the lives of those two men. How is it with us? Are we Christ's men? Could the world see

Jesus in us? How do we talk and act? The ridicule of Antioch was turned by first century Christians into constructive, instructive publicity. Could we turn modern ridicule to such good account?

The church at Antioch was a liberal church. They supplied not only their own needs but could respond to the call of material need from outside. Starving Christians in Judea could not live on words so the Christians of Antioch turned their words into shekels for the purchase of food. This was gospel for James tells us, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?' We may not like the hard, but commonplace, requirements of the social gospel, but if we would fulfill the whole genius and spirit of the gospel we must back up our words with our works. The hungry man is the dangerous man. Read the French Revolution for a thousand proofs of this fact. We can't very well 'rejoice in the Lord' with another man if he is desperately hungry. The problem of Hunger could be solved by modern christianity if we really took our christianity seriously. Do we care whether one half the world goes to bed hungry or not? Sam Higginbottom did and he preaches the gospel with an Oliver chilled steel plow, and a McCormick Reaper. Hence he is helping to 'feed the hungry and clothe the naked of India.' Christianity is a faith in the heart of a man in Christ Jesus and that faith has the guarantee of its founder, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.' The Antioch christians caught this idea of christian experience early in their faith life. We might profably do the same.

Terra Alta, W. Va.

12,000 Japanese Gospels Given for Students in Tokyo Public Schools

The remarkable opportunity that came to the National Sunday Association of Japan to give Christian teaching in the public schools of Tokyo has been taken up with vigor. Already one hundred schools are supplied with instructions but they cannot go oftener than once a month. Money to support more secretaries in that country would enable more schools to be reached and more frequently than once a month.

Recently 12,000 copies of nicely illustrated Gospels and Acts printed in Japanese were contributed by a friend through the London Scripture Gift Mission for distribution among the students in the public schools of Tokyo. These were given to the representative of the World's Sunday School Association, Horace E. Coleman, the Educational Secretary in Japan who recently returned to Japan after having completed his furlough.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Christian Endeavor as a Promoter of World Fellowship and World Peace

By Rev. Francis E. Clark, D.D. LL.D.

(I)

The influence of the Christian Endeavor movement in promoting peace and goodwill between denominations and races and nations of the world, has not been fully realized, so quietly and unostentatiously have the individual societies done their work. But the very genius of the society has made it inevitably a movement for interdenominational and international goodwill, and goodwill must lie at the basis of peace, whether between individuals or nations.

Members of the societies did what individually they considered their patriotic duty in the war days. But the very fact that among the millions of Endeavorers some are found in all nations of the world, and in all Protestant denominations, made world fellowship inevitable for young people who have taken the same obligations, subscribed to the spirit of the same pledge, worked along the same lines, covenanted with the same Lord, in the same way.

It was feared by the Christian Endeavor leaders in America, that the war would disrupt the society as a world movement, and they were surprised and rejoiced to learn at its close that the societies had increased in Hungary, and doubled in Germany, and that all the Christian Endeavor Union had held their regular national and other conventions in the dark days of the war, almost without interruption.

What organization in America, if imported from one of the "enemy countries," would have retained its popularity and increased in numbers during the years 1914-1918?

The reason undoubtedly was that the societies in all lands stuck to their principles as a purely religious, non-political organization, owing allegiance only to their own churches, their own country, and their God.

When the war closed, there were in the Christian Endeavor ranks few sores to heal, or broken bones of good fellowship to bind up.

In other wars, too the society has exerted the same influence. After the Spanish War, Christian Endeavor went in at once with the missionaries to the Philippines, Cuba, and Porto Rico, as an instrument of fellowship and goodwill. It has brought Mexicans and Yankees together in Texas and Mexico, in neighboring Christian union, and, through its international conventions has increased the goodwill of Canadians and the young people of the United States, who have in these meetings often taken counsel together in all good feeling. In Arizona and New Mexico, whites and Indians mingle fraternally in Christian

Endeavor Conventions, the Indians often being the hosts.

—Methodist Protestant
(To be continued)

"Abandon All Rank"

Above the door of a "soldiers' lighthouse" in Belgium (as Talbot House, familiarly called "Toc H" in the language of the signal corps during the war) was a sign that expressed the spirit of that type of Christianity for which "Toc H" stood: "Abandon All Rank, All Ye Who Enter Here."

Talbot House was established by an Episcopalian clergyman in the shadow of great battle-fields. Its motto was unselfish sacrifice. Since the war an organization of young men has been formed to carry on its ideals, the first of which is unselfish service.

Of course this is, or ought to be, very familiar to Christian Endeavorers. Christ sweeps away all rank and distinction. In Him there is neither Jew nor Greek, barbarian, bond, or free. All are one. Men are accepted on the basis of manhood, not of possessions or rank. Character is supreme.

The point at which "Toc H" touches Christian Endeavor is the point of service. If we do no service for others, we are loafers. "The rent we pay for our room on earth is service."

We often think of service as given because there is need—which is very true. But service means more than that. It is duty. It is necessary for us to give it if we are to retain our self-respect. If we are to live in God's house we must pay rent. What that shall be is left to us; but if we skimp on service, or the rent we pay here, we may find, we shall find, that the house not made with hands, eternal in the heavens, will be poorer than it might have been.

Ripple.

feel? You would in truth be far lonelier than Robinson Crusoe for he had his dog, a bird, and later, his chum, Friday.

And now I'm wondering that if to be lonely and know that you haven't a friend to whom you may go isn't the most forlorn feeling in the world. Yes, from personal experience I believe its about the unhappiest situation of all situations.

Then if friends and friendships mean so much to us, just what should we look for in a friend? That may apply to boys and girls as well as grown folks. It is a difficult and perplexing question to choose perhaps two or one out of a large number of boys and girls for a friend. But soon your consciousness tells you that one of them plays just a bit squarer, loves you just a bit more, is more interested in your little actions, and whom appeals to you in an affectionate way. I think then you have found such a pal you have won one of the best things life can give you.

Friendship is also a question of give and take, is it not? Wonder if Mary is unselfish enough to leave her chum have the best piece of candy, the biggest? Wonder if Johnnie will share his best ball bat with Jimmie when playing on the cross-lot? Wonder if Catherine will stay at home with her little friend when she wants so badly to go to a picnic or to the carnival?

Here is a beautiful old story, a myth of two friends. They were very devoted to each other—as real friends should be. If one was cross and irritable the other was happy and bubbling over. It so happened that they were taken as captives before a cruel king who condemned one of them to die. But he did not know them apart. So when the time came for the one to give up his life the other insisted that he was the one condemned and that he would die in his place. Such stories of devotion and gratitude are one of the sweetest treasures literature holds for us.

Someone has said it is possible to live without even enough material necessities to properly clothe and feed the body; that one can live without reading and study but to live without a friend is to be the loneliest man on earth. So as boys and girls, cultivate the best interests in your playmates and found the kind of friendships which last thru all life.

Daily Readings

M., June 8. A good friend keeps secrets. Prov. 11:13.
T., June 9. Good friends do not gossip. Prov. 17:9.
W., June 10. Good friends help in need. Prov. 17:9.
T., June 11. Abraham, Lot's friend. Gen. 14:14-16.
F., June 12. Friends of Jesus. Matt. 27:55-61.
S., June 13. Friendly Helpers. Acts. 18:24-23.
Ashland, Ohio.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for June 14)

Being a Good Friend
I Sam. 18:1-3; 20:12-42

If you could imagine yourself alone on a desert or an island; if you could only imagine yourself to be the only living soul in existence—just how do you suppose you would

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

At the Montevideo Congress

Christian work in South America, its needs, progress and the plans for its advancement were the subjects for consideration by the representatives of the Protestant and Evangelical movement on this continent held in Montevideo, March 29th to April 8th. One of the delegates from North America, Mr. W. Reginald Wheeler, of the Presbyterian Board of Foreign Missions, writes of this Congress as follows:

"Uruguay, politically speaking, is the Switzerland of South America. Here the representatives of the other republics of the continent can meet to discuss topics of common interest and concern without exciting national rivalries or competition. Nearly one third of the population of a million and a half live in the capital, Montevideo, on the broad estuary of the River Plate, which has the reputation of being one of the most healthful, progressive and beautiful of South American cities....

"We were impressed by the sturdiness of the men of Montevideo and by the space given to football fields and recreation parks. At the last Olympics at Paris, the Uruguayan soccer football team emerged the champions of the world, and no South American republic is more advanced in its legislation and efforts on behalf of public health and social service. The Pocitos Hotel, where the Congress meetings were held, is situated outside the city on the beach, and was an ideal place for the conference.

"At the Congress there were 165 delegates, 19 affiliated delegates, 10 invited guests, and 121 visitors. Eighteen nations were represented, ten from South America, five from Europe—France, Spain, Portugal, Italy and Switzerland; one from Central America; two from North America, the United States and Canada. There were 13 denominations represented with 36 different societies and organizations, Methodists, Presbyterians, and Disciples of Christ having the largest number of delegates. Of the 194 delegates and invited guests, 140 came from South America and 67 of them were representatives of the National churches.

"At Panama in 1916 most of the delegates were from North America; but in Montevideo most of them were from South America. The commission reports in 1916 were prepared chiefly in the North, but these have been written chiefly in the South. The committee chairman and members of commissions were largely from South America and the important Business Committee had 21 of its 29 members from the South. Dr. Robert E. Speer, Chairman of the Committee of Arrangements, who was Chairman of the Congress at Panama, relinquished the speaker's chair on the first morning to Sr. Erasmo Braga, a Brazilian, after the latter's election to the office of Permanent Chairman. This was symbolic of the transfer being made today in con-

trol of the Protestant Movement in these countries from North America to South American hands.

"The topics discussed were marked by their breadth of interest—Education; Evangelism; Social Movements; Health Ministry; The Church in the Community; Unoccupied Fields; Indians; Religious Education; Literature; Relations between Foreign and National Workers; Special Religious Problems; Cooperation and Unity. The four of these topics that drew the most attention were evangelism, health ministry, education and social movements. The need of evangelizing the Indians, especially the non-Spanish and non-Portuguese speaking Indians, was emphasized. The Brazilian Government sent Dr. Horta Barbosa, the head of its Indian Department, to represent it at the Congress, and he and Mr. Dinwiddie, and Mrs. Walter C. Roe, made important contributions toward the solving of this problem. The need of reaching the student classes and the varied methods through which the gospel can best be broadcasted were presented and discussed.

"One of the resolutions passed by the Congress with reference to social movements in South America indicates the nature of this report:

"Jesus calls us to a universal brotherhood; peace in industry and between the nations; economic security for all; the uplift of the classes of society that lack opportunity; the awakening of the belated races; the moral enrichment of all peoples by means of a free exchange of scientific and spiritual discoveries; the complete realization of our highest human possibilities. The realization of these ideals depend upon our making universal brotherhood a recognized and practical fact. The Congress therefore calls on all Christian people to cleanse their hearts of all suspicion, all prejudice and all selfishness; to begin now to treat all men as true brothers; to keep alive the spirit of goodwill in schools and churches; to oppose all forms of discord between national and international groups; to establish personal contacts with men of different beliefs, different social conditions and national affiliations, so that there may be a leaven of brotherhood throughout the continent; to study sympathetically human activities in other lands, in order that understanding knowledge may eliminate all suspicion and lack of confidence, and that in every land here represented there may be the development of a consciousness whose touchstone is the Golden Rule of Christ."

"The Congress bore striking witness to the growth and power of the Protestant Movement in South America during the past two decades.

| | | |
|--------------------------------------|--------|---------|
| | 1903 | 1924 |
| Evangelical Missionaries..... | 750 | 2,105 |
| National Evangelical Ministers 1,100 | | 2,306 |
| Communicants Enrolled..... | 32,000 | 122,559 |

| | | |
|-----------------------------|--------|---------|
| Total Protestant Community. | 65,000 | 251,196 |
| | 1906 | 1924 |

| | | |
|--------------------------|--------|---------|
| Organized Churches..... | 856 | 1,283 |
| Communicant Members..... | 91,000 | 122,559 |

"The largest advance has been made in Brazil; Argentina and Chile follow next. In Brazil, the Presbyterian Church at its last assembly reported more than 21,000 members, with the Independent Presbyterian Church recording about 9,000 more. These two Presbyterian Churches contributed over \$200,000 toward their work in 1923.

"There are still vast unoccupied areas on the continent and certain classes and groups are not yet reached. The Protestant Movement has followed in general the coast line, but a vast region, equalling four-fifths of the total area of South America, totalling about 6,000,000 square miles, contains wide ranges untouched vitally by Christian agencies. This continent within a continent equals more than a third of all Asia, more than a half of all Africa. It constitutes for Evangelical Christianity the largest geographical expanse of unworked territory to be found on the face of the earth.

"An impression made by the Congress upon the delegates was that the true unity and fellowship with one another and with Christ. Not once did there arise serious disagreements. Dr. Mackay of Lima, Peru, struck the keynote when he said that we should love the living, loving Christ, we should love one another, and accept the full consequences of such love and allegiance.

"Our message is to be prophetic rather than sacerdotal: the living word of the living Christ to living men, the essence of Christianity being not a rite, nor a creed, but communion with the living God and service of men as our brothers, growing out of the inspiration and fellowship of that communion." —Mission Review of the World.

Unless a man loves his job, he is not likely to make a shining success in it.

PARENTS AND CHILDREN

Parents lie awake at night wondering what has gone wrong with the rising generation. They gnaw their nails in agony because their children do not respect their authority. They ask in perplexity, "What has gotten into the children?" It is not what has gotten into the children, but what has gotten out of the parents. The struggle of life has gotten such a hold upon them that they have not time to give to the children. The incessant demands of business and of the club and lodge and newspaper absorb the father's time. And the mother has so many religious meetings and club meetings and social engagements and sometimes is so busy keeping up with the Joneses that she has little time. And the result is that the children are often left to care for themselves. The street, the debasing movies, the dance, instead of their parents become their teachers.—United Presbyterian.

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

May Day exercises were held Wednesday, May 27 and were in every way a decided success. Miss Edna Walters, class of '26, was the May queen and acted her part perfectly, as did the others who had part. It was held in the northwest campus, in what is now a natural amphitheater. This place cannot be surpassed for such events. It was a pleasure to note the presence of many out of town Alumni, Rev. and Mrs. B. T. Burnworth coming the furthest in order to be present for the day.

I visited our church at North Georgetown last Sunday and preached the Memorial sermon. This is a good point and there are still a faithful few there. It seems too bad that some one cannot serve these people. It is the home of the Stoffers, having given Bryan Stoffer, now missionary to India, and Carrie Stoffer, teacher at Lost Creek, Kentucky.

Our communion was held two weeks ago and it was very gratifying to note the presence of so many students. The Church has a choice treasure here in its young people.

I want to correct a mistake in the Evangelist of two weeks ago where on the last page the word "secretary" occurred after the name of Brother Alva J. McClain. The word should have been, "Seminary," for that is the department of the school to which he was called.

Mrs. Nish of Massillon spoke very acceptably at the Women's day exercises last Sunday morning.

Those within reach of the school are cordially invited to attend the events of Commencement week.

EDWIN E. JACOBS

BETHEL CHURCH, MULVANE, KANSAS.

From Roanoke, Indiana, to Mulvane by the way called by our forefathers "the overland trail." Not with horses and wagon over a roadless way, but with a 1918 model Ford over well mapped out roads we made our way. Some were fine graveled roads, some paved some dirt roads, some through the most slippery mud the world contains, and some of the sticky kind. Not always straight ahead, but sometimes in the ditch. Not all sunshine but sometimes in the rain. Not all the way on four Ford wheels, but some four miles with a dummy under the front end of the Ford. Blowouts and punctures too many to mention. And after all we landed safe in Mulvane, and we rode all the way in the same Ford. But the saying that a Ford will take you there and bring you back, is somewhat of a question this time.

We are here and have been joyfully received. They are another bunch of people that tell of their religion in other ways than with their lips. On Tuesday night they came early with sugar and lard, and chickens, and canned fruit and money. One brother presented us with a check of twenty-five dollars, a sister, with another check of the same amount, and another with a five dollar check. We then thought of how we gave up our

home in Michigan, and practically gave away our last furniture in Roanoke to get money enough to make the trip. And here God has given us back a part of it. Oh, how true is his word, they that loose for him he will repay.

We have made many reports of the work of the Master from other points, but this time from one spot where we never dreamed of going, until we felt the call within our hearts, that God wanted us here. I have no other purpose but to preach Jesus Christ and his commandments. And I stand firm upon this rock that a church house dedicated to God for church purposes must be used for that where I am the pastor. Why should I not, when God has so blessed me. Brethren, in the name of God, why expect to conquer any other way than in the power of God, and the Gospel of Jesus Christ.

What we need is consecrated Bible preachers, they bring results. There are many things that we need to make us fit for the Lord's service. I lack many but I keep myself bound unto the God of heaven and his word, the Bible.

I believe from what I see, and hear of this field that we have found a body of faithful workers. The Sabbath school and Christian Endeavor are doing fine. The young folks are of the working class. Here is the largest class of young folks going to church I ever found, not only going but doing. In our Sabbath school we have a teachers' training class at the same hour, in the same room with the school under the able leadership of one of our young women, who is the right person for the place. I would give the names but not knowing all them I shall wait to give a better report. May the 17 we preached our first sermon. At the morning service all the young folks stayed for church. That sure would make any pastor feel welcome. At night we had a well filled house. Then Sunday the 24 we had a well filled house, both morning and evening. Trusting in the Lord, and with our good Brethren's prayers we hope to be successful in the service of our Master here. Pray for us.

H. W. ANDERSON.

A REPLY TO BROTHER JOBSON

In Regard to the Two Resurrections

Why reach for shadows; let us stand on solid rock. In John 5:28-29, reading from the original Greek translation into Modern English, we have this: "Do not wonder at this, for the time is coming when all who are in their graves will hear his voice and will come out—those who have done good rising to life and those who have lived evil lives rising for condemnation. Here we have a general resurrection, the only one of the body.

In Thessalonians 4:13-17 we read "We do not wish to remain in ignorance, brothers, with regard to those who have passed to their rest, that your grief may not be that of those who have no hope. And we believe that God will bring with Jesus those who through him have passed to their rest."

And Paul says nothing here of the resurrection of the body—spiritual, incorruptible. There is nothing again about the life beyond doesn't say that those who meet the Lord in the air, ascend with him to heaven, or descend with him to reign on earth. In fact there are no facts with which to prove that Christ is going to reign on the earth a thousand years. It is not to be found in Holy Writ.

In Revelation 20:1 Satan has been bound a thousand years by the passion of Christ, and during this time the souls of the martyrs and saints live and reign with Christ in heaven. The first resurrection is the spirit to the life of glory; the second resurrection will be that of the body at the day of the general judgement. Why reach for the shadows? Stand upon the solid rock.

The day will not be long. We know a change must be close at hand. All signs point that way. Homes are being torn asunder; courts are full of divorce cases. The situation is serious. No homes, no family altar; no homes, no country; no homes; no mothers' love; no homes, no children to guide. Watchman what of the night! Where is the wondering church tonight?

A. J. RAMEY, Manassas, Virginia.

OAKVILLE, IND.

It has been some time since we have reported anything from Oakville church, but that has not meant that we were loafing on the job.

Some of the time we have been almost too busy to write. Our work here has been on the upward move. Our Sunday school has enjoyed the largest average attendance for the first four months of 1925 in our history. Usually that time of the year is the hard time for us to keep up.

Our Christian Endeavor is still alive but not making the headway we could wish, but we are hoping for bigger things later on.

The W. M. S. is a live bunch and doing much work and taking an active part in the churches work.

The Sisterhood is a going concern, holding their regular meetings and also doing their part on the churches work.

On April 26, Miss Aboud came among us again for a two weeks meeting. Miss Aboud has a straight gospel message that strikes hard at sin. She surely puts the doctrines of baptism, feet washing, second coming and the new birth in the forefront. And it tells on the unsaved, just as it always has done. Brethren of the cloth, lets preach more doctrine. Our church holds a peculiar place in the religious world of today. The world needs the Brethren Church at the present more than ever in all her history.

Miss Aboud did much personal work in the homes as we went from house to house.

In preaching and teaching the fundamentals she is straight; on doctrine she is Brethren.

As a visible result of this meeting we had 16 confessions, 14 of them already baptized and the other two will be as soon as the wife

can be taken to the water; she is almost an invalid. And just here will each one of you that reads this, pray that God will soon bring healing so she can be baptized, for she earnestly desires this rite and asks for your prayers. Two couples of this number are old people who never made any profession before. The one couple is 76 years and 70 years. The interest was good all the way through the meeting. Many from other churches were present each night and got some pointed instruction in righteousness.

We finished with a communion on Monday night, May 11th. Some churches think they can't have communion on a week night, but this church has no trouble to get a good attendance on a week night. We had 80 percent of our membership present.

This brings our church membership over the 200 mark now and we have our new church almost paid for. We hope to burn the mortgage Oct. 1st, 1925 when the last payments will be due. Not so bad for two years and those sort of hard ones for the farmers and many others. May the good Lord richly bless the efforts of the Brethren Church but let us be Brethren in fact, everlastingly preaching a whole gospel. Pray for us.

S. LOWMAN.

A NEW PROBLEM

Do you have a traffic problem in front of your church? The ever increasing number of automobiles, together with the lack of brains on the part of flappers, shieks and road-hogs, are making it necessary for churches located along lanes of much travel to provide some means of safety for the care of Sunday school children and especially the unaccompanied little folks. Several of our Sunday schools have already taken care of this matter, but others should do it before some one is seriously hurt.

The First Brethren Church at Long Beach has a police officer on duty during the hours of service. The Second Brethren at Los Angeles has a special deputy sheriff on duty at the close of the morning session to direct traffic and see that the little folks get safely across the street. This arrangement will also save many anxious fears for the mother who is not able to attend the Sunday school sessions with their little children.

If you are located in cities the police department will help you, or if on main boulevards the county sheriff will cooperate to care for your traffic problems. Whatever you do, do something and do it before it is too late.

J. C. McBRIDE,
Los Angeles, Calif.

AN APPEAL

We are now face to face in America with a spirit of growing lawlessness and immorality. The leaders in the religious and political world bear testimony to the great peril which confronts us, and are doing their best in seeking for a method to check this great flood-tide. The only remedy is a knowledge of God as revealed in His Holy Word. Some of our leading men recognize that our supreme need is spiritual. The makers of our

Constitution, the founders of our great republic were men who knew and feared God. President Coolidge recently said, "It was because religion gave the people a new importance and a new glory that they demanded a new freedom, and a new government. We cannot in our generation reject the cause and retain the result." The late President Wilson voiced the same sentiment when he said, "We must turn to spiritual things to avoid a revolution." The Bible contains the highest system of ethics, and produces the highest type of character in individuals and communities where accepted and lived. In view of the great importance of a dissemination of a knowledge of the Bible, as American President of the Berean Band, an international and an interdenominational movement, founded in England in 1905 by Mr. Charles J. G. Hensman to encourage the habit of storing the memory with the words of Holy Scripture, I appeal to you as Christian men and women to aid in this worthy work. This you can do in two ways:

1. Definitely memorize some portion of the Holy Scripture regularly. The only way to grow in grace and in the knowledge of the Lord Jesus Christ is to fill one's mind and heart with the Word of God.

2. Get others to regularly memorize some portion of the Bible. This is one of the most effective ways of bearing witness for

Jesus Christ. What better act can you do than to influence a friend to fill his mind with the precious truths of God's Word?

The sole obligation of membership in this organization is the memorizing of one verse of Scripture every week. Each member is furnished with a list of fifty-two Bible verses for the current year. These are carefully chosen, a definite subject being taken each month and a subdivision of that subject for each week with the object of cohesion of thought and so far as possible a completion of subject, in each year.

The cost for membership is only 17c per year. This includes the list of verses in a suitable case to be carried in the pocket.

Small bands or groups can be organized among the different ages for the purpose of meeting together to review the Scripture verses. It can thus be carried on individually and by groups, making it a means of bringing people together in a social way, and for prayer and fellowship in the Lord. Pastors and Sunday-school teachers, and religious leaders can greatly increase their influence for good by cooperating in this great work. Full information will be sent to those who may be interested. Address: The Berean Band, In care The Moody Bible Institute of Chicago, American Representative, 153 Institute Place, Chicago, Ill.

A STORY FOR OUR YOUNG READERS

The Sermon on the Mount

The boy stopped short and glanced about quickly. The pocketbook lay on the pavement where it had fallen when the owner, well known to him as a prominent banker, stepped from his car. The chauffeur had driven on; the banker was ascending his front steps and feeling in his pocket for the latchkey. Would he miss the pocketbook and turn back? But no, the door opened and closed silently, and the man disappeared within the hall, his shadow visible for a moment on the glass. The house was a retired one a little off from the city's main artery; the street for the time was deserted. Hurried boyish footsteps echoed faintly from the house walls, a brown hand reached down, a limousine whirled past, and the clothes faded.

It was Saturday, and the shadows were deepening on the street as seventeen-year-old Ralph Horliss entered his home and hurried up to his room. With hands that shook he emptied the contents of the pocketbook on his bed. The money and the checks staggered him. He had never before held so much wealth in his hands. Then, hastily restoring all to the purse, he stood in a chair and hid it far back on the top shelf of the closet that held his few clothes and went down to supper, but with no appetite. The tremendous thing he had done suspended all craving for food.

"What is it, Ralph? Why don't you eat your supper?" The watchful little mother had discerned a mind trouble.

"I'm not hungry, mother. I ate someone—apples over at Bill Thomas's, and I reckon they took all my appetite."

The man at the foot of the table swept a glance over him and resumed his meal in silence. He was the stepfather, and between the boy and him was almost open warfare. A merchant, a hustler, his whole mind on business, he had no thought for children, certainly not for another man's cub. Once, years before, there had been a blow passed; the boy's insolence had angered him beyond control. The boy had never forgiven that insult. It was the only blow he had ever received, and the memory of it was as a coal of fire in his heart. From the day of the tragedy, for such it really was, he had lived with a silent determination to leave home. He would go West—to Alaska or California or maybe south to Florida, lands familiar through many books and moving pictures—anywhere to get away from Atlanta. Two things only held him back: love for the little mother, whose unhappiness he sensed, and the absence of money to pay railway fares.

It is not common greed but the thought of liberty that swept away all moral standards at sight of the pocketbook on the pavement.

He said good night in his mother's room with tears upon his cheeks that moistened her own. Her arms loosened, and she turned her face. "Why, sonny boy, what is it?"

His head went down on her shoulder, and a sob shook her. "I just can't forget he—"

he—hit me. And I know he isn't good to you."

Her hand patted his sturdy shoulder. "O, yes, he is, baby boy; but he is busy and worried at times and forgets."

He broke from her arms and rushed upstairs. The lovelight was in her eyes as he vanished, but she did not follow. It was tetter that he fought it out alone. He had always been high-spirited but of a cheery nature that conquered his dark moods in the end.

But later when he should have been asleep she entered his room and found him lying awake staring at the ceiling. Sitting by him unquestioning, she silently stroked his hand stretched out to hers; then on an impulse she took from her bosom a thin gold watch, detached it from its chain, and slipped it into his hand. "I told you I would give it to you when you were grown, sonny boy, but maybe it will make you happier now. Grandfather gave it to me years and years ago. Keep it safe, my dear, and some day maybe you will earn the money and we shall have his portrait painted from the little picture of him inside. It is the only likeness of him left, and you have always loved it. He was the bravest man in Jackson's army, they say, and General Lee made him a captain and shook hands with him in front of his whole staff."

It was an old, old story; he knew it by heart but never tired of it. Now with it ended, her lips were on his for a long moment. When he opened his eyes, shut tight against the unmanly tears, she was gone.

But the tremendous pull of liberty and push of resentment conquered in that long fight in the dark. On his wheel before daylight, fearing the marvelous memories of the Terminal officers, Ralph Horliss was spinning northward, planning to abandon his wheel at a railway station and take a train. In his pockets were the checks and money, the pocketbook hidden in a clump of roadside bushes.

Yet Ralph Horliss did not go to Alaska nor to California. That night he entered his home after dark and went up to his room, tired almost to death. There was a note in his voice, a note of strong manliness, and a new light in his eyes when to the anxious mother who followed him he told the story of the pocketbook—and of the day just ended. When it was finished, shaken to his soul,

she drew him to his knees, her arms about his curly head as she had when he was a little child, her own eyes shining with happiness, her lips moving in prayer. What matter now the trials of an unhappy marriage? Her boy was safe.

The next day walking with the stride of a soldier and the courage of a martyr going to the flames, Ralph entered the banker's office and laid the pocketbook on his desk. Then, standing there in proud humility, he told his story simply and without sparing himself. As the strange tale developed, the erect, stern man of business relaxed in his great chair. His fingers interlaced, sympathy and comprehension softened the lines of his face, and a flash of youth lit it to almost beauty. He spoke at length slowly and very gently: "I thank you for the return of my purse. Under the circumstances it was a fine thing to do, a very brave thing to do in the way you have. Men have gone down to history in this Southland of ours for victories less nobly won." And then smilingly: "I am something of a crank on heredity and the transmission of great qualities from sire to son. I should guess that you have somewhere a lot of good old Confederate blood in your veins."

The boy stepped forward in sudden excitement, the fire of battle in his eyes, his voice elevated in triumph. "There is, sir; there is! My great-grandfather was a captain in the Stonewall Brigade. They called him the bravest man in the army, and General Lee shook hands with him before his whole staff." He drew the watch from his pocket and sprung the lid. "There is his picture, sir!"

"Tom Martin!" murmured the banker, taking the watch and looking on the soldier pictured there. "Old Tom Martin!" And then to the boy: "No wonder you won your fight, my lad; you couldn't lose with old Tom Martin's blood backing you up. I understand, I think. Tom's watch with Tom inside brought you back."

"No, sir. I got to Stone Mountain at daybreak and dropped down on the grass to rest. All of a sudden the sun rose, and I saw General Lee and Stonewall Jackson up there. I couldn't pass General Lee and Stonewall Jackson with your money in my pocket—and that watch!"

The hands of the man dropped to the chair arms and gripped them. He leaned forward

and stared over the boy's head as at a vision, and perhaps a vision was there. Then they closed for a space and opened on the astonished youth. He spoke very gently: "You have taught me something rather wonderful. I never before caught the spirit of the great Confederate memorial. Now, in the light of a new knowledge I am seeing the beautiful picture as for the first time, the apotheosis of Southern ideals, the Mecca of the Southern soul for all the ages. In all reverence men will know it some day as the new Sermon on the Mount." Then the banker, hesitating a moment, lifted a paper. "I advertised for the pocketbook, offering a liberal reward." His eyes held a question.

Ralph's gaze sank before him. Presently he smiled and met the other eye to eye, drew out the watch, sprung the lid, and exposed its picture. "Ah, I thought so! Son, shake! Your place is waiting for you back there in the bank. Come when you wish,"—Harry Stillwell Edwards, in the Atlanta Journal.

FACE REALITY

The Chinese are said to make the streets of their cities very tortuous in order to confuse the evil spirits, so that the spirits may not find the way to their homes.

It is said that a great building on a certain city is to have no thirteenth floor. The fourteenth floor will come after the twelfth. The number thirteen is unlucky!

Perhaps the owners hope to bamboozle superstitious persons as the Chinese try to bamboozle evil spirits. One may call the fourteenth floor what one pleases, it will still be the thirteenth.

Still, let us not laugh too loudly, for most of us refuse to face reality. Not that we play make-believe in this way, but we shut our eyes firmly to things we do not want to see. Nelson, you remember, put his telescope to his blind eye and said that he did not see an order he did not wish to see signalled from another ship. We are just like that.

It is this spirit that makes fanatics of all sorts. It creates a spirit of obstinacy. It makes us refuse to see good in others who think and perhaps live differently from us.

It is a great thing to be able to face the facts, whatever they are. It is hard to do at times. But when we get the habit we find it is profitable. We live with Truth. And we are thrown back on God.—The C. E. World.

Baccalaureate Address

(Continued from page 9)

cannot afford to be without it. That workman who watches the clock all the while never earns for his employer his full keep. When I purchase an article I should pay sufficient for it to serve the man who sold me the goods. When I sell any goods I should have sufficient value in the article that it will serve the man who bought it. When you grow a crop of wheat you should know you are helping feed the world. When you dig a ditch you should know you are helping grow more of this wheat or some other valuable necessity. If you teach in school you should know you are serving boys and girls with a means to both knowledge and power in life. If you preach the gospel you should know

you are giving to the world the unsearchable riches of God. If yours is the lot of a politician you should know you are a part of the powers that be, that are ordained of God. Wm. Carey was once rebuked for the neglect of his business while preaching the gospel, and he replied, "My business is to preach the gospel, and I cobble shoes to pay expenses."

May you so make it your business to serve the Lord God and your fellowmen, that you will let your income be used as a means to pay expenses.

To the class of 1925 this is your commencement. This is my message to you. Stand on your own foundation and heritage. Look upon the fields of service. Go labor today in these fields of service. You will be rewarded when you come bringing your sheaves with you.

Clay City, Indiana.

Education for citizenship in the country makes a peculiar demand for the development of character qualities. If an approach to the American ideals means anything it means a growth in our appreciation of the fact that liberty is the right to do as we ought and not as we may wish.—H. S. Weet.

ANNOUNCEMENTS

BRIGHTON, INDIANA.

The Brighton Congregation, Howe, Indiana will observe the Communion service the second Sunday evening in June (the 14th) at 7:00 P. M. Non-resident members are urged to be present and a cordial invitation is extended to friends and members of nearby churches. The writer not being ordained Bro. B. F. Owen of Williamstown, Ohio will be in charge of the service.

HERBERT H. ROWSEY, Pastor.

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A FRANK STATEMENT

1. At the recent Annual Meeting of the Board of Trustees of Ashland College the work of the Seminary was enlarged by approval of a more extended Course of Study and the calling of A. J. McClain to the Faculty.
2. This step was taken in the Confidence that the Church would approve the action.
3. To make this possible we must appeal to Every Church for a liberal offering on Educational Day June 14. We believe every loyal pastor and Church will respond.

The goal is One Dollar per member

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VOLUME XLVII
NUMBER 23

JUNE 17,
1925

The BRETHERN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHERN -

The Grand Old Book

By William Luff

It is grand in antiquity ! Hoary with age !
Unfolding Creation's first wonderful page.
How darkness was shattered and scattered by light:
How chaos was ordered by God's Word of might.

It is grand in vitality ! Still in its youth !
It is old, it is young, for young ever is Truth:
As fresh in its vigor as in its first days;
For Truth is eternal to God's worthy praise.

It is grand in its prophecies ! Great are its seers !
Foretelling events of the oncoming years:
Its Enoch, its Daniel, its John, who foretold
The tale of today in the past days of old.

It is grand in its subject ! Salvation its theme !
It tells of a Saviour who came to redeem:
Who lived, and who died, and then rose from the grave,
Triumphant and scatheless, almighty to save.

It is grand in its holiness ! Perfect its law !
A life lived on earth, without failure or flaw !
Revealing a God pure and righteous: yet One,
Who cleanses a sinner till pure as his Son.

It is grand in divinity ! God-breathed, inspired !
Its Lamb, God's-providing: its altar, God-fired.
It is grand in its triumphs—a sword in God's hand:
The Book of all books! everlastingly grand!

—The Evangelical-Messenger

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

With Some Northern Indiana Churches

During the week when the editor was not required to be busy getting out an Evangelist, he enjoyed a very pleasant trip among some of our Northern Indiana churches, speaking in the interest of our denominational publications. Our Hoosier Brethren, laity and ministry alike, have been characterized by a fine loyalty to all the general interests of our church and their attitude toward our Publishing House and its publications has been most encouraging, but we had a desire to spend these few days to some profit by meeting as many as time would permit on their own ground and seeking to develop a more intimate understanding of, and a more personal and vital interest in, the work we are seeking to do here. Some of these churches we had never visited before and it proved a real privilege and a highly profitable experience to us not only to present the claims, functions and necessity of our publications from an editor's point of view, but also to learn something of their spirit and personnel, their problems and accomplishments.

At Nappanee

we gave our first address on Sunday morning of May 31st, and this was our first visit among this people. Here we found a noble, stable church and a large Sunday school with an attendance ranging between 350 and 400, the largest in the town, and Brother S. M. Whetstone, the pastor, preaches regularly at the church hour to more people than any other pastor in the town. He is yet in his first year as pastor here but he has won the confidence of his parishioners and the respect of the good people of the community. Under his superintendency our church was launching upon a Daily Vacation Bible School when we were there. This people has always been a loyal group and have maintained a place on the Evangelist Honor Roll for a number of years. We greatly appreciated the splendid hearing they gave us, and the interest they showed in the work of the Publishing House.

In the New South Bend Church

in the evening we enjoyed the fellowship of Dr. W. H. Beachler and a goodly number of his faithful people, though some had taken advantage of the double holiday to make distant trips in their autos, as often happens in city congregations. We had been with these people before, having supplied the pulpit for two months during the process of a change of pastors some years ago, but we found the church had grown to such proportions that we scarcely knew the place or the people. South Bend has come to be one of the prominent churches of the brotherhood, and with such splendid new equipment; with such an able leader, genial pastor and gifted preacher; with such a large field, and with so many and capable workers, we

are confident that a large future lies before it. We were pleased with the interest they showed in our publications, and under the loyal guidance of Dr. Beachler, who for years was a member of the Publication Board, we are hoping they will soon return to the Evangelist Honor Roll.

Monday Night at Elkhart

we were privileged to meet a goodly number of this growing church in what was termed "family night," the various families bringing their suppers and spreading them on the tables in the church basement. There was a financial objective connected with "family night," but the social returns were also of great value. We greatly appreciated being granted the opportunity of speaking to this interested group on the importance of an informed church membership and the literature calculated to bring about such desired ends. Brother W. I. Duker, the energetic and capable pastor, is greatly loved by his people and is leading them forward with challenging tread. They have their hearts set upon a new church building, which they very much need, and we predict they will soon be in the way of realizing it. The loyalty of Elkhart to all the general interests of the denomination is a challenge to practically every other congregation of the brotherhood, and they have not overlooked the Publishing interests in their offerings and have steadily maintained their place on the Evangelist Honor Roll.

In the Land of Goshen

we found ourselves on Tuesday night, and though the crowd was not large due to the fact that the meeting was scheduled on an "off night" for Goshen, yet we had a very appreciative audience. This is one of our large churches with a adequate supply of capable leaders, and is the outstanding religious force in the town. Brother H. F. Stuckman, the wise and genial pastor, has the confidence of his people and is doing a commendable work in the way of maintaining a high spiritual tone and a dependable loyalty on the part of his membership. The Sunday school has grown to the point where they must either build a Sunday School Annex or an entirely new and adequate church plant. These people have had a name for loyalty to our publishing interests which they are endeavoring to maintain by their use of Brethren publications, and while they are not now on the Evangelist Honor Roll, yet a goodly number of subscriptions are coming into their midst, and we are hoping that ere long they may return to the honor list.

At Home at Warsaw

It has been twenty years since we lived and worshipped at Warsaw, yet it is still home to us and we are always glad to return

to the scenes of our childhood and youth. It is no longer the "little white church" and many of the once familiar faces are no longer to be seen, but the spirit of the place still seems like home. Brother C. C. Grisso is the highly respected and enthusiastic leader of this people and has their hearty co-operation. He very kindly took us in on Wednesday night and transferred the regular Thursday prayer meeting to Wednesday so that we got the usual attendants of that service in addition to others who may have come, and, considering the attractions on at Winona just a mile away, we had a fairly respectable crowd. There are some most loyal friends to our Publishing House in this splendid church and we are confident that their support will become more nearly one hundred per cent under the loyal leadership of Brother Grisso, who has generally put his churches on the Evangelist Honor Roll as about the first among his accomplishments in a new pastorate. Warsaw has not attained this achievement yet, but we are hoping they will soon.

Thursday at Milford

we experienced about the most sweltering night of the entire week of heat, and it was too much for the Milford folks, most of whom sought the cooler nooks of their own yards or the breeze of the auto ride. However we had a very enjoyable visit with Brother J. W. Brower and family and a few of his leaders. We learned that the Sunday school had experienced a commendable growth, ranging around the one hundred mark. This church and town have experienced some most regrettable and discouraging setbacks, but they are rapidly recovering and are setting their faces forward again. This was our first visit to Milford, but failing to meet many of the people on account of the unbearably hot weather, we are looking forward to a chance at some future time of meeting them in larger numbers.

The Church of the Brethren Conference

This completed our schedule among the churches, though we should have liked to visit more if time had permitted, and we spent Friday, Saturday and Sunday, according to plan, at Winona Lake, enjoying the conference of the Church of the Brethren, which in many respects was a great success. There were great crowds; the people thronged the grounds, especially on Saturday and Sunday; about ten thousand people listened to the Sunday morning sermon by Dr. D. W. Kurtz, besides many who attended other meetings or were scattered here and there over the grounds. The spirit of the conference so far as we could detect it was very harmonious and fraternal; the theological quarrels and quibbles that have proved a bane to many a larger denominational conference were not even hinted at, so far as we heard. If one is to judge by the conference speeches, the unfortunate causes of division among some churches are not issues among these church cousins of ours. The things they stressed were very practical, in the main, and, in a measure, distinctive to the Dunker faith. During our stay there the three outstanding notes we caught were world peace, practical Christian living, and religious education. Later, missions, church extension, and the ministerial situation were given courageous attention.

But the one thing in their conference happenings of special interest to us as a people was their consideration of the question of church union. The "queries" or overtures came from churches in Idaho and Western Montana district and Western Pennsylvania district, requesting the appointment by Annual Meeting of a committee of five on fraternal relations to meet a like committee from our church to take up the matter of a reunion of the two church groups. During our stay on the conference grounds we found considerable sentiment—and it is growing—in favor of such action, and some predicted that the committee would be appointed. But in conversation with a number of the leaders we discovered that there was a feeling that the time for such was not yet ripe, though they acknowledged the desirability of such a move and that conditions were moving in that direction. There are large groups of their people in localities where we have no churches, who have not outgrown their old-time prejudices and so are not disposed to consider union. The diplomatic disposition of the matter recommended by the Standing Committee was adopted by conference, namely:

"1. That a Christian attitude be maintained toward all evangelical denominations and that friendly relations be cultivated.

"2. That all sincerely seeking fellowship with the Church of the Brethren be welcomed and received in the regular way."

This action is not very encouraging on the face of it from the standpoint of those on both sides of the fence who are seeking and praying for union, but when the difficulties yet to be overcome are frankly considered and we realize that time alone—more time—can heal the breach and reunite the Dunker fraternity, we can see that little more could have been done at this time. The solution to the problem will be found in the encouragement of fraternal relations and co-operation in the various communities where the two churches strike elbows. When we come to know one another better and mingle more together there will be re-discovered to us that mutual interest and re-kindled that fraternal feeling that once bound us together. If there is any criticism that might be made of the leadership of both groups it is that there has been too great timidity and diffidence with regard to measures calculated to enlighten our people concerning one another and dispel prejudice and suspicion.

EDITORIAL REVIEW

Brother W. A. Crofford, pastor of the church at Mount Pleasant, Pennsylvania, reports the addition of seven souls by baptism.

He is in a lamentable condition and is most seriously handicapped who is afflicted with a virulent form of self-conceit and takes it to be only self-confidence.

Speaking of College News, as President Jacobs does, we are reminded to ask if you have forgotten to lift your **Educational Day offering?** Do it now, and forward it to the college promptly.

Dr. L. S. Bauman writes concerning his evangelistic labors with the Huntington, Indiana, brethren and speaks highly of the conditions and prospects of this field, where Brother H. E. Eppley is the faithful pastor.

Brother Allen S. Wheatcroft, pastor of the Third church of Philadelphia, tells of the wonderful way God has answered prayer in connection with the building of their new church. They are planning to dedicate their new structure on June 21.

Among the announcements this week is one telling prospective delegates to the Maryland-Virginia conference how to reach Oak Hill, West Virginia where the conference is to convene July 21-23. Brother Freeman Ankrum is pastor.

Our correspondent from Whittier, California, reports six baptized and two restored to fellowship as a result of the evangelistic meetings in which Brother F. G. Coleman did the preaching. Brother A. V. Kimmel is the much loved pastor of this people. He recently visited the Fillmore church in a revival.

Brother O. C. Starn, secretary of General Conference, informs us that his address is now Gratis, Ohio, where he has moved to take charge of the Brethren church. He recently graduated from Ashland Seminary, with the B. D. degree, and for several years has been student pastor of the West Salem and Rittman churches.

A most interesting letter is to be found in this issue from Dr. Florence N. Gribble, leader of our missionary band in Africa. An example of the urgent need of adequate hospital equipment is recorded. Surely God wonderfully blesses Dr. Gribble in her medical and surgical ministrations notwithstanding her meagre equipment.

Dr. E. M. Cobb reports fourteen more added to the Second church of Los Angeles, and a total of nearly two hundred new members since taking charge. A real Brethren Bible conference is soon to be held for the purpose of instructing the new converts in Brethren doctrine, a most commendable plan.

Brother A. E. Thomas gives another installment of his evangelistic "radio-grams," reporting his work at McLouth and Norcatur, Kansas, and Ardmore and Sydney, Indiana. God greatly prospered his Word as proclaimed by Brother Thomas, causing many souls to yield to his grace.

GENERAL ARTICLES

The Business of Life

By Dr. Felix E. Held, Secretary, College of Commerce and Journalism, Ohio State University

(Commencement Address before the Graduates of Ashland College, June 10, 1925)

Every civilization and each epoch or age of every civilization is said to be or to have been characterized by unusual development in some particular field of activity. Thus, primitive peoples are known to us by their love of hunting and war; early maritime nations, by adventure and discovery; oriental peoples, by their philosophies; the Egyptians in one of their sages of development, by the building of pyramids. The Greeks in various epochs of their national careers expended their efforts successively in politics, literature and art, war and conquest, and finally in colonization. In like manner, Rome passed through her elementary stages of conquest and developed during the Augustan period a propensity for higher learning, becoming, if not exactly an original producer, at least an imitator and lover of art and literature.

The Western European nations in later times have likewise directed their efforts and exerted their influences in various fields. Sometimes like their predecessors, it was war and conquest; again, adventure and discovery; at another time, religious propaganda, some nations offering their entire resources to defend the articles of their creed or to oppose those of another. Science and invention have left their stamp upon some periods, literature, dramatics, pottery and art upon others. And finally, industrial development is said to represent the chief activity of the present.

It is often said that our own country is living in an age of business, that trade and commerce with their background of agriculture and industrial development, far outstrip and completely overshadow all other national and individual interests. We are told that the business man is America's foremost as well as typical citizen, and that all other interests and ideals are by him subordinated to the desire for profits and commercial success.

Though an advocate of business education and representing a college of commerce, I cannot agree that this is the case. For, in the first place, to grant such an assertion would be to set aside all historical perspective—to expect an instantaneous photograph to represent a picture of a nation. And in the second place, a given generation or epoch of a civilization is not in a position to judge either the purpose or the results of its activities. It is for coming generations only, to know the facts of the past. The present may see the tendencies and risk prediction, but such predicted results very often fail to materialize. The situation might well be compared with the activities of our weather service. A storm center is moving toward a given area, and—if nothing unforeseen interferes—it will normally arrive and produce certain weather changes. But the unforeseen quite frequently happens. After the storm cycle of activity has been completed, however, there is no difficulty in relating what has occurred, and it is even easy to explain why and how.

I feel, therefore, that the statement just quoted is not necessarily reliable, and it is with considerable optimism that I like to analyze the question. Is business the end of our normal existence? Do industry, production, and commerce form the ideal of American civilization? Are they the one predominating manifestation of the spirit of the nation? Or are these, like other activities, the means by which national ideals are to be attained?

To get an insight into these questions let us trace out briefly the history of the country. An overpopulated and overconceited Europe sent its emigrants to the newly discovered western continent. They found, as a retreat and

an asylum from their unbearable former home a wilderness occupied by wild beasts and wilder natives. Whether in justice, selfishness or necessity, they took possession of the land, eliminated the native population and accepted as their inheritance its vast wealth and resources.

Man's first instinct is self-preservation and support. The most natural pursuit to be followed was that of agriculture, in a land where the fruits of the land could be reaped with comparative ease. When the pioneer stage passed and community groups attained the size of cities, the possibilities of industrial development were seen; and again, following the line of least resistance, manufactory and trade were found to be the natural road to self-preservation and support. The vastness of geographical dominion and the easy access to immeasurable stores of fuel and ore, led as naturally to industrial development as did fertility of soil to agriculture.

The consequences of such a situation were inevitable, and the result is a nation whose comparative advantages have made it an international leader in the production of raw materials and manufactured goods, as well as in their exchange and distribution to the countries of the earth. Furthermore, the extended geography, the climactic variations, the diversity of products, the variety of wants of our constituent races, and such unusual and complex factors, together with the specialization and localization of industry resulting therefrom make trade indispensable. The hard wheat of the north is desired by the southerner, the fruits of the semi-tropical South, by the northerner. The manufactured goods of one section are wanted by those producing agricultural products of another. And these are exchanged. All these operations form attractive occupations for millions, in their instinctive efforts to provide for themselves and for their families. And this is what we call business.

But I ask again, is this the ultimate or even the immediate national ideal, or is it the means by which such an ideal or group of ideals are to be attained? Is there no evidence that the national good is aside from, possibly even over and above, business? What are the indications? The national funds have truly been expended in large measure for the development of roads and highways, of canals and waterways, improvements intended largely for the furtherance of business. Money has been lavishly spent for the navy, and this, too, has in view the protection of our merchant marine—a factor in business. But there have been also huge sums appropriated for national parks, national forests, and national playgrounds; and these look forward toward recreation and the development of the aesthetic and the love of beauty. If the nation invests her surplus in docks and custom houses does she not also spend of her wealth for the development of education and research? Are there not national libraries, museums, and art galleries as well as buildings with commercial intent? Are there not in evidence statues, obelisks, and memorials dedicated to national heroes, statesmen, poets and philosophers?

Municipalities and civic organizations within them spend time, thought, and money for the advancement of literature, art, and music—for the fostering of the beautiful. Hence we find in every community, music halls, museums, opera houses, libraries, as well as parks, walks and drives. Campaigns for beautifying towns and cities are undertaken. Private organizations such as religious groups and lodges erect churches, temples, even cathedrals, and see them not

merely equipped for comfort, but, decorated and adorned with aesthetic taste.

And we must remember that this is a young country, an infant civilization in the light of historical perspective. We do not have behind us the centuries and ages of which Europe may boast. We are in the formative stages, finding our place in history; like a youth for the first time leaving his protective home and going forth into a new and unknown environment. Like him, this nation's first and instinctive duty is that of self preservation and support, and like him we have followed where our God-given conditions and resources have led us.

And what of the individual citizen, the so-called typical American, the business man? Are profit seeking and money-getting his one ideal and single goal? Whence come our libraries, the hospitals, the art galleries, asylums, retreats, privately endowed, if not from the hearts and desires of those who, having acquired wealth through business pursuits, spend it for the good of humanity and for the advancement of the aesthetic and the ethical? Were their feelings and desires entirely sordid and mean, or did they have a vision of higher ideals? Is the American citizen, even the American business man, niggardly and selfish beyond those of other nations, or beyond those individuals in non-business fields? Recall the subscriptions for charity—the San Francisco earthquake and fire, the Tokio disaster, famines and want in foreign lands, or any minor calamity, and recall with them the vast flow of voluntary aid that became almost instantly available. Or again consider contributions for research in surgery, in medicine, for the prevention of disease, for children's hospitals and the like. Is it not the citizen engaged in profit-seeking pursuits who gives willingly and with interest of the fruits of his efforts, of his legitimately earned gains? Will the present age be looked upon by future generations as one having shown no interest in and having left no heritage other than the material and so-called practical? Hauptman and Suderman, Tolstoi and Brieux, Callsworthy and Shaw are names, and their works are monuments that will last as long as those of writers and thinkers of earlier periods. Grieg, Dvorak, Hoffman and Rachmaninoff are composers who will stand comparison with musicians of the past. Has this country been sterile in the products of culture and the aesthetic, and is the statement true that if our present activities should be petrified, the future would recognize nothing but stadia and sky scrapers? Has America during its brief existence contributed merely to commercial enterprises and left no memorials in other fields? Have we not furnished the world a Longfellow and a Whittier, a Lowell, a Hawthorne and an Emerson?

Or are such figures even in our own civilization a thing of the past and has industry a driven talent, genius and art from the land? Let me mention McDowell, Kelly and Nevin among the musicians; Lorado Taft, Gutzen Borglum, LaForge, and Sargent among the creative artists. Recall the writings of such men as Moody, Hugh Black, Hillis, Gladden, Gunsaulus. Is there a dearth of poets, writers of fiction and history? Wilson and Roosevelt, Mark Twain and Riley, Christopher Morley and William Allen White, Markham and Whitman, Wallace and Ingals, Tarkington and Kate Douglas Wiggin,—these and scores of others are furnishing the materials for our own thought and education and are being translated into foreign languages.

And should we consider volume instead of outstanding individuals, has there ever, in the world's history, or in that of any single country, been produced such a wealth of literature as we at present are creating? Not the Periclean age, nor the Augustan, nor the Elizabethan, nor the golden age in the history of literature could boast of such riches of thought, of wisdom or beauty or sense as will be this country's permanent store in coming generations as a result of the writings of today. And when the symphony orchestras, the musical soloists, the dramatists, the educators, the philosophers, the divines appear for the entertainment—the

edification or the education of the public, do not we, the citizens of America, the business men of the country, flock to hear until convention halls and churches refuse to accommodate the crowds?

True, we are not all, engaged in these pursuits nor are we all producers of monuments that will live forever. Such a condition is an impossibility, a paradox. No civilization has ever produced, nor can any civilization ever bring forth genius and talent by the wholesale. Such are always the outstanding, the unusual; and it is well that this is so. For without the artisan, the laborer, the farmer, and the tradesman, there could be no civilization, no life. We think of the literary ages of the past as ideal times. We see them only at a vast distance and through the elimination of all that has not stood the test of time. But we must remember, for all that have lived there is a thousand fold that has been forgotten and lost. The Augustan age does not represent a civilization of poets and writers, or of philosophers and idealists; it represents a civilization which included all these, but also mediocrity and rabble. There has rarely been a fouler political or mortal period in history than that of the Stuarts and Tudors in England; yet this was the environment out of which came Shakespeare and Bacon, and for them and such, we name it the Elizabethan period. Even the utopias and the ideal states provide for laborers and tradesmen.

Mozart and Beethoven, Wagner and Liszt do not represent all the music brought forth in their day nor were there concerts attended by all the population of the time. There were even in their day available to those who sought it, poorer and lower grade types of song. And though I may well bewail the fact that I am living at the precise time when what we are pleased to call jazz-music is to be heard. I have lived through the earlier period of rag time productions and may yet outlive the barbarous and licentious jazz. In the meantime any one who desires it has ready access to the harmonies of the symphony orchestra, the melodies of sweet song and the inspirations of the anthem.

Business men are growing rich from the sale of their goods. Let us see what are the results of the sale to those who buy. Yes, they sell us soap and gasoline, clothing and food, and likewise means of entertainment; and it may be that their profits are at times greater than strict fairness and justice would allow. But they do provide for our use the result of every scientific discovery and invention of the day. No period in the history of the world has been so successful in scientific development, due in large part to the inventive genius and the hard work of our own people and in part to that of other nations of our own time. Shall we quarrel with the profit seeking instincts of those who develop an industry from these discoveries and grow wealthy thereby, or shall we count it an advantage and a blessing that men are willing to devote their lives and efforts to bringing these wonders and improvements to us as individuals?

I know several elderly men and women, and you can each furnish scores of examples of the same, the evening of whose lives have been made happy and comfortable because of only one of these recent developments—the radio. My wife and I called recently on the widow of a Presbyterian minister. She is too feeble to attend church services on Sunday evenings. We found her sitting comfortably in her room, listening to a sermon by means of a radio which her son had purchased for her.

We laud, and justly, the inventor of such a device and bewail the fact that many inventors have died in poverty. We revile the manufacturer, the distributor, who sells us a specific instrument we use, and again bewail the fact that he, a business man, possibly a middleman, is, as we insist, robbing the public, and lives in wealth and at his ease. Yet both are necessary in the complex civilization of our day. The inventor has not always received fair financial remuneration, but he has had the satisfaction of achievement of success and he has an immortal name. And his invention

would never have brought any one a cent of profit, or a moment of pleasure, were it not for the effort and the occupations of the thousands who produce duplicate and distribute.

The services rendered a society by the poet, the artist, the divine, (though each is entitled to a comfortable liv-

ing) cannot be estimated in dollars and cents—and his reward therefore is not of a material nature. But renown and glory and an everlasting name are his. The merchant, the farmer, the manufacturer provide for our material wants—and their profit is necessarily in money.

(To be continued)

The Bible and Its Influence

By G. L. Maus

Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings would be removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud,—almost every such man has based his life work largely upon the teachings of the Bible. Sometimes I think it has been done unconsciously, more often consciously; and among the very greatest of men, a large number have been diligent and close students of the Bible at firsthand.

Lincoln, who after bearing upon his shoulders for four years a greater burden than borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered one or two other books, notably Shakespeare; mastered it so that he became almost “a man of one book,” who knew that book, and who put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has now passed.

In America we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional power which he has acquired. Surely what I am saying needs no proof, the mere statement of it is enough, the education must be education of the heart and conscience no less than the mind.

It is a most necessary thing to have a sound body. It is even a better thing to have a sound mind. But infinitely better than either is to have that for the lack of which neither sound mind nor a sound body can atone—character. Character is in the long run the decisive factor in the life of an individual.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church; the moral and spiritual training that have always been found in, and that have ever accompanied the study of this Book; this Book, which in almost every civilized tongue can be described as “The Book,” with the cer-

tainty of all understanding when you so describe it.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, or proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that, even if not actually harmful on moral grounds, is yet injurious, because it represents slipshod, slovenly thought processes and work not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that every father and mother is bound in honor to teach their children if they expect to see them become fitted to play the part of men and women in our world.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by a man who in the fullest sense of the word is a true Christian. We plead for closer and wider and deeper study of the Bible, so that our people may be, in fact as well as in theory, “DOERS of the WORD, and not hearers only.

Peru, Indiana.

“Gumption”

“What do you consider the most important branch of learning in your curriculum?”

“Gumption.”

“Is that a required study? They didn’t teach it in my school.”

“I presume not. Some don’t.” She pointed to a group of pupils who were bending over their tasks. “That,” she said, “is the beginners’ class in common gumption. They have failed in the first lesson, and I’m keeping them after school.”

“But they look unusually intellectual.” “Very,” she said; “They look that way and they feel that way. They are good on all the advanced lessons, but they haven’t got gumption.”

Just then one of the pupils jumped up, snapped his fingers to attract attention and cried, “Teacher, I got it! May I go home?”

“What’s gumption?”

“It’s what we haven’t got enough of yet to know what’s the matter with us.”

“Good,” she said, “you are coming on. You have learned enough for one day. You may go now. Tomorrow we will have another lesson.”

She turned to me triumphantly. “You see, he’s learning something. It’s the first time he has got the idea that there is something the matter with him. He doesn’t know what it is, but he is on the right track.”—S. M. Crothers in “The Dame School of Experience.”

THE BRETHREN PULPIT

Character and Success

By George H. Jones

(Baccalaureate Sermon Preached before the High School Graduates of Conemaugh, Pennsylvania)

TEXT: Of whom the world was not worthy. Hebrews 11:38.

These are busy days for the members of the graduating class—feverish days, days of hurry and worry; days of anxiety and strain. They are important. To you they are filled with important things. Studies, practice, preparation, details that are unending—what a breath of relief when it is all over. Yet how exquisite are some of the joys. They will not all return, but they will all be remembered.

It is impossible to impress upon your minds the profound truths which only experience will teach you, that grow out of these occasions. The commencement season with the religious message called the baccalaureate sermon, I would like to make vivid in its impression, but your minds are growing tired of vividness. The fever of these days is surging around the climax, receiving your diplomas.

Your teachers have contributed their share toward the formation of your inner life, your homes and the community their share, and not the least, the church and your religion their share. It will be my aim this evening to point out the summit of attainment, that your church and your faith count your greatest achievement. To have passed your examinations with credit, having applied yourselves to your studies, is a praiseworthy accomplishment. To have earned in so doing the respect and friendship of your instructors is much more creditable. But the crowning achievement is one that books, teachers and all universally admit—the achievement of sterling Christian character.

To have had your thinking made clean by Jesus Christ, to have had your motives inspired by his Word, to have had your conduct determined by his standards, then you have made the best start. This kind of a start measures your worth in the race of life. To place the emphasis in the right place will be my task this evening.

The text points out the truth of all ages—success must be based upon worth. Many fail to succeed in earthly enterprises, few acquire fame, honors or wealth. But whether your lives are counted among the great, or whether your names shall disappear into the mists of oblivion, whether the hall of fame contains your name or it be lost in the multitude of the forgotten, there is one glory possible to each one of you, it is the crown of Christian character.

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead restored to life again, and others were tortured, not accepting deliverance that they might obtain a better resurrection. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins; being destitute, tormented, afflicted—of whom the world was not worthy.”

This eleventh chapter of Hebrews is God's memorial chapter. It is filled with the names and deeds of the noble men and women of all past ages. Heroes of faith, men and women of character. This Word is not concerned with builders of governments, nor builders of buildings, nor of builders of systems of science, not even of builders of systems of philosophy.

God is concerned with what we discover in him, not what we discover in nature. The victories of armies may have decisive effects on human history, but the victories of character are more important in his eyes. These are vic-

tories of religious faith. People of righteous character, their names may or may not be listed in the annals of a nation's history, but they are listed in heaven. Jesus once rebuked the rejoicings of the Apostles, because they rejoiced in one of the lesser of life's victories, “Rejoice not that evil spirits are subject to you, but rather rejoice that your names are written in heaven.”

These heroes were more than famous, they were immortal. God through his prophets is calling the roll: Abraham, here! Joshua, here! Gideon, Barak, Jephtha, Samson, David, Miriam, Mary, Martha, Dorcas, here, Lord! all here! But what of the heroes who perished? Those who were tortured, and mocked, and scourged imprisoned and stoned, sawn asunder, slain with the sword—and crucified? God answers for them. They are of equal honor dare we say greater honor? Like the unknown soldier in Arlington.

Have they failed? The great swelling word that fills the mouth these days is success. It is the object of worship upon the part of too many. Souls are shriveled by the fire of its furnace. Nobility is mocked in the light of its countenance. Without a fancy splendid home a man is considered a failure. Failure to mount to the head of one's calling lays the life open to the criticism of these heathen idolators. Only too often there is a failure in success and few think deeply enough to see success in failure. External appearances are the yardstick by which shallow souls measure life. Does the brave heart fail though the soldier falls? Arnold Winkelreid did not fail though he fell.

Is redemption a failure though the Redeemer is crucified? Jesus did not fail even though he could not save himself, while he could others. Is the cause a lost one though the battle be lost? Is the temperance cause a failure because Gough, Dow, Murphy, and Willard died without realizing its adoption? Nay! the nation inherited the cause. Is the church a dying institution, even if the army of martyrs died? Nay, it becomes increasingly powerful with the years. Failure and success are never absolute words, but only relative. The only real failure is the failure of conviction in the life. It is ruin within even though the world may crown one as a leader. The only calamity is soul failure. Often indeed physical calamity may prove a blessing in disguise.

“O, great is the hero who wins a name,
But greater many and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime.”

—Miller.

In the Congressional Library is a painting “Jason Enlisting a Cluster of Heroic Greeks in the Glorious Quest of the Golden Fleece.”

“One equal temper of heroic hearts
Made weak by time and fate,
But strong in will to strive,
To seek, to find, but not to yield.”

Tennyson's Ulyssus.

Real success is to do faithfully our work and feel surprised that men should honor us for it. “True success is doing well our daily task with no thought of human praise.” —Longfellow.

How beautifully was this truth illustrated in the lives of Moffett and Livingstone, two of the world's greatest ex-

plorers and missionaries. No one was more surprised than David Livingstone after 16 years' absence in the Dark Continent, to find himself lionized by his countrymen as the greatest living Englishman. Visiting Oxford he heard one say: "What a pity that such a life should be sacrificed in Africa." Turning with a grieved expression he said: "Shall I regard that as a sacrifice that is not a tenth in payment of a debt I can never pay, to one who gave up the glories of Heaven for me? Sir, I have made no sacrifice."

Such too was the spirit of Moffett. On finding how he was loved and honored in England, he said, "I was trying only to do my duty among those benighted people. I was not aware that my countrymen were thinking of me."

To learn that time can finish nothing eternal. To learn that character is what God is seeking, that it grows out of a struggle rather than attainment, that it is a question of attainment rather than success, of direction rather than distance. That to make the most of one talent, of half a talent, of a broken sword, if it is all we have, is all God asks, and will win all the recognition he can give. This is to learn a priceless lesson.

If failure shall teach us that manhood is more than money, that money without manhood is contemptible bankruptcy; that the circumstances of life are but the scaffolding, within which the inner temple of Christian character is building, then we should thank God with all our heart for our teacher.

Character as a word finds its origin in the Greek. *Charasso*—to carve. Engraving or chiselling out of life, out of time and experience a form, contemptible or great, a form invisible to the eye, but forceful and influential through the flesh, this is enduring labor. People of character are not only the conscience of society, but its motive power in every well-governed nation.

Philostratus, one of the greatest of ancient Greeks, was elected scavenger of the city, through the plotting of his enemies, who sought in such a position to humiliate a noble man. But his character dignified the office and his talents were so well used in discharging the duties of his office that lasting glory was added to honest labor by a truly great man.

Franklin credited his success, not to his talents or oratorical powers, for he was a poor speaker, but to his known integrity of character. Character elected both Washington and Lincoln to the Presidency and we might add Calvin Coolidge, as well. The foundation of a life of which this world is not worthy, meaning by that that one needs eternity to perfect it, are four square. Truthfulness consists of honest convictions, integrity of steadfast consistency, goodness of righteousness and trust of faith. Virtue and morality can rest on no other base.

The wise of every age have given their estimate of the "summum bonum."

"The supreme good is within oneself. What the superior man seeks is within himself, what the small man seeks is in others."—Confucius.

"A good name is rather to be chosen than great riches, and loving favor rather than silver or gold."—Solomon.

"He who acts wickedly in private life, can never be expected to show himself noble in public conduct. He that is base at home will never acquit himself with honor abroad, for it is not the man, but only the place that is changed."—Aeschines.

"Talents are best nurtured in solitude, character is best formed amid the strong billows of life."—Goethe.

"You cannot dream yourself into a character, you must hammer and forge one for yourself."—Froude.

Dying, Horace Greeley exclaimed: "Fame is a vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—character."

In the light of these statements we learn that character is an ideal. As far as we fail in attaining character we fall short of man's highest ideal. If knowledge is power—

in a greater sense character is power. If money is power then character is more than power.

To each of us God has given a distinctive individuality. Locked within it are latent powers and possibilities. To neglect them is to find oneself discontented and a misfit. Neglect is a sin against one's own soul.

I have something within me no other soul has, has ever had, or will ever have. I am the steward of a great estate. It is mine to use as I see fit. I may abuse it. But if I do I must give an account of my stewardship. There is the best possible man within me. If he finds expression in the likeness of Jesus Christ I have earned a divine epitaph. This is the first business of life. This is genuine success. Character is the greatest goal of life. It is a possibility for all. If it was like beauty, wit or genius, I would despair, but it is like salvation, it is God's free gift to all who will strive to earn it through Jesus Christ, our Lord.

Conemaugh, Pennsylvania.

"It is the soul behind the eye that sees the soul of things. It is the temper of the inner soul that makes the actual outlook and gives it its range and significance. The actual is under the eyes of men. The way they view it gives it either grandeur or meanness, static or progressive significance, temporal or eternal meaning."

A physician will appreciate the following remark of an outstanding spiritual leader, "The present-day church is suffering from too many adhesions."

Our Worship Program

(Note—Clip this program and place it in your Bible for convenience).

MONDAY

SELF-SACRIFICE REWARDED—Mark 10:28-31.

The best things of life are not too great to sacrifice for Christ's sake, but those who make any real sacrifice for Christ's sake shall be abundantly rewarded.

TUESDAY

JESUS FORETELLS HIS DEATH—Mark 10:32-34.

"Greater love hath no man than this that a man lay down his life for his friends." "Ye are my friends if ye do whatsoever I command you."

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend a church prayer meeting if possible, otherwise plan a prayer service in your own home (especially if isolated) and invite friends to join you, using the "devotional" as a basis of your program. For your private devotions read Mark 10:35-45, where humility and service are described as superseding self-seeking in Christ's kingdom.

THURSDAY

BARTIMAEUS RECEIVES HIS SIGHT—Mark 10:46-52.

The response of the crowd to the cry of the helpless and needy is generally one of indifference and impatience, while Jesus responds with compassion and relief.

FRIDAY

ENTERING JERUSALEM IN TRIUMPH—Mark 11:1-11.

When a triumphant march of the Kingdom is to be made all things, even the humblest animals, are at our Lord's command.

SATURDAY

THE LESSON OF THE BARREN FIG-TREE—Mark 11:12-14, 20-26.

Judgment and the power of unwavering faith are set forth by this miracle in a striking way.

SUNDAY

KEEP THE SABBATH DAY HOLY—Worship the Lord in his temple on his day. If impossible to attend church worship, plan a worship program in your home and invite others to join you, reading the sermon and engaging in songs and prayers. For your private devotions, read Mark 11:15-19, describing the second cleansing of the temple.—G. S. B.

OUR DEVOTIONAL

I HAVE LEARNED

By Dorrice Pressly

(Notes from an Old Sermon)

OUR SCRIPTURE

Not that I speak in respect of want; **for I have learned**, in whatsoever state I am, therewith to be content (Phil. 4:11). Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin. Let us therefore come boldly into the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14-16). For every high priest taken from among men is ordained of men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5:1-9).

OUR MEDITATION

We wonder sometimes as we admire certain qualities in some people, if they reached that state at a single bound, or if there be no royal road to that end, only the slow process by which we travel. Paul says, "I have learned"—it was a process. Neither did learning come to Christ all at once. He learned Old Testament Scripture just as we have to learn it now. His life was cast into such a mold: circumstances were such that he learned to practice "obedience by the things which he suffered."

Jesus had the disposition to obedience as Abraham had (Gen. 22:15-18) before the call came to exercise it. But neither Abraham, nor Noah, actually knew obedience until God brought it out by testings. David, being pursued by Absalom, could still say, "I laid me down and slept" (Psa. 3:5), for he had learned and was even then still learning that "The Angel of the Lord encampeth round about—and delivereth." This poor man cried and the Lord saved him," and from a joyous heart he cried out, "Come ye children, hearken unto me, I will teach you the fear of the Lord (Psa. 34:7).

God provides ways for learning. It may be by trial and persecution, he lets us develop our trust, so that we learn to rejoice as we find him equal to all our needs—a present, constant, dependable help.

"Careful for nothing" (Phil. 4:6). How are we to be so, unless we learn to overcome our tendency to be anxious and troubled? "In every thing give thanks." If we did not have hard things to face, how would we learn this? And when in 1 Peter 5:5 it says, God "resisteth the proud—giveth grace to the humble," if we didn't have snubbings and humblings, we wouldn't know what it was to be humble, nor the preciousness of "he giveth grace—more grace."

Hope to the end. 1 Peter 1:13. Not only when the way is smooth, but when dark, rough and cloudy. Our only way to learn is through opportunities, or lessons God gives

us. We can come through them all and say, "I have learned to give thanks, even in troublous times; to be humble under severe testings and provocations." And as soon as we have learned the lesson he gives us, God will say, "That is enough, my child, now turn the next page." But as long as we are restless, peevish, talking about my happiness, my way, my feelings, just so long will God keep the lesson before us.

"Learn of me." Matt. 11:29. How can we? Some one goes out carrying a lantern; we ask for it, but he says, "Open your door and ask me in and I will bring the light with me..." So as we let Jesus abide in us, and we abide in him, we have his spirit of meekness and love.

When Christ said, "Not my will," he was delivered, not from the suffering, nor the cross, but the fear. Beautiful illustration of a perfect rest in him for the Christian. God will hold us to the lessons till we can say, "It is all right, Lord,—till we have learned to be meek, quiet, gentle, forbearing. He will keep us where we are tried till we can say, "I have learned to be quiet in the midst of disturbances." We will have defeat and darkness till we learn to be patient; to walk with God in the dark, knowing there is a sun foreshadowing our footsteps. Seemeth this hard? Never mind. As soon as we learn to submit trustfully he will put gladness in our hearts, and a new lesson taught.

Our God is a faithful teacher. We will yet look back and praise him for the hard lessons taught us that developed in us his image. We will say, "I am glad I learned joy, though in adversity; patience in hard trials; praise, though through dark, sorrowful days—" all the while keeping in our hearts the thought that there is on the other side a recompense that will make the hard things seem but as a cloudy day when it is passed, not worthy to be thought upon.

So, with this rainbow of hope before us, we can well pray—"Lord, keep us in the place of loving trust, submission and obedience that we may go on in our knowledge of thee, and of thy perfect will concerning us."

OUR PRAYER

A prayer for the aged. A clipping found in an old minister's Bible. It was wonderfully answered in his experience.

"Oh, most merciful God, cast me not off in the time of my old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may continue to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of thy faithfulness in fulfilling thy gracious promises. And when my spirit leaves this tenement of clay, Lord Jesus, receive it. Send some of the blessed angels to convoy my inexperienced soul to the mansions which thy love has prepared, and may I have an abundant entrance ministered unto me into the Kingdom of our Lord and Savior Jesus Christ.—Archibald Alexander.

Long Beach, California.

Moses came from God with a shining face. It was that shining face that won for him the homage of his people. We must never forget that the man whose face shines because he has been with God, will find the more easily the responsive heart of the people who hunger after God.

The treasurer's report at the annual meeting of the American Mission to Lepers showed an increase of \$15,000 over the receipts for the preceding year, the total for 1924 being 146,000. A growing interest and co-operation on the part of churches and missionary societies throughout the country were reported by the general secretaries.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for June 28)

Lesson Title: The Church in Judea and Samaria.

Lesson Text: Acts 1:1 to 12:25.

Golden Text: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

The Lesson

The Book of Acts deals with the program and progress of the church of Jesus Christ. During his earthly ministry Jesus did not formally organize a church but he laid the foundation upon which the church's superstructure could be laid at a future date. His words and works were to be both point and precedent for the apostles in their experience and Jesus promised them special power so that they could remember all things whatsoever he had commanded. In the lessons of the last quarter Luke deals plainly with facts as he portrays the history of literal obedience to Jesus' express commands on the part of the disciples. They evidently believed that Jesus meant exactly what he said and they acted on that belief. This is much the more sensible and sound way of treating Jesus. Some interpreters of Scripture presume to know more clearly what Jesus meant they should do, and what he means they should forego, so they give a partial obedience to the Lord. It seems much more consistent for one to obey all instead of a part of his words.

In the history of the early church found in Acts we are brought face to face with POWER. Jesus, in Acts 1:8, promises his men power from the incoming of the Holy Ghost. The power promised was not mere delegated authority such as a representative might possess, but it was to be inherent, dynamic might. It was power not externally applied but internally supplied. The disciples were to be power-filled people and every deed and word was to be charged with this eternal might supplied by the Eternal Spirit. This power came at Pentecost and with the Spirit's coming came the departure of fear, failure and faithlessness. After Pentecost every follower of Jesus had his life filled with courage, resource and harmonious action. It is true that we run across some Ananias and Sapphiras but judgment, swift and terrible, weeds them out of the apostolic body.

The Power was not only spiritual. It was also miraculous. Lame men were healed and the dead were raised to life. Persecutors like Paul were converted into whole souled followers of Jesus. This miracle working might was had because the followers of Jesus believed implicitly in the power of his person.

This fact of Power is one that the modern church needs to consider well. We have wealth, fine edifices and much that the world calls beautiful today in our churches but with all the ornamentation we sadly lack the power to get anywhere. The church of the first century had the power with the "de luxe" fittings, and a pagan world bowed in obedience before the authority displayed. The 20th century church has the "de luxe" furnishings, but somehow the motor seems dead. The reason is found in the fact that to the disciples Jesus was the epitome and source of power while to us he is just a name. Many people talk about the second blessing, but to my mind what we only need is the first one. We need to see in Christ, power, and then we need to act on our belief.

The early church had a real Passion. This passion took the form of a real desire for the salvation of souls, a passion for service

and a passion for truth. A positive desire to win men to allegiance to Jesus was a very real possession of those early Christians and every Christian was intense in his desire to spread the faith. This led the church into such wholesale expansion that within a few short years the believers had almost fulfilled Jesus' prophecy of being witnesses to the uttermost parts of the world. A passion for souls is a divine requisite in the church. There can be no "called out ones" if it is not manifested by this desire on our part to aid in the "calling out." Lay evangelism must be reborn in our midst if we are to experience the showers of spiritual refreshing from the Lord.

A passion for service is the finest earmark of the Christian life. That service is varied and broad and every Christian can get into the field of labor. It can be spiritual service like preaching, personal work and praying. Such was the service of the apostles. It can be just as necessary and be called social service, like the waiting on the bodily needs. Such was the service of The Seven. It can be the service of giving. Such was the service of Barnabas who sold his possessions and gave to the common cause. God puts his seal on all such service when it is rendered in his name.

A passion for truth marked the early church. This was made manifest by the treatment of liars in those early days. Ananias dropped dead in the presence of the Eternal Truth. He was a "self praise" prevaricator who took part-way measures to seek a full fledged blessing. The Spirit could not brook lying of that sort, so terrible judgment was visited upon him. One can just faintly picture what kind of a calamity would be visited on the church today was such lying visited by such judgment. The passion for truth dare not give way before any type of falsification.

Persecution made its contribution to the life of the church. Stephen and James—along with those who suffered during Paul's madness of hate—paid in blood for what they believed. This persecution which manifested itself in the blood of the martyrs caused the church to spread from Jerusalem and take in many other large centers of population. By the end of the first Christian century persecution and bloodshed had borne such rich fruit that the Revelator could address letters to the "seven churches of Asia" and we know that northern India, northern Africa, Greece, Italy and Spain had felt the power of the gospel. In these days when great churches are facing enormous deficits in missionary budgets and there seems a general indifference to leave the more attractive home centers for less inviting fields of labor one wonders just whether real persecution might not be profitable in the deepening of spiritual faith and real fidelity to Christ. The church has always been at its best when it has had to suffer for the things it is here to propagate. Were it necessary for us to spill our blood in the cause of Christ as messengers of mercy and peace we can be assured that many of us would take more profound thought as to the sources of our belief and why we do believe. It is a truth that the great majority of Protestant Christians are unable to give a satisfactory reason for the hope within them. Persecution, at least, can be a means to grace and evangelism as well as to danger and death.

Finally the early church knew how to pray. One finds few treatises on prayer in the New Testament, but staring any reader

of the Scriptures in the face is the fact that the early believers knew how to pray. Their prayers healed the sick and raised the dead. The doors of prisons were opened and the power of the Almighty God was unleashed in the hearts of men. Prayer was really the avenue by which God worked in his world.

(Continued on page 11)

A Sunday School Workers Call to Prayer

Rev. Stephen van R. Trowbridge of Cairo, Field Secretary in Egypt for the World's Sunday School Association, sent the following message to be read at the Third Annual Dinner of that Association, which was held at the Hotel Pennsylvania, New York City, on April 23rd, with 200 in attendance.

"The Sunday-school work in Moslem fields is indeed growing from day to day and requires decisions for extension and strengthening. I could mention in detail such centers as Khartum and Algiers and Aleppo, for which men are available if the Executive Committee can provide the resources. We need a central office in Cairo, such as the American Bible Society's.

"But I wish to lay the stress on a much deeper need,—that of faith-filled, prevailing prayer for the inner life of your secretaries in the field. Every one of us is intensely busy. And in this very fact is the peril that we are too absorbed in conference tours, correspondence, reports, publication work, and interviews. To portray the character and to reproduce the habits of the living Christ in these predominantly Moslem communities, we need the spark of fire which comes only from secret and intimate friendship with Christ, from hours spent in the mystery of His presence. We need today the heroic concentration and the saintly nobility of soul of Henry Martyn. Moslems are not impressed by the amount of work some missionaries are able to do; but they are very deeply impressed when they discover such men as our present Bishop of Egypt, Bishop Gwynne, spending hours in the early morning in personal communich and prayer, or when they find such a man as Forman of North India holding such perfect control of his temper and willingly forgiving those who have done stupid or unkind acts.

"I was asking an Egyptian recently regarding the secret of Dr. Harpur's remarkable influence with the Moslem patients in the Old Cairo Hospital. He replied: 'Dr. Harpur treats plowmen and laborers as though they were men of consequence. And Christ did the same. Naturally, they love the doctor.' And I may add, 'Thus they make the first approach to Christ the Savior.'

"Now such treatment of coarse-grained, ignorant and selfish men comes only from a great, spiritual in-taking of the love of Christ. And this we ask you to pray for: that we may not be conscious of representing a great organization, but conscious rather that we have every moment by our side an infinitely loving, and infinitely patient and an infinitely powerful Master."

J. A. GABER, President
Herman Koontz, Associate
 Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
 General Secretary
 Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Christian Endeavor as a Promoter of World Fellowship and World Peace

By Rev. Francis E. Clark, D.D. LL.D.

(II)

A striking example of the healing power of religion over the hearts of young people was shown after the Boer War in South Africa. As is well known, the bitterness excited by this war between the two races has seldom been exceeded. The war was fought chiefly, as is usual, by young soldiers, some of whom, on both sides, were Endeavorers. Many hundreds of young Boers were captured and sent by the British Government to prison camps in St. Helena, Ceylon and Bermuda. Here a revival of religion broke out among them, and hundreds of these young converts formed themselves into societies of Christian Endeavor,—no less than nineteen societies in the prison camps of St. Helena alone, and as many on other islands. They had their union meetings, published a little paper, "The Striver," and were even able to hold miniature conventions between the members of different prison camps.

When in Cape Town, the chief city of South Africa, I was able to attend the first united meeting of any kind, of Boers, and British, a very few months after the cruel war came to an end. It was a Christian Endeavor Union meeting. Many young men from both armies were present. The utmost good feeling prevailed, and before the meeting closed all united in repeating, each in his own language, the 23rd Psalm, and the Lord's Prayer, and in singing in the two languages, to the old tune of Dennis, the supreme hymn of Christian fellowship:

"Blest be the tie that binds
 Our hearts in Christian love."

Since the World War closed, the same influences have been at work in Europe. The Swedish-speaking Finlanders and the Finnish-speaking people of Finland, who have not always been on the best of terms, have united in Christian Endeavor meetings. In Poland the Polish and German Endeavorers came together in the Christian centers for days of prayer and hearty communion. In Latvia, the Lettish and German Endeavorers have learned to fraternize in their community meetings.

The latest example of this union of hearts has been the great Christian Endeavor fellowship convention recently held in Hamburg, Germany, under the auspices of the European Christian Endeavor Union. Seventeen European nations were represented by delegates, and some 12,000 people crowded the largest halls in Hamburg, and processions of Christian young people, with their songs and banners, gave Hamburg a sight it had never before witnessed. Germans and French, Hungarians and Poles, Czecho-Slovaks and Jugo-Slavians, Russians and Scandinavians, English and Portuguese, were all

there in happy accord. The swords of warfare were beaten into plowshares of useful common service, and the spears into pruning-hooks of a common religious purpose.

The American State Conventions, never so large as during the past year, do much for good fellowship between our different sections and nationalities. Young people of the east and west and north and south come to know and esteem each other. Whites and blacks and yellows and representatives of all the races whom cosmopolitan Europe has sent to our shores, attend these meetings and find in this brotherhood common purposes and emotions, and methods of service they had not before realized. Representatives of fifty different denominations, increasing in numbers every year, declare their loyalty to their own churches, and their friendship with all other Christians, and their desire for genuine interdenominational and international fellowship, in a multitude of Christian Endeavor conventions and union meetings.

Who can doubt that this is of God's ordering, in these days of clannishness, and of sectional and racial enmities?

A supreme desire and prayer of the Christian church for years has been for greater interdenominational fraternity and closer union. God has answered these prayers among our young people. Shall we not co-operate with him in this great method of promoting Christian fellowship and worldwide fraternity?—Methodist Protestant.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for June 21)

Showing Kindness to Animals Numbers 22:21-34

There is a particular joy to be found in the close companionship of pet animals, especially in the summer time. I am certain that next to boy and girl friends you would choose a lovely dog, a riding horse or pony, or even a big white cat as the playmate for long summer days in the woods or a frolic over the meadows. If I could have my choice I should choose a fine riding horse, for a good man of many years ago said that a horse can understand your very nature in every respect. Other people pay this tribute to a dog—a big collie, with long sleek, curly hair.

Oftentimes we wish our pets could speak to us in our own language, do we not? And we feel sorry for them that God has not given them that power. But God, when cre-

ating man and animals; wished man to be the higher of the two; for to talk implies the presence of a mind or brain matter.

Polly Parrot is a wonderful creature, possessing the vocal chords necessary to speech, but she can parrot only the words and sounds which she is taught, and so we know that God originally did not endow her with that gift.

Now that we have spoken a few words about the kind of pet friends we adore, I should like to bring some other phase of animal life to your attention.

In the first place we make human friends only through kindly actions and sympathy; only in that way can we ever hope to make friends with animals. If you beat your dog, or horse for a slight misdemeanor you, by your narrow understanding think should not have occurred how long do you hope to maintain trust and fidelity? Not very long, for animals have a nature almost as responsive as man's. Punishment at times is necessary, but it should be administered wisely and without malice.

Many of you have seen ugly-tempered and vicious-looking dogs, have you not? Now I wonder if that nature was natural to its own type of being, or whether his nature has been corrupted by some man's hand? I prefer to believe the latter statement to be true.

Good men, like good animals, are kind and affectionate. Dogs and horses can be taught to perform many feats and stunts through repeated practice. Kindness comes only through kind acts repeated. So may we ever remember that to have a noble and trusting friend, we must be that kind ourselves.

Daily Readings

M., June 15. God cares for animals.

Exod. 23:12.

T., June 16. A good man is kind. Prov. 12:10

W., June 17. Moses' Counsel of kindness.

Deut. 22:6, 7.

T., June 18. Sheltering animals.

Gen. 33:16, 17.

F., June 19. Help for Animals. Deut. 22:1.

S., June 20. A rule of life. Matt. 5:7.

Ashland College, Ashland, Ohio.

Sunday School Notes

(Continued from page 10)

Everyone who prays is a doorway of entrance for heavenly power. All we need to do is to pray and something divinely great happens. The trouble is we don't pray. We're too busy to get acquainted with God. We're too crazed with external commotion to permit the internal peace to take possession of our souls and change us to people of supreme might. Someone has said, "You can't do anything better than pray until you have prayed." "Lord teach us to pray."

This quartette of experiences worked the changes in the first church—power, passion, persecution and prayer. They are experiences worth analyzing and in so far as we can, emulating.

Terra Alta, West Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

From Our African Mission

Yalouki, par Boali, par Bangui
 Afrique Equatoriale Francaise
 March 21st 1925.

Dear Readers of the Brethren Evangelist:

So far this month has been very different from our usual experiences at Yalouki. We have been, however, as busy as usual, although different lines of the work have been emphasized. On Thursday, March 5th, Brother Hathaway left for Bassai; to be with the missionaries there for the quarterly season of prayer and conference which closes today. We therefore hope for his return about April 1st, or perhaps slightly before as the journey between stations consumes the best part of a week, especially since we do not travel on Sunday.

During his absence very few workmen have been employed, but we have done what we could toward preaching the gospel in the villages, and medical, and other evangelistic work has continued.

The employing of hundreds of workmen upon a pioneer mission station is not only a necessity from a material standpoint but is the very best possible means of reaching them with the gospel—To reach the workmen? is to reach the people, for men, women and children are alike upon our pay-rolls. The first business of the day is the calling of the roll, then follows the daily evangelistic service. These unsaved people do not come to the mission station for the gospel. They come for the work, and for the pay that they receive, but it is at these daily services with audiences of from three to four hundred that the greatest proportion of our converts are received.

It is agreeable to the government that we change workmen often. Every week sees its new faces, every week another three or four hundred hear a series of evangelistic sermons in Banou or Sango, or both. From every standpoint there's the industrial work of the stations claims your prayers and your sympathetic interest.

The medical work continues heavy. The handling of leprosy, sleeping sickness and venereal diseases is a daily occurrence. Burns sometimes very severe are frequently handled. Fracture cases are rare but form a heavy addition to our labors when they do occur.

On the morning after Brother Hathaway departed I went to Jouroris to preach. The crowd was large, the interest considerable, and several were saved. It was not until the close of the service that the chief asked me to see a patient. There, crouching upon the ground was a man, who in a fit of epilepsy had fallen the night before into one of the many open fires of the village. His burns were the most serious I have ever encountered as it was sometime before he was rescued from the fire. He has been one of our work-

men, a buck-maker and had early found the Lord Jesus, and followed him in baptism. It was therefore not hard to persuade him to come to the station for treatment. The body and leg are healing nicely, but yesterday morning I decided upon amputation or rather disarticulation of the left arm at the elbow, as I am not very well equipped for amputation. Having no nurse I prepared for the operation, while my little native assistant dressed the lesser burns. Everything at last was in readiness, and just as the last dressings of the body and leg were finished, I went to him to gain his consent. So docile and so amenable to treatment has he been that I did not dream of his refusing, and purposely delayed asking him in order that the sufferings of anticipation might be avoided. But he absolutely refuses to be operated upon, so I sent the sad news to Sister Hathaway who in fear and trembling was waiting to be called as anaesthetist, that her services would not be needed. Who would not fear and tremble at giving surgical anaesthesia with so little previous experience? What will become of the patient? I do not know. Death seems inevitable. But it is a comfort to know that he will not die in his sins. I am hourly hoping that he will yet consent to the operation which seems so necessary.

This morning I went to Yaloukis to preach. I had heard that he had a visiting chief from the Banda tribe with a retinue of more than a hundred. I found both chiefs in Mohammedan attire. (Our own Yalouki has, alas, not yet accepted Christ). They called together their combined forces and once more in Banan and in Sango the native Christians and I together poured forth the old, old, story. No one accepted Christ this morning, but Yalouki's heart was sufficiently softened that he invited us to return this evening for another service. We shall go, this time, Mrs. Hathaway accompanying us, but my heart has been made sad by the sound of the dance today. Something do we feel of the sufferings of our Lord when he cried out, "O Jerusalem, how oft would I have gathered you together as a hen gathered her chicks under her wings, . . . and ye would not."

Sister Hathaway is likewise very busy. The care of our girls home, and the superintending of our workmen, although now very few, limited principally to the carpenters and gardeners require both time and strength. One of us conducts the morning service, so that we cannot both attempt to go to the village in the mornings.

Letters coming from and going to Brother Hathaway during his absence have enlivened our natural loneliness at having our station forces reduced to two. But foreign mail, we waited 24 days for it and at last it came. Breathlessly we awaited its distribution! Not one foreign letter for me! I regaled myself with a few papers and two epistles "la

Banque Francaise de l'Afrique and wondered "Why"? Our Heavenly Father knoweth.

We have not, owing to the shortage of mail, any news as to the coming of reinforcements except that they were to sail either February 1 or March 10th from Antwerp. It seems that either they are likely to be delayed at Bangui waiting for equipment with which to make the journey, or if they find it possible to equip themselves we may be surprised someday that is, if they sailed February 17th. As we are rather inclined to the March 10th theory we are expecting them at Bangui about the middle of April.

So we have much to look forward to, Sister Hathaway and I, as we wait together, Brother Hathaway's return, the arrival of reinforcements and the increased service and, we trust, fruitfulness which shall follow. Let us labor on until He comes to claim His bride!

Yalouki, Monday March 30th 1925.

As no opportunity has yet been found for mailing this I will continue our chronicle another week.

Saturday evening we went to the villages, Mrs. Hathaway preached in Banou, Sango interpretation being rendered by Nzaoro. Many doubtless heard the word for the first time during these two Saturday services.

Sunday morning our patient consented to the operation. We found that disarticulation was insufficient and high amputation was necessary.

The patient's life was saved, although no doubt his prayers toward healing will be retarded by the numerous complications and hindrances which arise in the tropics, especially on a pioneer not yet properly equipped to care for services and extensive injuries.

We were glad to welcome Brother Hathaway again on Friday evening. He reports a time of great blessing at Bassai. On Sunday morning following his arrival 25 waiting converts were baptized at Yalouki.

Although no letters have yet arrived, yet our parcel post packages came through March 22nd. We were very thankful to see them after the long delay.

On March 29th three boxes of freight arrived. One was a box of malted milk ordered more than two years ago, another a box of crackers ordered more than a year ago.

However, everything was in good condition, and we rejoice that after long delays our God laid bare His arm, and brought us 20 boxes of freight and 43 packages by letter and parcel post in a little more than five weeks.

Miss Bickel sends us a letter from Bassai containing later news from Miss Myers than any we have had. Today or tomorrow they will arrive at Matadi! Ever praising Him.

FLORENCE N. GRIBBLE.

NEWS FROM THE FIELD

RADIO-GRAMS IN EVANGELISM

McLouth, Kansas

During our meetings here we found the Church of the Brethren and the Brethren Church had a very satisfactory working agreement. Brother Fisher and his good wife are leaders of the flock and are well respected by the community. We think our people will soon do great things here. The net results of our meetings were five new confessions and sixty who came out on the invitation for a completely surrendered life. It was a beautiful sight to see God's people thus committing to him their all.

Norcat, Kansas

This was a union meeting. We are ably assisted by W. B. Camlin, our co-worker in similar meetings. This was our second union meeting in Kansas this season. The interest was good throughout. Norcat is the home of our good brother Watson Deeter of Portis, and while there we had sweet fellowship with his brothers and sisters. The meetings were in a Federated church, of Brother Bryant, a Christian church minister is the present pastor. The chorus work was splendidly done under the direction of Brother Camlin, who knows how to make folks sing. We had a splendid time here. There were over a hundred who took a stand for Christ, thirty-eight of these making confession for the first time and the others coming as life-work recruits or as making a surrendered life pledge. A league of Christian workers was organized with a large membership, these are going to do the work of visitation, etc., assisting the pastor, May God richly bless them in their endeavors, is my prayer.

Easterweek was spent with the Portis people and we surely enjoyed being with them again. Brother Deeter is leader among all the people there.

Ardmore Church, South Bend, Indiana

Now we found ourselves holding a meeting for these good friends of other days. Ardmore is one of our really promising fields of endeavor. It is located in the suburbs of the rapidly growing city of South Bend, Indiana. Here we found our good friend and brother, B. H. Flora, in charge and with him we labored for three weeks. Brother Glenn Carpenter is still the superintendent of the Sunday school, and in his quiet, modest way he is showing the people of the community the Christ whom he loves. So many things might be mentioned—our frequent visits with Brother Beachler and old time friends, but time and space will not permit. The results at Ardmore were thirty-eight confessions; this was a great victory. The church was revived and is full of young life, and with Brother Flora and his good wife to guide them, we know they will go on to perfection. Our many friends were made more precious to us by this association with them again.

Sydney, Indiana

We close our message by reporting a week at Sydney—a pre-communion service. It was

a week much enjoyed by us. We were privileged to be home all day and every night with our loved ones at North Manchester. Sydney has a great opportunity if they can secure the right man to lead them.

For the many favors shown us by all the dear people while in their midst, the generous gifts to the League, the kind hospitality, and even for their thoughtfulness in remembering Mrs. Thomas and Dorcas June who were back home keeping the home fires burning, we express our deepest appreciation. Thank you one and all.

We are back in Pennsylvania again, on our last lap of this years work. We motored through with our family to Johnstown and enjoyed it fine. Our meeting with the Pike church is now in progress. Report later.

A. E. THOMAS.

SECOND CHURCH, LOS ANGELES

Happy to report the good news that since our last report, eleven more were baptized on May 17th, and three more on May 24, adding 14 more to our communion for which we praise the Lord. We are to have a local conference week soon where the ordinances of the House of God ONLY will be discussed; the reason for this that we now have nearly 200 new members and so many of them are not from Brethren stock; so we have invited Brethren Bauman on baptism, Kimmell on Feet-washing, Broad on Anointing, Jennings on the Lord's Supper, and The Communion. This is going to be a real Brethren Conference. It seems good at least once a year we should brush up on the Doctrines of the church and as often upon the Ordinances; for while Jude demands that we "Contend earnestly for the faith once delivered to the saints," so Paul says that he praises the Brethren for "Keeping the ordinances that he had delivered unto them." Too few fail to realize the vital relation which these ordinances sustain to the real doctrinal truths encased in them. Try a conference like this once in your church and see what a great good you will derive from it. Be sure however that your speakers understand the real significance of the two themselves.

E. M. Cobb, 6027 Makee Ave.

Los Angeles, Cal.

CAMPBELL BRETHREN CHURCH

Lake Odessa, Michigan

It is indeed with pleasure that we report to the Brethren church at large, the very splendid evangelistic meetings recently conducted for us by Brother H. F. Stackman, pastor of the Goshen, Indiana, Brethren church, and assisted in song by Brother H. Zumbaugh, of the Tiosa, Indiana, Brethren church.

When we took up the work as pastor of the Campbell Brethren church last November 1st we felt that until we had become better acquainted as pastor and people, we would be handicapped in endeavoring to conduct an evangelistic meeting yet last fall. So in

view of this and of rural winter conditions, we had best plan for this special meeting for the spring season. In January at our regular business meeting, it was decided that the meetings should be held in May and the church upon recommendation of the pastor extended invitations to Brethren Stackman and Zumbaugh for their assistance. The good brethren at Goshen made possible Brother Stackman's acceptance and Brother Zumbaugh arranged his labors and gave us his acceptance and from then on we talked, planned and prayed that May should not only bring new life in material things, but that by our combined efforts, blessed of God, some of the men and women, boys and girls whom we had learned to know, might be blessed of that new life which is found alone through Jesus Christ our Lord.

The direct result of the meetings as concerns numbers was eleven, ten of which were baptized and received into the church, and one awaits this ordinance as soon as he recovers from illness which hindered his coming at the time the others came. Then too, there are several whom we believe will come in the very near future and confess their Lord and join with us in the great work of the Kingdom.

Not as a common place saying or as a complimentary saying to the evangelist, but of a truth, we know that the spiritual zeal and interest in the things of God and man have been raised among the membership through preaching, singing and praying. Having known Brother Stackman all our life and of his past and present success as pastor and preacher, and having been Brother Zumbaugh's pastor, we knew his service in song, and having learned the loyalty and sincerity of our own Brethren at Campbell, and having known God's promises to give victory over sin, we went into this meeting not dictating what the results should be, but leaving that to the working of the Spirit. For all the splendid results, we thank our Father and rejoice with him. For an expression of appreciation of their services the church gave the evangelist and the singer the largest offerings they have ever given and rejoiced to do so. The church also gave a unanimous vote of gratitude to the Goshen Brethren for sparing their busy pastor for this meeting.

The two weeks' meetings closed with the Communion service on Monday evening, which was preceded by the baptismal service. With a very few exceptions, every active member of the church was present for the communion service. With the ten added by baptism, the active membership is now 100, and 90 were present at the Lord's table.

E. A. DUKER, Pastor.

THE REVIVAL IN HUNTINGTON, IND.

Our attention has been called to the fact that we did not say anything through the columns of The Evangelist concerning our meeting a few weeks ago in Huntington, Indiana. And, we have been informed that "silence is a knock to a mission point." Well, we surely thought we made a report of

this meeting; but as it stands, we either "dreamed it," or Uncle Sam's mail service is not yet perfect.

Anyway, no one should interpret our silence to make a report as meaning that we were discouraged with the work at Huntington. Just the opposite is true,—we were tremendously encouraged. Huntington Church has had its "ups and down" in common with all other mission points. But, we predict that in the days to come, the 'ups' will outnumber the "downs." There is a mighty fine church building there for a mission Church. There is a growing thriving town. There is a fine class of people there who will rally to the support of a whole Gospel Church when once that Church gains their confidence, as Huntington Church is slowly but surely doing. There is a loyal band of believers in a whole Gospel, who are being held by a pastor whose trumpet gives no uncertain sound. Why should not Huntington Church prosper?

Our ministry there for three weeks was not in vain. The Church and pastor stood loyally back of us. Souls were won,—not in large number,—as has been reported. But, those that did come, were nearly all first confessions, nearly all adults, and all but two united with the Church,—these two going to the Baptist Church. We very much enjoyed our work with Brother Eppley and his flock.

Our advice to Brother Eppley was to make his Church a center for Bible study in Huntington. Bible Classes and Bible Conferences built the Church at Long Beach, and it will do the same in Huntington or anywhere else. God will honor His Word anywhere and everywhere. There is a famine all over the country,—not a famine for bread, but for the Word of God. Men and women will sooner or later gather where the Word of God is emphasized. And, you do not need to tell the bees where to find the tree whose blossoms are filled with honey. Brother Eppley is determined to make his Church a Bible Church, and if he does, a real work of which the Church may be proud will be done in Huntington in the next few years, if our Lord shall tarry.

We understand that the Indiana State Conference is to be held this fall in Huntington. That would help along the work. May it be a real spiritual uplift to the faithful little band of believers that have stood by the work all these years. They deserve much. God bless them.

LOUIS S. BAUMAN

Long Beach, California.

WHITTIER, CALIFORNIA

It has been a long time since you heard from us, but our absence from your columns does not signify an absence of church activity. We have been busy in the Lord's work and he has blessed our efforts.

During the latter part of March we "loaned" our pastor, Brother A. V. Kimmell, for three weeks' special services at Fillmore, California. He closed the services there on Easter Sunday and on the following Sunday, Brother F. G. Coleman of Sunnyside, Wash-

ington, began a three weeks' evangelistic campaign at our church. Brother Coleman was assisted by Professor Tovey of Los Angeles, leading the singing.

Brother Coleman preached the Word with power. However, satan put forth his best efforts during those three weeks to defeat our purpose by sending the "flu" among our members. There were also other revival meetings in progress at the same time in our city so the attendance was not what we wished nor what the character of the meetings should have commanded.

Prof. Tovey was assisted by Mrs. Tovey, and Clarence and Hazel Shively, with whom many of our readers are acquainted. They gave us much special music in the way of solos, duets, quartettes and our chorus choir did excellent work under the direction of Prof. Tovey. Every service was a real treat, both from a sermon and a musical standpoint.

Five of our Sunday school children confessed Christ and in two cases parents were led to reconsecrate their lives to the Lord. Six have been baptized and two restored to fellowship. Another little girl has come since the meetings closed and awaits baptism. While the visible results were not marked, the church in general will not soon forget those meetings.

MRS. J. B. FLEMING.

THE THIRD BRETHREN CHURCH Philadelphia, Pennsylvania

Third Brethren church of Philadelphia to be dedicated June 21, 1925, the Lord willing.

The following are some of God's dealings with us in the building of his House. Services will continue for one week in which time our people will have opportunity to hear some of the best fundamental Bible teachers in Pennsylvania. Further information about the dedication will follow. Any Brethren who could arrange to be with us will be heartily welcomed.

"He Faleth Not!" Zephaniah 3:5.

It is our desire to illustrate to the world that God is, and that he supplies the needs of his children, (who are born unto him through faith in Christ Jesus) in answer to their prayers (Phil. 4:19). When God moved unexpectedly upon our hearts through his Word by his Spirit and in providential circumstances, to build him a house, we were definitely led to build it in what may seem a strange way to many; but not so when we simply by faith take God at his Word. The money was to be raised by prayer and faith asking no one but our heavenly Father. There were to be no pledges, subscriptions, entertainments, suppers, etc. Not even a member was to be asked for one penny, for we believed by simply making our needs known, that God would work in the hearts of his children and answer our prayers and in that way glorify his Name and build up his children to put their trust in him who never fails.

What has been the result? It is the old, old story as Joshua said, "Not one thing hath failed of all the good things which the Lord your God spake concerning you. All are

come to pass unto you and not one thing hath failed thereof" (Josh. 23:14). Within a day or so after we had decided to build, "a friend" gave \$150 for the new church. That seemed to be the starting of God's gracious dealings with us, but praise God, the blessings have never stopped.

First the blue prints were given out to the various contractors and we found that one bid was \$12,000 less than that of three other well-known builders. Here we could see God's hand. We could not have gone on only for this. One experienced man says it looks to him as though God gave us \$10,000. We say Amen! The building was started and of course the lots and building where we then worshipped were put up for sale. At the very time we needed the money, God sent along a buyer who purchased them at what we thought a fair price. God is never late. He is always there in time of need (Heb. 4:16).

In the meantime a box was placed in the back of the church marked "Building Fund." God blessed and honored it. The amounts weekly have varied, these being amongst the largest:

\$101.00; \$87.61; \$85.11; \$67.00; \$65.85; \$65.50. This was apart from giving to our regular offerings. At this time only 109 members including 25 or 28 children, and not one wealthy, all working people, so it looks like the story of the loaves and fishes.

One morning when the mail was opened, there was a check for \$100 from one of the largest business firms in the city. Again, upon being assured by the pastor over the phone that he was at home, a friend called and said something to this effect—"Brother, the Lord has led me to give you a check and to get it here before Sunday." Then the tears of joy ran down his cheek for he has been saved from much, and he loveth much. He too left a check for \$100. Praise his Holy Name! Remember our solicitation was at the Throne of Grace. The Holy Spirit worked in the heart of our brother.

Out in the Philadelphia Hospital lies a saint of God, unable to move for years, but with a desire to have a deeper experience with Christ. She gave \$1.00, saying it was for the Building Fund. We count this, as much a token of God's love as though it were \$1,000. It was from our Heavenly Father. Another one of his in the same institution, a blind lady, who reads the Scriptures with her fingers at midnight whilst others are sleeping, gave \$2.00. It is wonderful how God works in the hearts of his dear ones, miles away from our church, but when we know from his Word that God works everywhere his wonders to perform, we say with the Psalmist—"He only doeth wondrous things and blessed be his glorious Name forever!"

Another incident that might show the working of the Spirit in the heart of a new convert—one evening in the home it was suggested that some ice cream be purchased. Unexpectedly the sister, who had lately been saved, suggested putting the money in the Building Fund. It was one of our purposes that our people should come to know the mind of the Lord in giving.

It might be well to look at our heavenly Father's working in behalf of his loving children from another angle. Very much like the book of Esther in this instance—God working beneath the shadows while men slept. Some years ago the National Mission Board of our church voted to give us when building, an amount that exceeded \$4,000. God who knows the future can arrange the past and the present.

"There is a Guide that never falters,
And when he leads I cannot stray;
For step by step he goes before me
And marks my path—he knows the way."

Have we had any trials, some one may ask? Yes, praise God, the road of faith is always that of trial, but, by his Grace when trials come we looked to him for grace and guidance and he kept us from going down into Egypt or varying from our original plans—to him be the glory!

When it came to placing the first mortgage, we found that a church mortgage was very undesirable, especially when there were so few members. For weeks we traveled in search of one but of no avail. Meanwhile the building which had been in operation now stopped. What did it mean? Had God brought us out into the wilderness to perish, or to have the finger of scorn pointed at us? Nay. Someone will say, "Why did you not place the mortgage before building. In answer to this we ask you to remember how God led the children of Israel by way of the Red Sea instead of through the land of the Philistines so that before facing the nations they might prove his faithfulness and almighty power. Our belief is that God led us definitely to the place of difficulty that he might prove his faithfulness to us. So, when all our efforts were exhausted, God raised up a Trust Company, who very unexpectedly took the first mortgage. But still this did not end the difficulty. The Trust Company would not pay the money until the building was finished, so it was necessary to have the money to complete the building before the mortgage would be paid. Remember we had no influential members who could help, no bankers, only a working congregation, but a wonderful Savior. So from West Philadelphia God, through providential circumstances, raised up a man who was willing to finance the work through his Trust Company, until completion and the work was once more begun. Our prayer is that in the next house he shall be glorified, sinners saved, and believers built up.

As we gaze upon the corner stone on which is inscribed "Jehovah-Jireh," we feel that through our experiences we have learned in some measure to know God in the character of this Name.

It is needful to draw this testimony to a close although these are only some of the golden nuggets from God's mine of faithfulness.

To some this message will be foolishness—that is what the Scripture says—"Foolishness to them that are perishing" (1 Cor. 1: 18),—to others, a subject of ridicule, but to those who know his Voice, it is the power of

God and the dealings of a faithful, everlasting Father with his children.

"God faileth never, his Word is sure,
His love so precious shall e'er endure;
God faileth never. I praise his Name,
Now and forever he is the same."

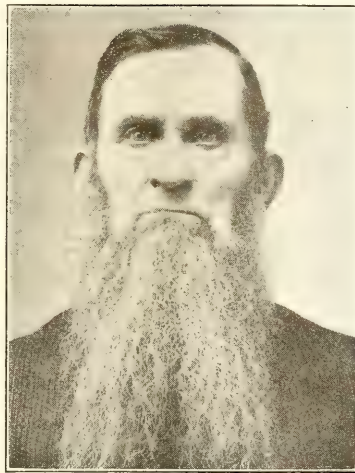
Pray for us that we shall walk humbly and in yieldedness before our Heavenly Father. We also desire your prayers that the Lord will supply means to finish our Sunday school room in the basement, which is not in the contract, and that he will send in the small balance needed on the church buildings.

Yours in Christ,

ALLEN S. WHEATCROFT.

ELDER JAMES A. RIDENOUR

Elder James A. Ridenour was born in Preston County, West Virginia, July 12th, 1840 and was called from this life March



ELDER JAMES A. RIDENOUR

17th, 1925 at the age of 84 years, 8 months and 5 days.

He was united in marriage to Mary E. Buckalew, to whom were born 11 children of whom eight survive the father. Brother Ridenour's wife preceded him by death, more than thirty years ago.

Early in life our brother accepted the Christian faith and united with the German Baptist Brethren church and later was ordained to the Gospel ministry. He was very active in the Progressive movement in that church and was among the charter members of the Brethren church, being a close associate with Henry Holsinger in the early days of the Organization.

He gave a considerable portion of his time to preaching for many years and was a member of the First Brethren church of Dayton, Ohio.

He had been in failing health for the past year and was very feeble for the past few months and died at the home of Martin W.

Ridenour, his son, who lives at Germantown, Ohio.

The immediate surviving members of the family are five sons, James Quinter, John W., Martin W., Sylvanus, and Luther H.: three daughters, Mary E. Klinger, Lydia Shaffer and Violet Boyer, two brothers and three sisters, besides several grandchildren.

Funeral services were conducted from the First Brethren church of Dayton by the pastor.

W. S. BELL.

NEWS OF THE COLLEGE

Commencement passed off in a wholly satisfactory manner. There were 39 long course graduates, three short course bachelors and six two year normal, making a total of 48, the largest class by far in the history of the school. Seven were graduated from the Seminary, one of whom is a member of the Church of the Brethren. All are either planning on active Christian work, or else on further study in school.

Seminary graduates are as follows—Clayton Starn, who goes to Gratis; Landis Bradfield, who enters Wisconsin this fall; Ora De Lauter who is serving a church near Ashland; Homer Kent, who goes to our church at Washington, D. C.; Ora C. Lemmert, who takes up work in Indiana; Herbert Rowsey, now serving a church in Indiana; N. E. Doggett, English Divinity, plans not yet settled.

Scholarships

The John Lichty junior scholarship with a stipend of \$60.00 was awarded to Edith Garber, Leon, Iowa. The John C. Myers senior scholarship worth \$100.00 was awarded to Frieda Hartman, Ashland. The Ira C. Wilcox Seminary award, for last year but given this year, Ruth Austin, Canton; for this year, Floyd Taber, California.

Dedication of Campus Gates

Within the year, the College received sufficient money to erect two gates, one at the entrance in front of the Dormitory and one on the east. The former was erected in honor of Vianna Detwiler and is known as the Detwiler gate. The one on the east at the drive was erected in honor of Samuel Wilcox? Both were dedicated by suitable exercises last week. The writer gave the memorial address for the Detwiler gate and Mr. Weldon Hoot, class of '24, gave it for the Sam Wilcox gate. I can not commend too highly the spirit which prompted these fine gifts.

It was a real pleasure to see so many of the graduates and friends here for Commencement. Many parents were here also.

The Class address was given by Professor Held of Ohio State University. He made a very excellent address, which was given in the College chapel. All of the Commencement events were held on the hill.

Prospects for the Summer school which will be in full swing by the time this is read, and the next fall semester are all good. Everything points to a banner year next year. We will have about all the students we can handle.

I covet an interest in the prayers of all friends of the college.

EDWIN E. JACOBS.

MOUNT PLEASANT, PENNSYLVANIA

The last day of May, again has come and gone to be remembered with sorrow and gladness. With sorrow, as our minds revert to the dreadful experience in the Johnstown flood of 1889, from which over five thousand dead bodies were reclaimed from a watery grave. With gladness that, upon this anniversary, seven precious souls were buried with Christ in baptism at our afternoon services of the Mt. Pleasant church, at which time, we had the pleasure of having Brother Wood, of the Third Brethren church, Johnstown, deliver one of his characteristic messages, which was much appreciated.

At the evening service the pastor was again relieved by our worthy Brother George A. King, "Spiritual Director" of the church, who delivered a stirring message on Spiritual Life. In response to his appeal, every member present, came forward and accepted his hand to be faithful in the development of the higher life.

At the Sunday evening, previous, the pastor had the pleasure of addressing a crowded house upon the text pertaining to the Return of Our Lord, Acts 1:11.

We are not doing big things, but trying to be faithful in that which is least. Our motto, "Every member of the church a personal worker for Christ," is bringing results. Brother King is leading the forces against sin during our week day absence, which resulted in the seven additions to the church at this time. May the Lord continue to reward his efforts as well as of every other willing worker of the church.

The Sunday school, Christian Endeavor and the prayer meeting are auxiliary efforts lined up to keep pace with the forward movement for the Master.

WILLIAM A. CROFFORD, Pastor.
1014 Ash Street, Johnstown, Pennsylvania.

ANNOUNCEMENTS

EVANGELISTIC SONG LEADER

Churches wishing to correspond with me relative to evangelistic singing for the coming winter, please address,

THOS. PRESNELL,
1932 N. Sixth St.,
Philadelphia, Pa.

FREMONT, OHIO

The First Brethren church of Fremont, Ohio, will observe Holy Communion on Sunday evening, June 21, 1925. "If ye know these things happy are ye if ye do them." --John 13:17.

S. C. HENDERSON, Pastor.

OAK HILL, WEST VIRGINIA

The semi-annual communion service will be held at the Oak Hill Brethren Church, Sunday evening, at seven thirty, June 21. A cordial invitation is extended to all who care to observe this part of the Lord's commands.

FREEMAN ANKRUM, Pastor.

RAYSTOWN, PENNSYLVANIA

The Raystown church, Bedford Co., Penn., will hold its Love Feast and Communion Services Sunday evening, June twentyeighth. This occasion will be preceded by a week's preparatory services. All of like faith are cordially invited to attend.

W. S. CRICK, Pastor.

HOW TO REACH OAK HILL

To the Members of the Maryland-Virginia District.

As the time has been announced through the columns of the Evangelist for the District Conference, instructions for reaching Oak Hill will now be appropriate. Those who come from the South may come to Oak Hill on the Virginian, or by auto through Princeton, Beckley, Mt. Hope and Glen Jean. Part of this is improved but all is passable in dry weather. Those who come from East or West by train may come on the C & O to Thurmond which is ten miles from Oak Hill. All trains stop here and Taxis meet all trains for Oak Hill passengers. This is the main line of the C & O and good accommodations are furnished. Those who care to drive through from the East should come through Lexington, Virginia, Clifton Forge, Covington, White Sulphur and Lewisburg. There are two ways to come from Lewisburg as the hard road will not be open through until the first of September. One way is through Asbury, Bluesulphur Springs, Smoot, Springdale and back to the hard road at Cliff top, then on through Lookout by Fayette station and Fayetteville to Oak Hill. Hard road from Fayette station to Oak Hill. The other optional and perhaps smoother road is through Asbury, Alderson, Hinton, Beckley and then into Oak Hill. Road building necessitates making some roundabout detours. The road is closed between Staunton and Covington by way of Hot Springs so it is necessary to come by Lexington. There are two routes from Lexington to Clifton Forge, the one over North Mountain which is rough and steep with a four mile climb in a lower gear ratio, and the road by Kerrs creek which is five miles farther than the road over the mountain but which is in better shape and a splendid grade which can be practically all

made in high gear. This is kept up by the state while the road over the mountain is not.

We are planning to entertain the conference attendants in our homes and furnish them breakfast, and have made special preparations and arrangements with a restaurant here to furnish the other two meals of the day at a reasonable rate.

While Oak Hill may be to one side of the District, we have just as far to go when we go to the northern end of the District, so let us have a good attendance and make this a splendid conference.

FREEMAN ANKRUM,
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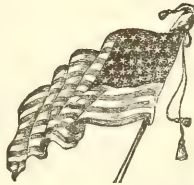
The Brethren Publishing Company, Ashland, Ohio

VOLUME XLVII
NUMBER 24

JUNE 24,
1925

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



WHAT AMERICA NEEDS

Standing by the grave
of the Unknown Soldier
President Coolidge said:

We do not need more national development;
We need more spiritual development.

We do not need more intellectual power;
We need more spiritual power.

We do not need more knowledge;
We need more character.

We do not need more government;
We need more culture.

We do not need more law;
We need more religion

We do not need more of the things that are
seen;

We need more of the things that are unseen.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Message of the Fourth

The "Fourth of July" has a definite and lofty message, which it is important that all shall come to know and understand. And no agency is more responsible for rightly interpreting that message and bringing men to appreciate it than the church. Patriotism is a universal obligation, but patriotism of the highest sort, and the only kind that is safe, must be Christian, and the church with its divine message, its spiritual insight and power is the one influence that can Christianize it.

The Word of God teaches a love for country, and inspires the heart with loyal devotion to its highest interests. The Jew was passionately fond of his beautiful land. It was Isaiah who sang, "Rejoice ye with Jerusalem, and be ye glad for her all ye that love her; rejoice for joy with her, all ye that mourn over her" (Isa. 66:10). When in exile he mournfully asked, "How shall we sing the Lord's song in a foreign land?" (Psa. 127:1)?

But the ideal patriot was one who cherished a lofty, godly character for his nation. The Psalmist (Psa. 33:12) exclaims, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." In the light of the third chapter of Zephaniah, where we have the picture of a rebellious nation called to repentance, we see that the true patriot is one who not merely has a sentimental regard for his country, but who shows up the sins of his people and attempts to call them back in contrition and submission to him who is the King of kings and Lord of lords. It was such a spiritual type of patriotism that caused the Lord Jesus to weep over Jerusalem and to desire to gather her children together as a hen gathereth her chickens under her wings, and they would not (Matt. 23:37).

What is the message of the "Fourth," which it is the high privilege and duty of the church to proclaim and defend? Its message is one of ideals, great national ideals, which answer the cravings of the human heart in its varied relations to its fellow-men. It is a message of such ideals as had their origin in the Gospel and can only live and grow and bear fruit as they are nourished and guarded by the godly men and women who compose the church of Christ.

The first and outstanding ideal which Independence Day symbolizes, and which we seek constantly to keep alive as we celebrate it, is that of freedom. Men love and seek liberty as naturally as the flower turns to the sunlight. It is a divine implanting; a universal yearning of the soul; a distinguishing characteristic of man, the noblest of God's creation, from the lower animal life over which he was given dominion. Men were not born to be slaves, to grovel in

the dust of servitude, tyranny and oppression; nor will any people long endure such position and treatment. But while all men crave liberty, not all men know the full meaning of it, nor understand how to use it. Many people do not recognize the rights of their fellow-men in relation to their own. Foreigners come to this country thinking of liberty as license to do as they please, without regard to the best interests of society and the state. And many so-called Americans seem possessed with the same idea, and they talk glibly of "personal liberty" to drink or leave it alone, "personal liberty" to employ child labor without regard to the child's welfare, "personal liberty" to exhibit any sort of moving picture that will bring box receipts without regard to the poisonous ideals set going in the community. That is not liberty, but license. True liberty recognizes that there is a limit to one's right to do as he pleases, and that limit sets in when the rights of others are infringed upon. And nothing can keep the minds of men clear and right on this point but the ennobling influence of the light of the Gospel, and nothing but the power of the organized body of Christ can restrain the selfishness and avarice of men from giving way to over-reaching, oppression and lawlessness. Only the church can lift men to that higher conception of patriotism that finds true liberty in the denial of self, concern for others and service for the individual and the state.

A second ideal and element of the message of the "Fourth" is equality. The immortal Lincoln declared that "Our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." Such equality, however, refers not to native ability or endowment, but to the rights of an individual to choose and direct his own course in life, and make of himself all that is possible. It means that before go individual shall be placed hindrance or interference, shutting him off from opportunities of material advantage, personal improvement and the securing of the necessities, comforts and conveniences of life. It means equal rights as a member of society, equal privileges of asserting one's influence and voice in government and equal standing before the law. And such, in theory, is the situation that obtains in this the noblest and greatest of the world's democracies, though often we are made to confess to an unattained goal. And such an ideal we must not fail to hold before the people, and repeatedly we must tell to the children and youth of our land on such occasions as these that this is what Independence Day means.

A third element in this message is justice, which is an instinctive demand of the human heart and yet which is a goal that we must ever be approaching. The government of our land is in the

interest of the governed, and the welfare and rights of the whole and of the individual must be safe-guarded. To see that no man is allowed to take undue advantage of another, to violate his personal and property, moral and religious rights, or to interfere with his happiness and health; to see that the individual does not exercise his rights or monopolize the common goods to the disadvantage of the whole, and that the policy and conduct of the whole are not unkindly of the rights of the individual, that is the function and high aim of our government. To direct the affairs of men to the best interests of the largest number and to see that every man gets his just deserts, so far as is humanly possible, is the difficult task of those who have been placed by the people in positions of authority. Justice is the goal, and we may safely say, the aim of those who administer the government, but amidst human frailties we must admit that the possibilities of the miscarriage of justice are vast. If those frailties are to be largely overcome and justice dispensed as faithfully as possible, the spirit and teachings of Christ must prevail in the lives of those who occupy positions of rulership, and the church must hold up the ideal before the people, until they come to think it, believe it and incorporate it more and more in their lives and relations, and demand it of their leaders.

Over and above these other ideals of which the "Fourth" speaks is that of brotherhood. This must be the dominating spirit in a republic, if it is to maintain its true character. Without it there develops aristocracy, class spirit, strife and division. Democracy has never thrived without fraternity. Russia tried it, but democracy died aborning, and the latter case was worse than the first, for the tyranny of Bolshevism has proven more cruel, more arrogant and productive of greater misery, poverty and degradation than ever resulted under the absolutism of the Czars. We have not realized the spirit of brotherhood in its fullness here in our own beloved land, but without doubt it is present in larger measure than anywhere else in the world. And the presence of it here is due to the leavening influence of the Gospel of Christ. Men only display the brotherhood spirit where they have been taught it by the Lord Jesus who made himself the great Elder Brother of all men. And the more the Gospel permeates the life of our nation and the more the church seeks to apply its teachings and interpret its spirit in terms of national problems and life, so much the more will fraternity prevail and become the saving salt of our Republic, and also give character to our relations to the other nations of the world.

And if we shall become a "big brother" nation to all others, great and small, what a force for world peace we will be! There is scarcely another power in the world that could resist the force of our influence for peace if we should really put into practice our national ideals as interpreted in the light of the Gospel. There would be no more of selfish nationalism, no more aloofness and withholding of service, no more militaristic gestures on land or sea, no more defense of the unethical, economic imperialistic schemes of American capital, no more childish spitefulness in determining our immigration policy. What a difference the Christian spirit incorporated in all our national relations and doings would make in our attitude toward other nations! What a great and trusted leadership would return to us as a people! What a mighty world force we would become for world peace! Aye, and what a responsibility is all this! God grant that the message of the "Fourth" may be deeply impressed upon the hearts of our American citizenry far and wide.

EDITORIAL REVIEW

Brother H. F. Stuckman, pastor of the church at Goshen, Indiana and member of the committee directing the College Endowment campaign, paid a visit to the Evangelist office this week.

In a communication from Brother J. L. Gingrich, pastor at Masontown, Pennsylvania, we learn that the Lord's work there is "moving along in first class shape." A new tennis court has been dedicated for the young people of the church and community.

Our Ohio Sunday schools will likely have their plans all completed by the time this reaches them, for sending a large delegation to the Ohio Council of Religious Education to be held at Elyria, June 30 to July 3. Special features of the Convention will be the Officers' Conference, Conferences on Sunday school work, D. V. B.

S. Institute, Week Day School Institute, and Teacher Training Conference. No Brethren school should fail to have their leaders in attendance at their state Sunday school convention.

Brother B. H. Flora tells of his taking charge of the Ardmore and New Paris, Indiana, churches, and of a most successful revival at the former charge with Brother A. E. Thomas as evangelist, under whose preaching thirty-eight souls responded to the invitation.

Brother G. W. Chambers writes of the progress of the Lord's work at Mt. Olive and Buena Vista, Virginia, where he is pastor. Two evangelistic efforts at the former charge netted thirty-seven additions to the church, while thirteen were added to the Buena Vista church.

Our correspondent from Washington, D. C. informs us that Brother Homer A. Kent, one of Ashland's capable graduates of this year, has been called to take up the work laid down by our lamented brother, W. M. Lyon. It is a big job, but we believe Brother Kent is the man for it.

Brother W. S. Crick reports the splendid accomplishments of his pastorate of three years in the Aleppo, Pennsylvania, circuit, where he was privileged to lead forty-eight souls into church membership, besides other not-so-easily-tabulated results. He did a good work here, and now leaves to take charge of the New Enterprise circuit.

Brother C. D. Whitmer writes that he is closing his work with the La Paz Brethren church soon and is open to a call from some other field. During his seven years of service here he has inspired his people to commendable growth.

The editor is in receipt of an announcement of the marriage on June 15th of Rev. Freeman Ankrum of Oak Hill, West Virginia, and Miss Esther McAvoy of Fayetteville, West Virginia. Brother Ankrum is well known to the brotherhood as the successful pastor of our church at Oak Hill and Mrs. Ankrum was a popular school teacher and a district Sunday school worker. She is a college graduate, was a member of the Church of the Brethren and well equipped to be a most helpful assistant to her husband in his ministry. We extend them, in behalf of the Evangelist family, most hearty congratulations and pray God's blessing upon them in their life and service together.

Brother Robert F. Porte, who has recently closed his pastorate at Pleasant Hill, Ohio, and taken charge of the work at Louisville, Ohio, reviews the accomplishments of his three years of service in the Miami Valley. Knowing the field as we do, we can say that Brother Porte has made a splendid record. Assisted by Dr. Bell, he was able to receive and baptize seventeen young people into the church recently. The good people of this church showed their high regard for their retiring pastor in a practical way before he left them. Brother H. C. Marlin, local publisher and printer, has been ordained to the eldership and called to the pastorate of this church. May the Lord bless him in his new responsibilities.

Mr. William H. Anderson, former state superintendent of the New York Anti-Saloon League, is again heard from. He, it will be remembered, was arrested by a wet prosecutor on some technical charges of irregularities in the handling of Anti-Saloon League funds, and though the executive board of the Anti-Saloon League itself vindicated him of any wrong, he was finally convicted through a combination of wet influences and has now served out his sentence. He feels that he was not given the support in his fight for vindication before the law that he should have received, and he has now come out with a pamphlet entitled "DRY LEADERSHIP VS. DRY CAUSE: or How Greatest Wet Victory in History Was Won by Dry 'Experts,'" in which he accuses the New York State Management of sacrificing him in an effort to save the League organization not only in New York but throughout the country. From the facts that have been made public it does not seem that Mr. Anderson was guilty of any offense other than that of bad book-keeping, and that the wet interests took advantage of that in an effort to dispose of one of the most capable, fearless and merciless fighters of the wet cause that the Anti-Saloon League ever employed. If Mr. Anderson was guilty of no actual crime or wrong doing, as it seems, he deserved a more loyal backing from the Anti-Saloon League than he received, and if he succeeds in yet vindicating himself as he is attempting, it will be to the discredit of the New York State management.

GENERAL ARTICLES

Is America Becoming a Pagan Nation?

An address delivered before the Ministerial Association of Johnstown, Pennsylvania, January 26, 1925 by Louis S. Bauman, D. D., while engaged in an evangelistic campaign in the First church. Published in two parts. Part I).

Our subject seems startling. It is startling. We have always reckoned ourselves to be a great Christian nation. While no nation, in the strict meaning of the words, has ever been Christian, yet many nations have been Christian in the sense that Christianity has been the predominating religious faith of their peoples. America has been such a nation. The men and women who laid the foundations of this great Republic were predominantly Christian. To this day, we have boasted ourselves to be a great Christian nation, and rightly so; for, to this day the people of America are, in religious faith, still predominated by Christianity.

But, in recent years, a great change has been taking place, consciously or unconsciously to the great mass of our people. Of course, we still call ourselves Christian; but, are we? We still fawn over the Bible, but is it still the authoritative Word of God to us? We still call Jesus Christ, Lord, but do we obey him?

Paganism denies the personality of God. Christianity makes the doctrine of a personal God her basic doctrine.

Pantheism pervades all paganism. Pantheism teaches that the universe and God are identical. Christian Science is therefore pantheistic, and therefore pagan, for it denies the personality of God, and teaches that there is nothing in this universe but "Mind," and that "Mind" is God. And, Christian Science, so-called, is more or less pervading the whole spiritual atmosphere of America. Spiritualism is likewise Pagan in its idea of God, not necessarily denying the existence of a God, but turning from him to the mass of spirits believed to be near and observant in all human affairs. Moreover, in many quarters of the nation, teachers recognized as evangelical, are more and more inclined to think of God and the universe he created, as being identical.

Paganism accepts no revelation as coming direct from God. Christianity presents us with a revelation which it claims is inspired of God to its last jot and tittle.

The chief characteristic of the Buddhist bible is that it utterly repudiates all claim to a supernatural revelation.

Confucianism makes no claim of inspiration. Christianity from its beginning declares that "all Scripture is given by inspiration of God." In America today, our scientific, educational, and (saddest of all) religious circles are fast repudiating all claim to the supernatural origin of the Bible. The organ of the devological department of one of our great professedly Christian universities printed an article calling for the "Christianizing of the Bible." It held that the Bible had been evolved and developed, and that in this enlightened age, it ought to have at least eleven-twelfths of its contents eliminated! Without hesitation we affirm, that just beyond the rejection of our Bible as the authoritative Word of God lies the black night of paganism.

Paganism denies God-creation, and holds to an atheistic evolution as the solution for the beginning of all things. Christianity affirms God to be the one and only Creator of all things that exist, and repudiates the evolutionary theory of creation through some colossal accident.

The Buddhist Catechism of Subhadra Bhikshu, published by the Maha Bodhi Society of Ceylon, and officially approved by Buddhism, asks the question: "Did a god-creator call the world into existence by his will?" It then answers the question thus: "There is no god-creator upon whose grace or will the existence of the world depends. Everything originates and develops by and out of itself, by virtue of its own will and according to its inner nature and condition. Only the ignorance of man has invented a personal god-creator. The Buddhists, however, absolutely reject the belief in a personal god, and consider the doctrine of a creation out of nothing a delusion."

It is well known that Buddhism teaches that the vilest worm may become a man or a god, and vice versa. Any one who has ears to hear at once recognizes the fact that this sort of paganism, with but little change of form, is permeating our universities, our colleges, our high schools, our grade schools, and even our evangelical churches. We know that whatever else the Genesis of our Bible teaches, it does not



A PRAYER FOR THE FOURTH OF JULY



Thou whom our fathers, unafraid,
Asked not in vain for aid,
Who in dark hours of war's alarm
Didst strengthen heart and arm,
Once more their prayer we lift to thee:
Set thou our country free!

From all our foolish hearts efface
The pride of wealth and place,
The arrogance which views with scorn
Those meanly clad or born.
No more let fashion's tinselled gleam
Be held a light supreme.
From empty pomp and soulless glee
Set thou our nation free!

Grant from our well loved soil shall pass
The strife of clan and class,
Which, blind with hate and mad with greed,
For none but self takes heed.
From conflict which must bitter be,
God, set our country free!

Save, in this time of fevered stress,
Our land from lawlessness!
Let legal cunning and deceit
No more the truth defeat,
Nor let the people's unquiet heart
With murderous mobs take part.
Free us from all, O God of night,
That would subvert the right!

—Effie Smith, in the Nashville Christian Advocate.

teach this. The idea that man has evolved from some primordial germ, form some worm of the dust, is simon-pure paganism. It is not Christianity.

Paganism either denies or makes light of sin. Christianity declares that sin is not only a tremendous reality, but that it is back of all human woe.

Indian pantheism teaches that sin is neither real in itself, nor is it capable of reaching what is real in man. In Confucianism there is wanting any decided tone with regard to the heinousness of sin, and beyond social retribution in this life, Chinese paganism knows no punishment for sin. Vast pagan temples are rearing their domes into our American skies everywhere; and, under their shelter millions of our people are being told plainly that "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense. Moreover, our American life everywhere is honeycombed with the tendency to make light of sin, until many things that would not have been tolerated in decent society a few years back is now the order of the day. This fact lies back of the growing laxity in morals, and loose ideas with regard to the marriage tie.

Paganism knows no day of judgment. Christianity decidedly affirms that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."

Paganism constantly affirms that the laws of nature and our own being will inflict just retribution, and what follows is merely result,—not divine judgment. The trend of American thought is all away from the idea of a coming day of judgment. Over and over we are told that judgment is here and now, and that "all the hell there is, is on this earth." Hell is a word that is almost tabooed in polite pulpits these days.

Paganism knows no mediator, no vicarious atonement, and makes man his own Savior. Christianity from beginning to end solemnly protests that sinful man can by no possibility save himself, and that he must look to Christ as the one and only sufficient Savior.

Every pagan religion—every sacred book that paganism knows,—makes a man's personal works and his own personal merit therein the basis of salvation. The Bible from cover to cover repudiates that doctrine. Even Moses knew not that doctrine, much less Paul. The very essence of Paul's teaching,—and for that matter of all Biblical teaching,—is summed up in the words: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast" (Eph. 2:8, 9). However, Paul is not slow to remind us that we are saved,—"created in Christ Jesus"—"unto good works" (Eph. 2:10).

Possibly it is here, more than at any other point, that America is seeing Christian faith give way to paganism. The leaven of salvation through personal merit permeates the whole Christian church. Not so long ago, a large advertisement appeared in a certain Ohio paper, put out and paid for by the County Sunday School Association, calling for ten thousand evangelical Christians to attend a great Sunday school rally. The advertisement contained these words: "People used to think—and quite a few folks still think—that through atonement hell could be side-stepped and paradise attained but it is now quite generally conceded that every fellow has got to work his own way through the Golden Gates and grab a harp all by himself." And, among all the Christians in that great gathering, not one arose to protest against this expression of unadulterated paganism.

One of the foremost Protestant evangelical preachers of the world,—for many years a pastor in one of the great cities of Pennsylvania,—but a short time ago preached a sermon in which he uttered the following statements:

"What is a Christian? Let me define it. He is a righteous man. Every righteous man is a Christian. The Bible continually speaks of the blessings that God gives to the righteous, and of their entrance into heaven there can be no doubt. Every righteous man then is a Christian. I don't need to discuss that, no matter what name you put on him,

whether Jew, or Catholic, or Moslem,—no matter what the label may be—the righteous man is a Christian man ... The good Samaritan was a Christian ... The man who had picked up the man who had fallen among thieves ... And Jesus said, 'Wouldst thou have everlasting life? Do as that man did.' It was an answer to the question as to who should have everlasting life, and he told the story to illustrate who was going to heaven, and so all good Samaritans, wherever you find them, are going to heaven. He may be a Universalist, he may be a Hebrew, he may be a Baptist, yet, notwithstanding that, he is going to heaven. The soldier is going to heaven ... He is a Christian, and we have to acknowledge that. We cannot do anything else."

All of which sounds very nice, and is perfectly good pagan religion. But, when tested by the great teachings of the Bible, it is not Christianity. Utterances like these coming forth from so-called Christian pulpits might be multiplied ad infinitum.

Only recently, the International Sunday School Lesson Committee gave the Christian Sunday schools of the world for a lesson the passage recorded in Matthew 25:31-46. The lesson in our quarterlies was given the title,—"The Last Judgment." Thousands upon thousands of Sunday school teachers all over the world went before their tens of thousands of scholars on that day and pictured the last judgment. They put the King on his throne. They gathered the resurrected throngs, both good and bad, before that King. They pictured the souls that were saved as being placed on the right hand of the King, and the souls that were damned as being sent to the left hand. They made the King say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom (which kingdom was taught to be heaven) prepared for you from the foundation of the world: for I was hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then, they made the King say to those on the left hand who had failed to do these things, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." They left on the minds of their scholars the idea that Christ taught that in the doing of these good deeds a man would find eternal life, and in the failure to do them he would find eternal punishment. They taught it in spite of the fact that there is not a single word said here about faith,—about confession of Christ as the Son of God,—about acceptance of his mediatorial work on the cross,—about belief in his resurrection,—or any other of the great doctrines of the Bible. The veriest infidel, if he would meet these conditions,—feed the hungry, clothe the naked, visit the sick,—would be as much saved as the man who accepted Jesus Christ as his personal Savior! In their teaching, they sadly ignored the great and emphatic declaration of Paul, who said: "But that no man is justified by the law in the sight of God it is evident: for, the just shall live by faith. And, the law is not of faith: but, the man that doeth them shall live in them" (Gal. 3:11, 12). "Without faith it is impossible to please him: for he that cometh to God must believe that he is" (Heb. 11:6). "Abraham believed God, and it was counted unto him for righteousness ... To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ... Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works" (Rom. 4:3, 5, 6).

And lest any should be led into the error of thinking that Jesus differed from Paul in his teaching, let us remind you that the great Master himself emphatically taught that it was faith in himself and not deeds wrought with human hands that would bring salvation to men. It will be recalled that upon one occasion when great multitudes were following him, for his loaves and fishes, he turned to them and implored them,—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you: for him hath God the Father sealed. Then said they unto him, 'What shall we DO, that

we might WORK THE WORKS OF GOD?" Did Jesus on this occasion say, "Feed the hungry, clothe the naked, visit the sick No! But, "Jesus answered and said unto them, THIS IS THE WORK OF GOD, THAT YE BELIEVE ON HIM WHOM HE HATH SENT!" (John 6:27-29). Verily, this did not mean that deeds of righteousness are not the "works of God," but, it does mean that A PERSONAL FAITH IN JESUS CHRIST AS THE SON OF GOD IS

FOREVER THE BASIS OF THE WORKS OF GOD. God can accept no works as righteous that are not built on this foundation. And, it is at this very point where the Gospel of the grace of God becomes an offense to the world of the unregenerate. It is here that Christianity and paganism divide.

(To be continued.)

Long Beach, California.

Series One

By Wm. H. Miller

The writer purposes to write on a number of topics for The Evangelist and the productions shall be short and pointed.

I hope also they will prove suggestive and helpful, and they will be from the viewpoint of an isolated member who has a love for the church of his choice and would like to see an expansion of work.

I. A Christmas Plan.

We have our church paper, to which each of our boards has ready access. People love to give and spend at the holiday time.

It appears to the writer that at the Christmas time a page should be given to each board of the church to use to present their claims, using cuts—telling of work done and prospective work, and opportunity. Then have an editorial on a topic like this—"Your Christmas Giving" summarizing all the debts, and giving salient facts on each page. This number should be issued a week prior to Christmas.

Then again the various boards should finance a plan so that a copy of this special number would get into every home in which a member of the Brethren church abides. Probably not at once but gradually results would follow.

II. Teaching and Preaching.

This is my 6th year teaching, during which I have preached a few times each year, and find that to preach a sermon occasionally does not detract from the school work. I have found several instances of pastors doing full school work.

Here is a suggestion for many of our small congregations. Let your pastor teach, then preach on the Sunday.

It works in other denominations, and why not in ours? It would mean stronger men in many places than now occupy the pulpits, and it would fill vacant ones.

The present day high school teacher must possess certain definite academic and professional attainments. These

coupled with a seminary course would give a more liberally-educated person, with an insight into life from more than one angle.

This plan would mean a readjustment of the courses of study and the Seminary work would be only one part of a general course. The plan is worth trying out and many of the smaller churches can in this way be supplied with services.

III Circuits or Stations, which?

Recently a minister told me he had six preaching points, and another told me he had nine. What does it mean but holding the lines till a better day dawns? They are ministers of different denominations that are both making forward strides. Is not this an example to us? May not the spirit of self-satisfaction be the cause of a lack of interest in the isolated and scattered of the church? The policy of caring for the small groups appeals to me as having virtue in it, and later on may yield a rich fruition. In this way the members who are isolated or may live at a distance can have community services.

IV. Church Building.

An article in a paper stated how a certain church in a certain town sponsored a new organization each year. It recited the story of how many times the first year of the new congregation's existence, it became self-supporting. The query in the writer's mind has been this: Have we any congregations that could do this? Any that have a vision of such opportunities and would like to do this? And lastly, are there places where such work could be done?

This would mean church expansion in a way we have never experienced, if even so many as two congregations on the average in a district would be stimulated to so act. It is true, eighteen is a small number, but the reflex on the other churches should bring in proportionate activities.

Morgantown, West Virginia.

The Business of Life

By Dr. Felix E. Held, Secretary, College of Commerce and Journalism, Ohio State University

(Commencement Address before the Graduates of Ashland College, June 10, 1925)

(Concluded from last week)

And so I feel, and say with considerable assurance of truth, that this is no time for pessimism, for a conclusion that we are given over to materialism or to the selfish instincts of mere commercialism. For while material wealth is about us nationally in great abundance (and we should thank heaven that it is so) and while it may be owned or controlled in unequal portions, it is to be utilized and is being utilized in large measure for legitimate ends and for high purposes. And so far from our becoming an object of shame and danger to our children and children's children, nations may yet rise up and call us blessed for the heritage of literature, and art, of music and philosophy, and likewise of work, application and honest effort, which we shall have left behind. Yes, there is danger in wealth—but there has always been such danger. It is for us to use and not to

abuse, to transmute the material into the spiritual. A new nation like a youth is always prodigal of its wealth. But judgment comes with maturity; and this country is yet, as a nation and a civilization, immature.

Our great wealth has made us wasteful and has bred immorality. Shall we despair because temptation and the means of evil are round about us? A world of goodness would never make real men and women, could not build character. The tender blossoms and fruits are crippled by a light frost. But the stalwart trees of the forest withstand the winds and storms, resist the extremes of cold and heat, and grow hardier with the changes of the seasons. Strength comes out of rigorous training and even adversity, not from a protected existence.

You, young ladies and gentlemen, will soon be called upon to take up a position in some profession, vocation or

calling and in due time you will occupy this position with some degree of success and influence. You may enter the ranks of the ministry. If so, remember that no one is more blessed than he who ministers to the spiritual needs of the living or the dying, provided he does this with integrity of purpose and a firmly grounded faith; provided he lives as well as teaches his message. But remember also that he whose life and inner thoughts are traitors to his preaching, is but a miserable failure. For not even the cloak of religion and its ministry can cover successfully a selfish and conceited life.

Some of you will no doubt become teachers. There is no vocation more dignified or constructive than that of education. But he who teaches but for gain or advancement without a sympathetic interest in those who come under his supervision and tutelage, does but poorly justify his position; reaps but the stipend and misses entirely the larger reward.

Would you be a physician or a surgeon? I respect none more highly than those who alleviate the suffering and save the lives of human beings who are afflicted by disease or injured by accident, who spend hours and days in toil themselves in order to restore health, life or limp to the patient and happiness to his family. But God pity the doctor who possessing the talent, the skill and the power to heal, yet withholds these from those who cannot pay a fee, or still worse, who misuses such ability for selfish or unjustifiable ends.

What profession is more ancient or more respectable than the law? Who are more truly the servants of civilization than those who interpret the statutes and thus make it possible for men to live in harmony and agreement and in fairness to each other? Yet, legal education and training, diverted and degraded to the purpose of protecting the evil doer, of freeing the criminal on a technicality, of inducing crime and litigation rather than subduing it, become a curse to humanity instead of its salvation.

Have you ambitions to enter the fields of business? Even here real success depends upon integrity and faith. We stand today in an age of credit, and credit is merely a synonym for faith. Bear in mind that the great majority of business enterprises fail, that the successful business man is the exception. True, it is often the honest man who fails and the clever, dishonest one who succeeds. Yet such success is often purely financial and indeed temporary. Do you desire to make profits at the expense of a fair reputation, or do you prefer to retain the respect and good wishes of your customers and clientele?

I conceive of life as greater than a profession or a mere vocation. I am forced continually to view life as an opportunity for wholesome enjoyment, for accomplishment, for service. The pleasure of acquisition, of ownership, of getting, is secondary in importance to the joy of using, of sharing, of doing. And while one's occupation is a means to the former, it is most certainly an opportunity for the latter.

Hence, I have chosen to speak today not upon any single occupation as a life's business, not upon a life of business, but upon a broader theme—the business of life. And if, as in other professions, the business life, the so-called typical occupation of the average American, justifies itself as a business of life, and serves as a means to the end of life itself, it is to be looked upon like other occupations as satisfactory, praiseworthy and justifiable. That this is entirely possible I have tried to show.

I should like to give you my opinion as to the possibilities in your future as college graduates. There are two factors to be considered—the place open to you as college graduates in general, and the place which you individually may occupy in that sphere.

There are those who insist that a college education is in large measure not merely a waste of time but an actual handicap for future development and usefulness, in so far as the majority of college men and women develop careless habits of social behavior and slipshod methods of study and

application. It is contended that a college graduate has much to unlearn, and that at a time when habits are difficult to change. They feel also that with comparatively few exceptions, there is a physical deterioration.

On the other hand, many affirm that college graduates represent the highest degree of perfection in our civilization. Percy Marks in his recent *Plastic Age*, admits after much discussion and analysis that the college men are the "cream of society." This he concludes however, not entirely because of what college does for the individual, but largely because colleges draw upon a higher element than the mediocre.

Though both statements are true in individual cases, I am not prepared to say that either contention is correct speaking of the group. I do not even think that two classes can be considered—the college and the non-college group. I have seen too many college graduates fail to make reasonable success, to be willing to admit that the diploma is a certificate of future achievement. And I am acquainted with enough citizens active in different fields and capacities who are making successes of their various vocations, to warrant the statement that a lack of such a diploma is necessarily an indication of lower caste or just reason for discouragement. The second factor mentioned heretofore is in my opinion a necessary one to take into consideration, i. e., the personal equation—the characteristics of the individual apart from his group.

The college is not a sufficiently severe training group for some young persons. I have frequently advised students to leave college and to work for a time on the farm or in business, until they shall be convinced that college for them is worth an effort. College in itself cannot make a real man or a real woman. It requires a voluntary effort on the part of the latter as well. College may unquestionably be a handicap to some. The student who can do overage work without effort and is satisfied with this result, thus spending four years in laziness, enters into competitive life, in my opinion, at a disadvantage as compared with many active citizens who have never seen a college. The student who with extreme effort and application has been able to do merely passing work has achieved greater results. Quite naturally, however, the individual gifted by nature who has likewise applied himself, has the superior advantage.

The world is not yours from this time on, neither does society owe you anything. You are the debtor, and to a greater extent than your neighbor who has not had your college opportunity. On the other hand, you will not have to fight your way to success. Society is not a battle field. You will find it in the main neither charitable nor antagonistic, but wholesomely co-operative. Co-operation, however, implies mutual sacrifice and mutual effort as well as mutual advantage. You will succeed, for the most part where you deserve to succeed, and you will fail where you deserve to fail. This is not necessarily true in any one individual case, but it holds in the law of averages.

Your college career will be of assistance to you only, or I will say, in proportion as you have applied yourself, and this will be one potent factor in your deserts. If you have worked hard during the last four years you will deserve greater success and, all other things being equal, you will achieve it. If you have been negligent, you will have to recover lost ground by increased application. You may still be successful. But in either case your efforts must go steadily and uninterruptedly on. This is a commencement in one sense of the word, a conclusion from the opposite point of view, but most certainly a continuation in your development, when considered with reference to your lives.

Whether you continue what we call your education and go into law, medicine or the ministry, or whether you take up your chosen vocation tomorrow and become a farmer, a business man or woman, a teacher or what not, is not material to the question. Man develops by his own effort. Life, to be worth while, must be that of activity. It cannot be passive.

(Continued on page 16)

THE BRETHREN PULPIT

The Spirit of the Day of Rest

By C. R. Koontz

Scripture Lesson—Mark 2:23-3:6

"Sunday Observance," or the lack of it, is one of the topics of the day. "Junking the Sabbath" is one of the great sermons of a certain series. It is much discussed, and as usual, is not one sided.

It is not my purpose to settle this question for you, nor to sit in judgment upon present conditions and practices of the Lord's Day. But rather to give what I believe to be the Spirit of the Day of Rest, as found in the Word of God.

Let us first of all notice a few facts regarding this Day. (1) God created the world in six days and then rested on the seventh. "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." The argument may be advanced that the length of day then was not as now commonly understood. This need not be considered now as it does not disturb the relation existing between work and rest.

(2) A long while after the creation of the world we read of Jehovah calling Moses upon the Mount. There he gave unto Moses the Ten Commandments. Among the commandments is found: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."

(3) Another long period of time elapses and we read of the Coming of Jesus. When he came to take up the period of his active ministry, he found the Sabbath covered with the barnacles of tradition and man-made regulations. They had become so concerned with the letter of the law that they had destroyed the Spirit. One day while passing through the grain fields, "The Pharisees said unto him, Behold, why do they do on the sabbath day that which is not lawful?" To this he replied at length the essence of which is "The Sabbath was made for man and not man for

the sabbath." Then the record continues that he entered a synagogue and healed a man with a withered hand.

(4) Since the Resurrection of Jesus Christ the day of rest has been changed from the seventh to the first day: from Saturday to Sunday, among Christian people and nations.

To me this does not change the spirit of the day, if anything it enhances its meaning. The change in itself is little short of miraculous. It stands as one of the proofs of the resurrection, and also has the resurrection back of it to make its spirit even more sacred, and worthy of the best that is within us.

Now, then, if the above be true, and we believe they are; if the Christian Sabbath is for man and not man for the sabbath, what should be the Spirit of the Day of Rest, and how should it be spent? Probably in order to get this question before us in the best way, we should first ask the questions: How is it spent? and what is the spirit of the day of rest?

Money and Pleasure are the gods worshipped by the great mass of the American people. Not only through the week but also on Sunday. Notice, I say the great mass of American people. I do not include all, for there are still a great many that have not bowed to Baal, but on the contrary are to be found in the house of the Lord at their appointed times of worship. But is it not a fact that very little over a third of the population of the United States is Christian? Is it not a fact that scarcely over a third of a congregation's membership can be called "regulars"? Is it not a fact that comparatively few of those commonly classed as "unsaved" attend religious services any more? If these conditions exist, then does it not remind you of the

question that Jesus asked of the lone Samaritan, that returned to thank Jesus for healing him of his leprosy. "Where are the nine?"

You may take exceptions to these questions and their rating. You may say that conditions are not so bad in your community or town. I hope they are not. I do not think they are here. But these two questions cannot be passed by that easily. We dare not go to sleep on this day. For if we do the devil will get us. He is a strategist, and a great psychologist. He knows how to lull us to sleep and steal the best day of the week from us. What I mean is

Our Worship Program

(Note—Clip this program and place it in your Bible for convenience).

MONDAY

QUESTIONING JESUS' AUTHORITY—Mark 11:27-33.

There is still too great a tendency to question the authority of Jesus when his teachings reprove and rebuke our worldly inclinations.

TUESDAY

PARABLE OF HIS REJECTION—Mark 12:1-12.

Eternal God, in whom is no darkness at all and who giveth forth thy light in the person of thy Son Jesus, lift the veil of darkness from our eyes that we may behold him who is our light and our life.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Don't fail to attend a church prayer meeting if possible. If isolated, plan a prayer service in your home and invite friends to join you in prayer for revival of religion in your community. For your private devotions, read Mark 12:13-17, the question of the tribute money.

THURSDAY

JESUS OUTWITS THE SKEPTICS—Mark 12:18-27.

When we quibble with Jesus, we stand in our own light, and make ourselves ridiculous for our spiritual obtuseness and perversity.

FRIDAY

A SUMMARY OF RELIGIOUS OBLIGATION—Mark 2:23-34.

"Love seated in the HEART rules the life, inspires the mind, and imparts strength to the whole man."

SATURDAY

THE LORDSHIP OF CHRIST—Mark 12:35-37.

He who was the Son of David, was also his Lord and is our Lord and Savior; he is worthy of all worship and adoration and service.

SUNDAY

THE SABBATH FOR WORSHIP—Worship the Lord on his holy day; find your way to his sanctuary; let him speak to your soul. If isolated or invalid, plan a worship program in your home and invite friends to join you in song, Scripture reading, prayer and the reading of the sermon. For private devotions read Mark 12:38-40, the importance of true piety.—G. S. B.

briefly this. If your community or town is Christian on the Lord's Day, keep it that way. Beware of OUTSIDE INFLUENCES, that are unchristian, which knock at your door on Sunday.

We need to be aroused to an appreciation of this day and its meaning. We need to be awakened to the fact that our Lord's Day is in peril. It is in danger of becoming an "open day." As goes our Christian Sabbath, so will we follow individually, and as a nation. The only hope, the only remedy, the only cure is an awakened Christian conscience of the American people to a realization of the true nature and purpose of the Lord's Day.

The original meaning of the word Sabbath is to desist, cease from, stop. Hence applied to the question before us, it means a cessation of work on the Lord's Day. It means a laying aside of the work of the week for a rest and recuperation of strength. This is not to be construed as an idle day, for a general reading of God's Word—both Old and New Testaments—reveal that while there is rest from work, there is the worship of God, there is the doing of good. The Sabbath was made for man to use for the weightier matters of the soul. It is to be a holy day.

You may say that in this complex age in which we are living, with its advanced civilization, it is impossible to stop work. I am wondering whether the great problem of compulsory work on the Lord's Day would not largely be solved if we were to ask the real reason for it? Why does it have to be done? Why are so many places of business open on Sunday the same as during the week day? Is it because the demand is so great? Why that demand? On the contrary, may we ask why is it that certain large business concerns are not only not working on Sunday, but do not work on Saturday? They tell us they employ men and women of Catholic, Jewish, Protestant, and various other faiths. Some with no faith for that matter. Each is given time to worship according to his belief. The women are given time to minister to their homes and their God, as well as work for said firm.

Much is being said and written about Sunday as being a recreational day. In response to this we see Recreational Parks all over the country. Play grounds here and there. Are they always opened for the recreation they give, or the almighty dollar? Is the recreation that they give real recreation? Does it build up, make stronger, revitalize? After you have spent a day there are you the better for it? Or

(Continued on page 16)

OUR DEVOTIONAL

The Ministry of Little Things

By Mrs. Sprague Crane

OUR SCRIPTURE

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Cor. 5:6-8). A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time (Isaiah 60:22). But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14). And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities (Luke 19:17). Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth (James 3:5).

OUR MEDITATION

"A little leaven leaveneth the whole lump," and from this quotation of Scripture we learn that it is the little things in life that count. The daily thoughts and words and deeds, although each small in themselves, are really what influence a person's whole existence. We often overlook the small tasks of life and think how wonderful it would be to accomplish some great deed, or to attain some high goal. We think of many noble men and women who have been leaders in marvelous undertakings; or of eminent inventors who have discovered something that has been an aid to all humanity; or of great musicians who have swayed large audiences by the power of their music; and in thinking of these big things we sometimes wonder if the little things really do count. But did not Christ himself say, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." So the Father who watches the fall of each little sparrow, promises a reward for little things. We cannot all be great, but we can with God's help, be faithful in the little things. This is not always easy, for we sometimes want to answer with a quick, angry word instead of extending a word of sympathy and cheer, or it may be much easier to pass by on the other side than to stretch out a helping hand where it is needed, but it is our duty to put our faith in God and try to the best of our ability to follow in his steps. If we do this, God will reward us just as he rewarded the servant, who was given authority over ten cities, because he had been faithful in the little things.

Sometimes what we consider the smallest things in life are really the greatest. God promises great things to arise out of small. We see this demonstrated on every hand daily, such as great harvests from small seeds great comfort from sympathizing words, or great good from little deeds of kindness. Often we do not realize how much good has been done by some tiny act of benevolence. If we send a cheery smile or a kind word on its way, we often learn later that many have been benefited and helped. Such is the thought of Longfellow's poem, "The Arrow and the Song":

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

So we must be careful to send our arrows in the right direction, for just the same as little things may influence a life for good, they may also influence it for bad. We must train ourselves in the daily occurrences of life, and thus shape our whole lives into something fine and noble. "As the twig is bent the tree will grow," so let us be careful to send the twig in the right direction, so that when the tree is mature, it will be a thing of beauty and usefulness and will bring forth fruit a hundredfold.

OUR PRAYER

Our Father in Heaven, make us faithful in the little things of life, help us in our daily lives to set a good example to those around us, so that we may influence others for good; guide us especially in the training of little children, so that they may grow up and perpetuate the good that we have started; help us to always live in such a manner that in the end we may honestly earn thy words, "Well done, thou good and faithful servant." We ask it in Christ's name. Amen.

Terra Alta, West Virginia.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for July 5)

Lesson Title: The Beginning of Foreign Missions.

Lesson Text: Acts 12:25 to 13:12.

Golden Text: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation." Mark 16:15.

The Lesson

Organized extension work in the church had its official beginning at the time of which this lesson is written. The agent in this extension work was the Holy Spirit who initiated and promoted the movement. The work thus had an authoritative beginning. We are left to conjecture about the attitude of the men to whom the Spirit spoke regarding the expansion desired, but the significant thing is that the Spirit was the prime mover. We find in this thought some precedent for modern church extension. Is our plan a product of our own desires, or do we know assuredly that the Spirit is the power behind it? Just because a plan looks feasible is no guarantee of its spiritual correctness. Paul again and again in his later career had to forego his most honest desires to carry the gospel eastward because the Spirit continually pointed to the energetic and progressive west. So with modern missions, with the apparent dearth of consecrated missionaries it is very necessary that we follow the strategy and direction of the Spirit rather than the mere dictates of our own heart.

The Spirit spoke to prepared men. They had been fasting and praying. Every great movement of the apostolic church as recorded in Acts was ushered in by these particular means. We do not read much about chicken dinners and banquets in the Acts of the Apostles, but we do read of significant "fasts." Perhaps in this difference between the "fasts" of the early church and the "feasts" of the modern church can be traced the full history of gospel expansion. In these days whenever a missionary program is going to be launched it must be started appropriately with a "big feed" and a general good time. In apostolic days the missionary expansion program was begun with a "good big fast." Somehow the power that came out of those "fasting and prayer" sessions was the dynamite that "turned the world upside down" while, to judge from all too many large modern missionary enterprises, there has come little more than a temporary storm of wind and emotion. Besides the Spirit's leading, therefore, there should also be suitable preparation in the spiritual depths of each individual life.

When the Spirit called, he called for the best. Barnabas had proven his merit by word and deed. He was the generous hearted giver of his wealth to the poor, the counselor, the intermediary in more than one difficult situation in the early church, and his fine spirit was a needed asset in the great

heathen parish to which he was called. Paul was the spokesman for God par excellence. He could turn just the right theological phrase and in his heart abode the spirit and genius of the real interpreter of the Word. To these assets were added a real knowledge of the spirit of the age in which he lived. The Spirit of God demands the best in the service to which he calls men. There seems to be the idea abroad today that the Almighty can be satisfied with the mediocre, and the shame of modern Christendom is to be found in the way Christians are making the surrender to God for service. Christian parents are guilty of sending the best and brightest minds into law, medicine, engineering, and business while the Christian church needs many such minds for its greater service. If the church is in danger of a devastating mediocrity of mind and spirit the reason is to be found in the miserably small mindedness of its members with regard to the giving of their best to God. There can

but he was a charlatan, a peddler of lies, who made his living by preying on the superstitions and fears of the less initiated. The God of creation is the God of truth. The world in which we live is a world that is regulated by exact laws designated as scientific truths. It is not the facts of the world which men need to fear but the speculations of minds that throw to the winds spiritual and scientific truth. In a wonderfully true and exact world having behind it the God of all truth it is a monstrous thing to find men who earn their living by making and selling lies. The Sergius Pauluses of our times are the befuddled multitude who are controlled by the cunning craftiness of men instead of by the truth of God and God's world.

When lies and liars are confronted by the eternal truth the fight is to the finish. Blind speculation receives its just return in physical blindness. Elymas, who was leading the open mind of Sergius Paulus into leadership for his physical need when he came face to face with the honest hearted Paul. It may be true as the poet has written:

"Truth forever on the scaffold;

Wrong forever on the throne;

But it is just as true that

"That scaffold sways the future
And behind the dim unknown,
Standeth God within the shadows
Keeping watch above his own."

Paul was so indignant that he could not contain himself in the presence of monstrous wrong. "You mass of trickery, you son of the Devil, you enemy of everything that is right, will you never stop diverting the straight paths of the Lord?" Paul evidently forgot "soft words" and endearing expressions in the presence of wrong. The writer of 1st Corinthians 13 could get "hot" and nate in the presence of perversion. You'll find that he went right to the fellow who needed the direct method of treatment. It was not given to Elymas second handed. Paul may have had his faults but "beating about the bush" was not one of them. He was a direct actionist. Many preachers might well profit by Paul's example. There comes a time when patience ceases to be a virtue and trumps need to be called trumps. We get so used to rubbing in the oil and ointments that we have lost the art of making "whips of small cords" and driving falseness and prevarication out of our presence. What would happen today if preachers of the truth had the miraculous power to blind all theological, philosophical, scientific and religious liars today? Would some of our pulpits be filled with blind men? And how about our classrooms and churches? Let us be very careful how we condone lying in any form. And let preachers and teachers learn the art of getting honestly mad now and then, and let it be more now than then. Wrath works its miracles as well as the calm, serene "turning of the other cheek." The ethics of wrath might well be a romantic page in the expansion of early Christianity.

Terra Alta, West Virginia. .

YESTERDAY

Out of the past it came; take it, I pray.
Long was the path to it, tangled the way;
Withered the joys it brought, dried are the tears;
Faded its rainbows hues lifeless its fears.

Out of the past it came from Thy hand;
Broken I give it back, at Thy command;
Make of its sheltered dreams incense,
I pray—
So may its perfume pass into today.
Exchange.

be no great pulpit masters and spokesmen for God until the Christians give their best to him. Worldly fame is one reward in self seeking, but to "shine as the stars forever and ever" is a reward that only godlike surrender and holy service can give.

The conduct of the church in Antioch was admirable on this great occasion. The church could ill afford to lose two of their best leaders at a time when splendid progress was to be noted on every hand, yet when the Spirit made his will known there seems to have been no questioning at all, but rather an added spirit of consecration. As a result their best was presented to God, with the consequent strengthening of the church's zeal for the Lord's work. In Acts Antioch was increasingly the real center of the church, and this was due to the fact that it proved its obedience to Divine leading. A selfish church will never be a truly great church.

Paul and Barnabas in their first foreign service met squarely the force they were to contend with all the rest of their ministry—paganism represented by the person of Elymas the sorcerer. This man was really a Jew named Bar-Jesus—"the son of Jesus,"

J. A. GARBER, President
Herman Koontz, Associate
 Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
 General Secretary
 Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

What Is Your Vocational Aim?

By Roy A. Burkhart in "The Watchword"

More success, satisfaction and honor will come to those of us who do well and faithfully the humble and inconspicuous tasks of life than to others who poorly discharge the duties of a so-called "higher sphere" for which they are unfitted. Many a good carpenter has been spoiled to make an indifferent lawyer. The world needs good carpenters and skilled mechanics and intelligent farmers far more than it needs quibbling attorneys or grafting politicians. Jesus Christ himself worked with his hands for a day's wage, and "by superb example forever sanctified human toil and blessed the implements of labor."

We cannot all design the bridge or the temple. Some must quarry the stone and some must smelt the iron. We cannot all write the poem or edit the journal. Some must make the paper, gather the news, set the type, market the product. All useful work is honorable work. The poet Lowell has said, "No man is born into the world whose work is not born with him; there is always work, and tools to work withall, for those who will; and blessed are the horny hands of toil."

Do not get the impression that I am telling you to enter the trades rather than the professions, or that I am advising you not to become doctors or lawyers or preachers. Heaven knows the world needs competent physicians and honest lawyers and consecrated preachers. But what I am trying to say is simply this: Study yourselves; find out, with God's help and the help of others, for what purpose you were intended, and for what you are adapted. Get rid of the false and abominable notion that in order to achieve success you must work with your heads and not with your hands. And then, whatever you do, whether you preach the gospel, practice law, construct railroads and bridges, build houses, or till the soil, go in for all you are worth, and go in to win!

Life is an arrow—therefore
 What mark to aim at and how to use the
 bow you must know
 Then draw it at the head and let it go."

Ignorance of the Bible

The reason we have so much ignorance of the Bible in our schools today is that we have placed eternal life first and eternal truth second. Just a little indication here of the ignorance of the Bible as we have it among the members of the rising generation.

Tests for biblical knowledge were recently given to one hundred college students and eighteen hundred high school students in the larger Missouri towns. Dr. George R. Crissman, head of the Central Missouri State Teachers' College, made the survey. Following are some of the findings reported:

Sixteen percent knew neither where Christ was born nor the name of his mother.

Seventy percent did not know what to call the Sermon on the Mount.

Sixty percent did not know what Christ said about loving one's neighbor.

Twelve percent did not know the beginning of "The Lord's Prayer."

Sixty-five percent did not know the Golden Rule.

Twenty-five percent gave Pilate as an author of the Bible.

Seventy-five percent thought Agrippa was an apostle.

Twenty percent thought "immortality" meant "death."

Some thought of Revelation as a province; Mark, as a king; Martha, as a book of the Bible; amen, as applause; elders, as bushes; scribes, as bad men; tithes, as things fastened together; sin, as debts; and James and Galilee, as rivers.

Such awful ignorance on the part of the cream of our American youth appals the soul. The youth are not altogether to blame. Who is? The church that pretends to be educating its youth, but leaves out "The Rock upon which the Faith rests"—the Bible.

There has been some very radical failure on the part of our boasted Christian education when those who are average high school and college students know no more about the Bible than they do. The youth of today, because of this ignorance of the Bible, love Christ but little. They trust him doubtfully, and they must naturally follow him afar off.—The Lookout.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for June 28)

Sight-seeing in India

John 10:15-16

There is a far-away Eastern land in which I should some day like to travel. I wonder if you too would not like to cross the wide Pacific, and harbor on a southern coast—the coast of India. We have already traveled through the eastern lands of China, Japan and Korea, and we have learned a little something of their habits of living and dress, as well as their customs and traditions. So today we shall travel through the hot sunny clime of India.

The peoples of India are very strange and unseemly to our manner of culture. They wear long, loose flowing garments and in places only a loin cloth. Why? you ask. Because the weather is so extremely warm and moist the major part of the year. They have no use or need of heavy clothing like we of the northern climates have.

I wonder if it wouldn't be interesting to

go to market and scout around awhile? Let's go. The streets are very narrow in the cities. They are closely packed with a throng of such immensity as to make us wonder where all these people come from. They are numberless—past all counting, simply because the human mind cannot fathom figures in millions.

The city market is a peculiar and quite obnoxious place to our ideas and ideals of sanitation and hygiene. The bare legged merchants squat upon the ground directly behind their displayed ware, which is put on small counters, or heaped upon the ground outside the shop. Street after street and row upon row of these same conditions meet our eyes. And always the merchant of one cast or class, social, must not mix with a seller of another cast. That is an immutable law among these dark peoples of India.

Perhaps we can find something more interesting or beautiful to gaze upon. May we visit an Indian pagoda or temple. Do you remember what I told you about the wonderful statues and images to be found in Chinese and Japanese courts of worship? India has many of the same type, perhaps more magnificent in display and architecture than the temples of their near neighbors.

While we must admire the art and the grotesqueness of these idols, we must feel sorry to think that these wooden, gold and ivory statues are to many millions the gods which they must fear and obey. This idol worship is the tragedy of life in India and spells the despair and ignorance of a whole class of people. Must we not teach them that there is something more substantial, something more worth while living for, than to be a slave to an unknown god and to mistaken religious ideas? Yes, I think Jesus expects us to realize the opportunity of serving him in far-off India.

There are many other beautiful places and other wonderful objects to be seen in India, but we do not have time here to discuss them. If you read your history and geographies, you may gain many new thoughts about these oriental Indians. And Rudyard Kipling has written some very wonderful stories and tales about Indian boys and girls. You should not miss reading the "Jungle Book" and "Kim." That would be a worthwhile endeavor for you this coming week.

The boys and girls of India are not children with the same desires as those you crave—but their opportunities and chances to realize them are limited to almost a nothing. So pray for your black brother, and don't forget to read the stories I mentioned.

Daily Readings

M., June 22. India land of idols. Isa. 42:17.
 T., June 23. The sins of India. Rom. 1:25.
 W., June 24. Why India fails. Ps. 16:4.
 T., June 25. Foolish worship. Exod. 32:4.
 F., June 26. Earnest but mistaken.
 1 Kings 18:28.
 S., June 27. Missions in India. 1 Cor. 2:1-5.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

South America's Critical Case and Its Cure

By Dr. Charles L. Fry

This is the case as analyzed and formulated by the unanimous official findings of the recent Pan-American Missionary Assembly in Montevideo last month. The 100 North American delegates to this epoch-making Congress on the better future relationships of the Two Americas, and the 100 South American delegates, were in complete agreement on the following points of supreme importance, as the result of their ten days' discussions.

1. South America a Mission Field Too Sparsely Occupied

That Continent holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and over-crowded countries, to develop its immense natural resources and to occupy its fertile plains. There exists here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the Continent, as well as its impact on the world, makes it imperative that South America shall be enabled to have the highest spiritual development. The great problem of both Continents, North and South, is a religious problem. While, on the one hand, the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in Democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and his program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

These forces are not yet sufficient to the largeness and the special urgency of the task. Not only are large areas almost completely devoid of any spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the Evangelical forces of the Continent. That so much of spiritual result has already been achieved, with so little of material equipment, is a distinct evidence of the Divine approval of the Evangelical work. We are deeply of the conviction, however, that the Providential indications now point toward emphasis on qualita-

tive rather than quantitative effort. So thoroughly do we feel this that we would look with favor on concentrating our extended lines of occupation upon those points where the highest quality of work can be done.

Both in North and South America, their people absolutely require the ministry which Christianity has to offer, and the ever-growing strategic place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth. The Congress would draw attention to the fact that the occupying of any given territory, by any denomination, should involve its acceptance of responsibility for the full development of

RECRUITS ARRIVE AT BANGUI

Bangui A. E. F.

May 1, 1925.

Dear Readers of the Brethren Evangelist:

We arrived safely at Bangui the 29th and are all well and rejoicing in the Lord for the safe trip he has given us so far. We are very busy packing our baggage, making it into smaller pieces so the porters can carry it inland. In a few days we will be starting inland. We are very anxious to get started on the language work so that we can tell the old story to those who have never heard.

Yours in His Service.

HATTIE L. COPE.

the work in that area, including consideration for all groups of society therein.

II. Findings on Education

We recognize the great educational advance of recent years all over South America as a hopeful sign of the times. The ready acceptance by many school officials of every worthy educational innovation, whatever its origin, and the increasing participation by South Americans as well as North Americans in the present-day effort to exalt the social and democratic functions of the school, should be most suggestive to us and constitute international ties of high value. We realize that it behooves our evangelical educational institutions to give convincing proof of their loyal co-operation in the educational programs of their respective countries. Every Evangelical institution, just because it is a Christian School, should be as nearly as possible a model school, and some of our schools have measurably approached this ideal. They are by far the best schools available in their communities. Indeed, it may unhesitatingly be said that in general

our schools have done a great work, and have won for themselves a high place in the estimation of the people. Therefore, their number needs to be multiplied.

Recognizing the important part that has been played by South American leaders, in international thinking, we heartily approve all educational programs and activities that will develop effective friendship with these leaders. And since eventually the Evangelical work in each South American Republic will be under the control of the Nationals, we recommend that each school carefully work out and adopt, as rapidly as may be found wise, a system of developing educational leadership by Nationals, and tending toward eventual complete control.

III. Findings on Evangelism

The primary objectives of our Christian work in South America are (a) to lead souls to Christ, and (b) to organize them into congregations, and as soon as possible into self-propagating, self-supporting and self-governing churches. Such congregations and churches must be established not only in the cities, but also in the country, including the far interior. The immense service rendered by Evangelical hospitals, doctors and nurses in evangelization is worthy of our most earnest attention and heartiest support. Also a large increase in the circulation of the Bible in the Spanish language is supremely indispensable, and for this we owe an incalculable debt to the American Bible Society. Then, too, we need not argue the urgency of strengthening and expanding Sunday school work, as being perhaps the most fruitful branch of Evangelical effort. And since the ministry is the key of the Evangelical situation, we recommend that ministerial preparation be improved in every possible way.

IV. Findings on Social Movements

The Congress would express its deep interest in all movements pending toward applying the principles of Christ for the improvement of the physical, mental, moral and social habits and standards of the members of the community. There are many such movements in South America, seeking to raise the level of individual and community life.

We recognize the importance of co-operating with the Government forces, and with other institutions, in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, illiteracy, etc. It is especially recommended that churches co-operate with local movements for temperance, furnishing leaders, so far as possible, where they are lacking.

Since Christ himself made no unequal distinctions between men and women, the Evangelical forces should educate public opinion to stand squarely for equal rights and duties of men and women before the law, and for an equal standard of morality in its highest interpretation. It is urged

that special study be given to the problem of immigrants, (particularly in Argentina and Brazil,) with reference to securing for them a wholesome environment and suitable opportunity for economic, social and spiritual development.

We rejoice in the growing social idealism of the University students of South America, and the devotion they have shown in the practical application of their ideals, and rec-

ommend that the churches take steps to establish closer working relationships with these students in the solving of the social problems of the Continent.

We recommend to all the Christian forces at work on the Two American Continents, that they make a study of the causes and the cure of War, and that they both work and pray unceasingly, that the spirit of peace and the practice of justice may eliminate from

the world, once and for all, the terrible curse of war. We therefore call upon them to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches, and establish such personal contacts with men of different faiths and social status as shall become a leaven of brotherhood all over the Continent.

NEWS FROM THE FIELD

WASHINGTON, D. C.

(EDITOR'S NOTE.—The following letter by the moderator of the Washington church was written a few days before the lamented death of their late pastor, Rev. W. M. Lyon. Parts of the letter containing requests for prayer and other matter made obsolete by Brother Lyon's demise have been deleted, and others revised to make suitable for publication. This we did thinking it to be in accordance with the wishes of the writer).

During the weeks of his illness while unable to fill his pulpit our beloved pastor secured the services of capable substitutes, among whom were some of the most ardent and consecrated Bible students in the city and vicinity. The weekly prayer meetings were likewise being conducted by spirit-filled, and qualified laymen.

The church has secured for the summer as temporary pastor, Brother Emerson Rohart of Wheaton, Illinois. Although not a member of the denomination, Brother Rohart is well known to this congregation, having filled the pulpit on different occasions. He is probably most favorably known on account of the valuable services rendered the church and community in connection with his superintendency of the Daily Vacation Bible School last summer. That work will also be under his direction again this summer, beginning June 22nd. Brother Rohart will relinquish the work September 1, at which time Brother Homer A. Kent of Long Beach, California assumes the pastorate for the ensuing year. Brother Kent graduates from Ashland Seminary in June and also receives a degree from Xenia Theological Seminary.

The Washington congregation craves the prayers and active interest of the brotherhood at large that we may advance numerically as well as spiritually under the leadership of Brother Kent. He needs no introduction to the readers of the Evangelist, as his article descriptive of Palestine, visited more than a year ago, are still fresh in our memories. We bespeak for him the success which can reasonably be expected of one of his ability and consecration.

PAUL N. BRUMBAUGH, Moderator.

ALEPPO, CIRCUIT, PENNSYLVANIA

That one does not realize, until the time to say farewell arrives, how strongly one becomes attached to a pastorate and its people during a ministry of three years, was our experience when we came to leave the work

at Aleppo, Quiet Dell and Sugar Grove, in Green County, Southwestern Pennsylvania.

This circuit had been without a pastor for almost two years, when we took charge in May, 1922. Some feared that the work was "dead." But with the resumption of regular services indifference gave way to interest. During the first winter, revivals were held in all three churches. Thirty-six were added to the membership, thirty at Aleppo, five at Quiet Dell, and one by relation at Sugar Grove.

During the second winter, a revival at Aleppo during which we had the enthusiastic assistance of a Gospel Team from the college, was the means of adding six more to the Aleppo church by baptism. While these gains in membership were possibly not as large as they should have been, the churches were encouraged by this addition of forty-eight to their membership.

Aleppo

Constructive activities were in evidence between these periods of harvest. The women of the Aleppo church and community did much necessary improvement on the church property through funds raised through their special efforts. A Sunday school is maintained at Aleppo which is a credit to any rural church. Under the present aggressive leadership, the school has almost doubled its attendance since last spring.

The writer was the recipient not only of the goodwill of the entire community, but of many generous gifts and purses, and this same liberality was shown toward the various activities of the church. On the week of our departure, a farewell reception was held at the church, and practically everyone in the community was present and bid us farewell, and expressed their best wishes for our future usefulness and enjoyment.

We shall always remember Aleppo for its many splendid young people with talent, enterprise, and consecration. The public school teachers and especially the high school teachers were a valuable asset to the work, enlisting their pupils in the programs of the church. May this congregation in the near future secure a pastor who shall be able to truly shepherd these young lives.

Quiet Dell

Quiet Dell made for herself a warm place in our hearts because of the splendid loyalty and earnestness of the small but faithful membership. Regular and prompt at all ser-

vices, kind, sympathetic and appreciative, we do not expect to serve a more deserving people. Here the teacher of the local public school was one of the leaders in the work of the church and its auxiliaries. Many splendid programs for special occasions were arranged, and the youth who spent the week days in the schoolroom, were among the most faithful in church activities.

A Teacher Training Class was attended by old and young alike, and an interesting Sunday school maintained. May the Good Shepherd in his providence care for these precious followers. Their many expressions of goodwill and kindnesses will not go unrequited when he makes his final awards!

Sugar Grove

Two things especially must be said in regard to the work at Sugar Grove. The first is that a fine spirit of brotherhood is in evidence here. While the church building is owned jointly by Brethren and Winbrennarians, many Methodists, Baptists, Disciples, and Presbyterians were among the worshippers and supporters.

The second fact worthy of mention is that a tangible community spirit developed during our incumbency, which issued in one and all joining in a campaign to remodel, redecorate and re-equip the church house. It had stood for half a century with only nominal repairs. The winter of 1923-24 witnessed the transformation, and now, instead of a dingy, unsightly house, the community has as beautiful and attractive a house of worship as any like community in the state.

This work lost, during our last year, two of its leading families by their moving away, but the faithful are maintaining services and Sunday school, and looking forward to a season of revival.

It was with reluctance that we relinquished the work on the Aleppo circuit, in the presence of a unanimous call from all three churches to remain a fourth year, but our hope and prayer is that the Lord will lead these splendid people, despite their one handicap of bad roads, on to victory. Remember us brethren in your prayers, as you are remembered by us.

In the near future, we shall have a report to make of the work here on the New Enterprise Circuit in Bedford County, Pennsylvania.

W. S. CRICK,

New Enterprise, Pennsylvania.

BIBLE CONFERENCE AND CAMP MEETING OF THE INDIANA CONFERENCE OF THE BRETHREN CHURCH

July 12th to 26th, 1925, at Brethren Retreat
(Shipshewana Lake)

Conference Committee: G. W. Rench, A. T. Wirick, Dr. M. D. Price.

Conference Moderator: W. I. Duker.
Secretary H. E. Eppley, who will have charge of the Conference Music

OPENING DAY SUNDAY, JULY 12

10:00 Bible School Hour.
Superintendent Elkhart School
11:00 Worship with Sermon.

Rev. W. I. Duker
2:30 Worship with Sermon.
Rev. W. H. Beachler, D. D.
7:30 Worship with Bible Lecture.
Dean J. Allen Miller, D.D.

BIBLE STUDY WEEK

MONDAY

8:00 Devotions and Bible Study. Dr. Miller
2:30 Worship with Sermon. Rev. B. H. Flora
7:30 Worship with Bible Lecture. Dr. Miller

TUESDAY

8:30 Devotions and Bible Study. Dr. Miller
2:30 Worship with Sermon. Rev. J. F. Bright
7:30 Worship with Bible Lecture. Dr. Miller

WEDNESDAY

8:30 Devotions and Bible Study. Dr. Miller
2:30 Worship with Sermon.
Rev. J. W. Brower



7:30 Milford Sunday School Orchestra
8:00 Worship with Bible Lecture. Dr. Miller

THURSDAY

8:00 Devotions and Bible Study.
Rev. W. I. Duker
2:30 Worship with Sermon.
Rev. Sylvester Lowman
7:30 Special Music arranged by Rev. E. C. Eppley.
8:00 Worship with Bible Lecture. Dr. Miller

FRIDAY

8:00 Devotions and Bible Study.
Rev. A. T. Wirick
2:30 Worship with Sermon.
Rev. J. W. Clark
7:30 Worship with Bible Lecture. Dr. Miller

SATURDAY

8:00 Devotions and Bible Study.
Rev. C. D. Whitmer
2:30 Worship with Sermon.
Rev. Geo. Swihart
7:30 Worship with Bible Lecture. Dr. Miller

SUNDAY, JULY 19

Ashland College Day

10:00 Bible School Hour. John Smoker, Supt.
11:00 Worship with Sermon.
Rev. S. M. Whetstone
2:30 Dr. Jacobs, President of Ashland College
7:30 Special Music, arranged by Rev. E. C. Eppley.
8:00 Bible Lecture. Dr. Miller

MONDAY

Christian Endeavor, and Sunday School. Katherine E. Fields, Pres.
Lillie Garwood, Sec'y.

1:30 Music and Devotions.
Rev. E. C. Eppley
1:45 Address, "Practical Value of C. E. as I See It."
Rev. H. F. Stuckman

2:10 Special Music. Elkhart
2:20 Building for Future Christian Endeavor. Mrs. Mabel Richmond
2:30 Round Table. Prof. J. A. Garber
7:30 Service in Song. Dr. W. H. Beachler
7:45 Address, "Youth and the Church."
Prof. J. A. Garber
8:15 Special Music. South Bend.
8:30 Address, "The Coming Man."
Rev. B. T. Burnworth

TUESDAY

1:30 Music and Devotions.
Rev. G. W. Rench
1:45 Address, "The Relation of Pastor and Superintendent." Rev. B. T. Burnworth
2:30 Greetings from Indiana Sunday Schools, Roll Call and Sec'y Report.
3:00 Conference for Workers, Young People and Adults.
Rev. B. T. Burnworth
Children's Division
Mrs. W. H. Beachler
7:30 Service in Song.
Rev. H. F. Stuckman
Special Music. Goshen
7:45 Address. Dr. W. H. Beachler
8:15 Music
8:20 The New Sunday School at an Old Task. Prof. J. A. Garber

WEDNESDAY

8:00 Devotions and Bible Study.
Rev. Edgar Duker
2:30 Worship with Sermon.
Rev. W. T. Lytle
7:30 Music. Nappanee Sunday School Band
8:15 Worship with Sermon.
Rev. C. C. Grisso

THURSDAY Preacher's Day

8:00 Devotions and Bible Study.
Rev. J. L. Kimmel
9:30 Recreations. Leader, W. I. Duker
2:30 Experiences, Serious and Otherwise.
Leader, W. H. Beachler
3:30 Address. Dr. J. Raymond Schutz
7:30 Music. South Bend S. S. Orchestra
8:15 Worship with Sermon.
Rev. E. M. Riddle

FRIDAY Trustees' Day

8:00 Devotions.
J. W. Brower, President of Board

The Future of Brethren Retreat, Eph. Culp, C. G. Wolf, Henry Rinehart, Dan'l Stevens.

2:30 Worship with Sermon.
Rev. W. F. Johnson
7:30 Utility Quartette. Elkhart
8:00 Worship with Sermon.
Rev. C. A. Stewart



SATURDAY

8:00 Devotions and Good-bys, led by Dr. M. D. Price
2:30 Shipshewana and the Bible Conference, an open meeting. Led by Levi Miller, of Shipshewana.
7:30 Program. Nappanee S. M. M.

SUNDAY, JULY 26

10:00 Sunday School Hour. C. G. Wolf
11:00 Worship with Sermon.
Rev. H. F. Stuckman
2:30 Worship with Sermon. Rev. G. L. Maus
7:30 Worship with Sermon.
Rev. A. T. Wirick

LA PAZ, INDIANA

It has been a long time since we have informed the Evangelist readers concerning our work at Lapaz, Indiana, therefore we shall endeavor to explain the work. We are progressing in first class shape. There is a small band of members here, but they are very earnest in trying to build up a strong congregation in the town. So that accounts for the opposition that we have because the devil always tries to thwart any good work.

We are having a live Sunday school every Sunday, the attendance being as high as 85. Our superintendent is trying hard to build up a good Sabbath school.

Our revival last winter, under the leadership of Brother C. A. Stewart as evangelist and myself as song leader was a success in spite of the devil's best licks. The result was five confessions.

This is practically a mission point, although they have never asked for any help from the mission board.

I feel that there can be a good congregation formed at this place, but it will be a steady pull. I consider that I have given them my best service, and am closing my long pastorate of seven years in this community (having served the County Line congregation just one mile from La Paz for a period of three years, and am closing my fourth year with the people in town, making seven years in the community. Some who were children when I began work there, I have had the privilege of joining in the bonds of matrimony.

Anyone who desires to change pastorates might do well to consider this place for next year, as I am leaving them at Conference time. Also any church desiring a pastor, I should be glad to enter into correspondence. Address C. D. Whitmer, South Bend, Indiana, 217 E. Dubail Avenue. We should like to be used in the ministry the coming year for full time if God so directs.

C. D. WHITMER.

NORTHERN INDIANA

After twenty years I have returned to this part of the state where I spent some of the best years of my life as pastor of a number of churches. On April first I resigned as pastor of Darwin and Cambria churches. These are near my old home and my old associates. Here were my relation, my school chums and my school pupils. Besides this was the battle ground of my early life. After serving these churches for three years and a half it was hard for me to say good-bye once more. I have accepted a call to Ardmore on alternate Sundays with New Paris. This gives a great field for my peculiar way of working. So on April 19 I preached my first sermon as pastor of Ardmore.

Brother A. E. Thomas began a three weeks' campaign in the evening of the same day. Thomas and I had worked together before so it did not take us long to get acquainted with the field. There thirty-eight came forward under the various invitations. There were young men and women, fathers and mothers and whole families. There were quite a number not included in the above number who were induced to renew their relation with the church. A number of the Catholic faith were baptized. Others are expecting to follow. One Catholic mother told me she was dissatisfied with her baptism and the overbearing attitude of the "father" (priests). The outlook for Ardmore is quite good.

The old Fairview church book contains the following names of former pastors: Jacob Cripe, Jacob Richards, J. W. Worst, J. A. Miller, Laura Grossnickle, W. D. Furry, C. F. Yoder. The new Ardmore book has the names of W. I. Duker and A. T. Wirick as former pastors. Some of the family names are Carpenter, Fields, Fisher, Augustine, Witter, Wedell, and many others, old and new. This is the background of our successful revival. Thomas did the preaching. I did the calling, the church did the paying, we all did the praying and the Lord added daily.

"So, if you'll bring the one next to you,
And I'll bring the one next to me,
We'll all work together
In all kinds of weather,
And see what can be done."

The social feature was no small part of the meeting. On the second Sunday we had an all-day meeting, including a big dinner. Among the visitors were Brother Beachler and family, also friends and members from South Bend, New Paris, Lakeville, and Sister Thomas and daughter from North Manches-

ter. The spiritual atmosphere of the community was quickened very much by the splendid sermons of Brother Thomas.

B. H. FLORA,
New Paris, Indiana.

PLEASANT HILL, OHIO

It has been a long time since a report has come from this field. This field is situated in the beautiful Miami Valley, one of the garden spots of this old world. In spite of favorable physical conditions the past three years or more have been years of anxiety for the people living in this valley. What has been true here, however, has been true of other parts or sections of the country. The economic situation has had somewhat to do with the spiritual life of the people. Instead of a buoyant, optimistic outlook toward the future, there has been somewhat of uncertainty and walking by faith as it were. In spite of difficulties, I believe it can be truthfully said that our people here have displayed a fine faith in the Lord Jesus and full confidence in his guiding and directing power. Some progress has been made in the work of the Kingdom.

I shall attempt a brief recital of some of the things the good people here have accomplished for the Lord. In the first place there have been thirty-two confessions of faith in the saving grace of our Lord Jesus Christ during the past three years. Not all of these have united with the Brethren church because of parental objection or other causes but the most of those who confessed Christ united with the church. During this period of our acquaintance with this field the good sisters of the church joined the National Organization of the Woman's Missionary Society. The good sisters have been zealous workers for the church and by their optimistic faith in the future of the church have helped to bring the sunshine of God's love through the dark clouds of fear and discouragement. During this period a parsonage was purchased for the permanent home of the pastor whoever he might be. The parsonage is a fine seven room house with a beautiful lawn, shade trees, fruit trees, a large garden and berry patch. This is indeed a fine home for the pastor, close to the church. In all fairness we should state that the good sisters of the church encouraged the purchase of this property and pledged \$1,000.00 toward payment and have already paid in more than \$600.00 of their pledge during one year. Within a few years a movement will be on foot to make other improvements on the property of the church looking toward greater efficiency and service in the work of teaching the whole Gospel.

One of the best, and we may truly say the most encouraging, signs of the future of this church is the fine group of Junior young people who are growing into the service of the Lord. A Junior Christian Endeavor was organized two years ago and the juniors have been very faithful in their Christian Endeavor work. During the week following Easter Dr. Bell preached for these people some stirring messages which kindled the spiritual fires to a more zealous heat. The pastor was

shut in during the most of the week but was able to help the last of the week and preached the closing (Sunday), it being impossible for Dr. Bell to be present on Sunday. We observed decision day in the Sunday school and 12 young people confessed Christ openly before the people. The work of decision continued until we had received and baptized 17 young people into the church. This is a hopeful outlook for the church.

We closed our work with these good folks on June the first at which time we baptized four and confirmed three others previously baptized and received them into the church, also observed Holy Communion. At this time Brother W. C. Tector was present and ordained Brother H. C. Marlin to the eldership in the church. Brother Marlin is now serving the church as pastor. The people were very kind to the retiring pastor. One Tuesday evening about 90 people came to the parsonage to bid us good-bye, leaving besides their personal good wishes a fine rocker, an umbrella, and a fountain pen. All we could do was to say "thank you." On Tuesday morning we left for Louisville, Ohio where we are now living in the fine new parsonage and getting acquainted with more good Brethren. We are anxiously looking for that blessed coming of the Lord when we will not need to say good-bye to kind friends and where there will be no misunderstandings but all shall dwell in the light of God's glory and know even as we are known of him. May the Brethren everywhere be true to the Gospel of Christ.

R. F. PORTE.

YOUR MONEY

By Amelia Price Ayres

You sent the money across the sea
That bought a Bible for young Sing Lee;
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked in the narrow way;
And his brother worked 'til he had won
Away from their gods, his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend,
You started something that ne'er shall end.
When you sent the money across the sea
That bought the Bible for young Sing Lee.

—The Sunday School Times.

MT. OLIVE, VIRGINIA

It has been some time since the Evangelist readers have heard anything from Mt. Olive. This is not because we have had nothing to report but partly for a lack of time and through neglect. We are now in our 5th year, serving the Mt. Olive church half time. This is possibly the greatest drawback to this church. Their great need is a full time pastor and they are looking forward to the time when this much felt need can be provided for. The Sunday school, under the leadership of Brother Elbert Chambers, is growing both in interest and numbers. The C. E. Society, under the presidency of Broth-

er W. D. Koontz is progressing nicely, and they are laying large plans for the year 1925.

The Sisters' societies also are making fine progress. We have two societies. They are named "Sisters' Aid" and "Western Aid." Sister Sallie McClung is the president of the "Sisters' Aid," and Sister C. T. Van Lear president of the "Western Aid." The Sisters' Aid did a fine piece of work in 1924. Their meetings are growing in interest and members. The reports show over two hundred (\$200.00) dollars made in 1924. They are making an effort to supply the church with new pews which will add to the comfort of those who may occupy them. The Western Aid has not been organized so long, but have done some very commendable things. In 1924 we conducted two revivals, one in May with Sister E. M. Aboud as evangelist. Crowds were large and the results were 16, two uniting with another church, one reclaimed, 13 by baptism. Soon after this meeting two men came to our home, requesting baptism and church membership. Their request was granted, thus bringing our total up to 16. A Union Revival that was Different!

September 15th witnessed the beginning of our UNION REVIVAL with the pastor and the ministers of the various churches of this and neighboring communities, and the lay

men's Co-operative Association and the Cadde Crusaders in the lead. The battle against sin raged three weeks, each night with a new speaker in the pulpit, with his best sermon, cried out mightily against sin. The Devil was put to flight and souls were being born into the Kingdom of God. Some of them were men who had passed the fiftieth milestone of their life, and who had turned down many invitations, they came pushing their way through the crowded aisles of the church. The crowds were large from the beginning and continued to increase until all available space was taken up in the church, then the doors, and the yard, until the close, when many were unable to reach the door. Men who have lived here for years said it was the largest religious stir that ever came through this community. It was something different. The laity of the various churches responded in a great way. Some of our members with others, leaving their work, drove in their cars from house to house where so ever last man was to be found. There were 34 conversions, 21 coming to the Brethren church. Oh! did you expect two or well gleaned.

The Church of the Brethren with a membership of 600 and a well trained working force, besides Methodist, United Brethren, Reformed, and Presbyterians joined in. No one of the churches names is more than five

miles from Mt. Olive and we are satisfied with results. And may I state here that in each church of the community there was a decided increase in interest and attendance, including our own. I wish to mention here the kindness of the Church of the Brethren who granted us the use of their pool in their fine new church. The pool was made ready for use, by our 21. Two of their number were there ready for baptism. We baptized them, and they received them with the laying on of hands.

BUENA VISTA, VIRGINIA

September 1st, 1924 we began our work as pastor of the Brethren church in Buena Vista, serving them half time. This church has suffered greatly because of the moving away of several families that were members. They were considered strong members and did their part well. The first Sunday in May we began a revival which continued for two weeks. The first week the pastors of the town assisted in the meeting, the second week we were alone. The Lord blessed us and the results were 9 by baptism and 4 reclaimed. At the close of this meeting we observed Holy Communion with about 42 at the tables. We are leaving the full report of this work for their correspondent to make.

G. W. CHAMBERS,
Penn Laird, Virginia.

The Business of Life

(Continued from page 7)

The reward of an active life is in part material wealth. I would by no means deny this. Wealth gives us comforts, the possibility of recreation and diversion, the opportunity of sharing. An active life is rewarded too with the consciousness of service to humanity, to society. Its return is also the knowledge of and the joy in accomplishment. We live but once. Try to look ahead and profit by the evident successes and failures of your elders. A wise man of antiquity said, "All is vanity." It may be so. But there are degrees of such vanity. There are purposes and results that are less vain than others. Choose these.

And now, if you please, just a few words on a slightly different phase of your future career. I said a few moments ago that your debt to the world is greater than his who has not attended a school of higher learning. I referred not so much to the cost in dollars and cents to the state, the church or to any other organization which may have furnished the educative means (though this too is a legitimate consideration); but rather to the debt or obligation which rests upon you by the mere fact that you are, relatively speaking, more gifted and trained—the obligation that goes with greater power and possibilities. In China almost every college or university graduate takes on in due time some state responsibility, for the reason that such individuals are comparatively very few. The future of China rests largely with her few well educated men.

With us the case is different. We have a much larger proportion of college trained citizens. But the debt is with you just the same and this debt must be paid to the world, the state, the community. A couple of years ago at the meeting of the Buckeye Press, I heard an address by a prominent newspaper man of this state, in which he asserted that the salvation of this country rested, so far as counteracting the dangerous propaganda of syndicated and politically controlled publicity was concerned, with the small country daily and weekly. He looked to the sense, judg-

ment and honesty of the small enters, as led by small publications, to give the average citizen the true facts and thus overcome misrepresentation and national calamity.

If this statement is true of the local editor, it is just as pertinent to the case of the local preacher, the teacher, the physician, lawyer or business man. Some community will be the market for your wares and services, will be your sphere of activity. Your debt to civilization will be payable in that community, whether small or large. Just in so far as you take active part in the legitimate and worthwhile organizations of your community and lend your aid to the available movements for the improvement of society, will you be honorably discharging the debt you owe. Just in so far as will your education have been justified, and just to what extent you will know the real joys of life.

Every legitimate profession, every vocation, every calling that you may undertake justifies and secures its legitimate reward. And this reward you will receive in so far as you follow your chosen field with application and integrity.

The Spirit of the Day of Rest

(Continued from page 9)

do you go to your work Monday morning feeling that "it is the morning after the day before?"

The Sabbath was ordained by a beneficent Father for rest, elevation, and worship. Man's chief end is to glorify God, and incidentally he receives a fine reward for so doing. We so often hear it said: "Will a man rob God of the one day he has asked for?" Ah! rather, Will a man deprive himself? Every one ought to go to church to get away from himself and closer to God and his fellow-man. If this day is lost, it means the casket for our hope, the grave, for our nation, and the gallows for our soul.

Therefore, God speed the day when America shall renew her allegiance to Almighty God and "Remember the Sabbath day to keep it holy."

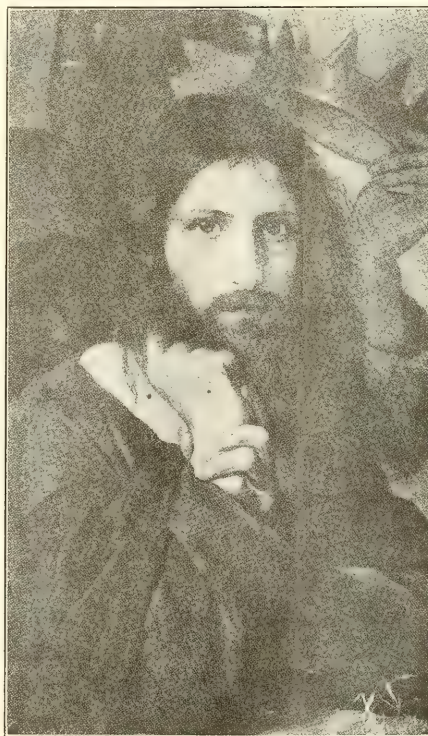
Carleton, Nebraska.

VOL. ME XLVII
NUMBER 25

JULY 1,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



CORNELIUS

Christ Tempted by Satan

But was in all points tempted like as we are, yet without sin.
—Hebrews 4:15

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Ranch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

"And I Will Be a Father to You"

One of the most precious items of our Christian faith is that the God and Father of our Lord Jesus Christ, has become, through the revealing love of his incarnate Son, "Our Father which art in heaven." We, who were sinners and aliens to God, have been saved by the blood of his Son and have been received by adoption into the divine family. We were lost in trespasses and sins, but the Father's yearning heart sought us and "commended his love toward us, in that while we were yet sinners Christ died for the ungodly." And through faith he has made us to be "conformed to the image of his Son," through whom we were justified and are become heirs together of the grace of God. And being led by the Spirit of God, as becometh sons of God, and having "received the Spirit of adoption, whereby we cry, Abba, Father," we find the divine "Spirit itself beareth witness with our spirits that we are indeed the children of God." And none of the clash and conflict of modern controversy can weaken our faith, or cause us to lose the joy and reality of the blessed relationship, for "He that believeth on the Son of God hath the witness in himself." And if we keep ourselves free from the defilements of this world and remain clean and pure, a separate and a peculiar people unto God, we have this assuring promise from him, "I will receive you and will be a Father unto you, and ye shall be sons and daughters, saith the Lord Almighty."

This blessed new relationship, in which the Christian finds himself, accomplished through the yearning and redeeming love of Father and Son, finds a striking illustration in an incident growing out of the late war. It is a beautiful story told by Dr. J. C. Massee in a sermon on transforming love in his book entitled, "Eternal Life in Action." Here is Dr. Massee's own version of it:

"There is a story of a judge before whom appeared a ragged, uncombed, uncouth youth in a tattered, soiled worn-out suit that had once been a uniform. The youth stood in the prisoner's box; the evidence was given against him and the verdict of guilt was rendered. As the judge stood up to pass sentence he said to this young man, 'Is there anything you have to say why sentence should not be passed upon you?' Then the youth put his hand into his coat and took out of his pocket a soiled and crumpled note and said, 'That is all, sir.' The judge opened and read it and suddenly his face went white. Then the tears fell and he came to his feet and stood trembling, and looked down at the boy. Then he sat himself down, and took his pen and wrote and pronounced the sentence. But when he had passed sentence he said, 'Gentlemen of the jury and

assembled friends. This is not the end of this case. I will pay the fine for this prisoner. I suspend sentence and I do it on the basis of the note he handed me, which reads, 'Dear father: I am dying on the battlefield and my buddy is with me. He has been wounded too, but he has drawn me on his back toward safety. I am dying, but he tells me he will stay by and his arms will be around me until the last. I am writing this note to you for him. He is my buddy who has risked his life for me. If he escapes he will bring the note to you and I am asking you for your love to me to take him in. He has no home nor kin upon the earth.' And the judge continued, 'On the blood of my boy, on the appeal of my beloved, this is my son. Sentence is suspended. I shall take out papers of adoption at once.'"

This story faithfully illustrates the divine action in two particulars, but in two others it does not apply. It is true of man that he has no kin in all this world; he has no home or relationship; he is an orphan, alone and uncared for, when he is without God in the world. The illustration is also true in that the Son of the divine Father died on the battlefield of this world in his gloriously successful effort to save the souls of men from the powers of sin and death. As Isaiah predicted, so was he "wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and by his stripes we are healed." In very truth "Christ died for our sins according to the scriptures" (1 Cor. 15:3). But it was not because of any service man had rendered that the Son was moved to intercede in his behalf, nor was the Father unaware or unmindful of man's condition. The initiative was taken by the Father (For God so loved the world—John 3:16), who sent his Son, and the Son, working always in harmony with the Father and sharing the Father's love, came willingly and with great compassion, and gave himself for the salvation of the world, that men might through his death be reconciled to God. In John's first epistle (4:9, 10) he again bears witness to the fact that it was in the Father's yearning, seeking love that the process of redemption was conceived, for he says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Nor was there any love or merit on our part that inspired such action, for says he, 'Herein in love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' Paul also bears witness to the fact that it was the love of God shed abroad in our hearts through the Holy Spirit that gives us the hope that we have in

Christ, for "God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

Thank God for the blessed truth, that we are no longer lost and wandering, but that though we were poor and weak and sinful, having nothing and being nothing, clothed only in the rags of our miserable self-righteousness, we have been saved by the blood of Jesus Christ, and are become sons and daughters by adoption of the eternal God who has said, "And I will be a Father unto you." Sons of God, what a blessed privilege! And if sons, then heirs; heirs of God, and joint heirs with Jesus Christ! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in the love: having predestinated us unto the adoption of children by Christ Jesus to himself, according to the good pleasure of his will" (Eph. 1:3-5).

Are We "Squatters" or Stewards?

One of the most difficult lessons to learn is that God holds the title to all property and possessions, and that we are only stewards, whose duty it is to use all that has been entrusted to us to the glory of God and in accordance with his will. If Christians could learn that truth more widely there would be fewer financial problems for our churches to solve. The reason why church deficits are piling up is because so many people who profess to be followers of our Lord Jesus are disposed to use the goods entrusted to their care and the wages he enables them to earn for their selfish enjoyment and are not giving the Owner even a tithe.

Mr. Bert Wilson, in his book entitled "The Christian and His Money Problems," has arranged a dialogue that bears upon this point. It is as follows:

"Are the lawyers still searching for a clear title to Oakdene?" asked John Kendrick's of his friend.

"Yes," responded Alwood DeCoster. "They are still at it; they have traced the title back to Lord Mayor Woodroffs, of England, who in 1660, took out a claim, but there is a prior claim it seems, and I tell my wife that I should not be surprised to find Adam's name appearing on the title deed."

"And even then," said Mr. Kendrick's, "the title will not be clear. There is a prior claim."

"Why, I thought Adam was supposed to have been the first man on this terrestrial ball!" exclaimed DeCoster, in surprise.

"If we trace the title deeds of all estates to their origin, we shall find in the most ancient of all land records this entry, 'In the beginning GOD created the heaven and the earth,' and across every title deed that has ever been executed is God's signature. 'The earth is the Lord's and the fullness thereof, the world and they that dwell therein,'" said Kendrick's.

"Then if God's signature is upon all property, may I ask where man's claim comes in?" asked DeCoster.

"We are at best but his tenants, and if we do not recognize his ownership, we are but squatters," answered Kendrick's.

"This is an entirely new view to me of the ownership of property," said DeCoster thoughtfully, as he bade his friend good-bye.

The name may sound harsh and some might resent being styled "squatters," but it might have a wholesome influence upon our spiritual condition and especially upon the financial prosperity of the church if we should frankly ask ourselves if we have been playing the part of squatters. The encouraging thing about the situation is that more and more Christian people are coming to take the scriptural viewpoint of possessions and are resolving no longer to take unfair advantage of God. If any people more than another ought to come around quickly to this viewpoint, it ought to be Brethren people.

EDITORIAL REVIEW

If there is one thing worse than preaching to empty pews, it is preaching to empty heads and hearts.

Please notice Brother Fred V. Kinzie's "Notice" regarding the sending of books and used clothing to our Krypton (Kentucky) mission.

A moral duty offers but one right course; there is no alternative.

The possession of sincerity and truth in character is as evident as the clear and perfect reflection of an image in a mirror, and it is such characteristics that give value in each case.

The program of the Maryland-Virginia conference is to be found in this issue. It holds out some splendid promises and should prove very profitable. The conference is to be held at Oak Hill, West Virginia, July 21 to 23.

As we were going to press the announcement reached us of a communion service to be held at the Teegarden Brethren church on Monday evening, July 6th at 7:45, signed by the pastor, Brother Floyd Seibert.

JUST A QUESTION OR TWO: Have you taken your Educational Day offering? Is the size of your offering a true index to the loyalty of your church to Ashland College? If you have taken your offering, have you sent it to the College Bursar? Remember, promptness is a virtue.

You can bolt two pieces of steel together, but they remain two pieces still; it takes heat to weld them into one. So members of the church of Christ may be bound together by creeds, decrees, governmental schemes and all sorts of man-made and artificial ties, but they can never realize that oneness for which Jesus prayed until they are united by the fire of Christian love.

Sister J. W. Hathaway renews the request of our African workers for prayer and offers a list of definite objects of prayer. The letter is addressed to "Prayer Band Leaders," but it ought to include every member of our brotherhood, for all ought to be exercising their blessed privilege of engaging in the fellowship of prayer.

Our correspondent from Milledgeville, Illinois, writes of the splendid work accomplished during the pastorate of Brother D. A. C. Teeter, who is closing his work there at the expiration of this church year. During an evangelistic campaign closed on Easter Sunday, the pastor doing the preaching, twenty-two souls were led to Christ.

Brother Orville D. Jobson reports his visit of the New Jersey churches and also of some in Western Pennsylvania. He is encouraged by the growing interest in missions and believes a brighter day is ahead for the Brethren church because of this. We recently enjoyed Brother Jobson's visit at Ashland, where he gave a most interesting and inspiring address.

Ohio churches that know themselves not to be up in their district mission apportionments, are kindly urged to make payments as promptly as possible. The Board's policy is to make payments to our mission pastors promptly and it must urge all churches to meet their apportionments promptly and completely in order to do this. The Lord's business demands promptness. Send payments to the Secretary-Treasurer, R. Alger Hazen, Ashland, Ohio.

Among the items of interest in President E. E. Jacobs' newsletter, is the one concerning Dr. L. L. Garber's sailing for Europe, accompanied by Brother B. F. Owen. Prof. Garber has promised us an occasional letter from his trip, which our readers will eagerly look forward to. Friends of the college will rejoice to learn that the present Summer School is largest in the history of Ashland's normal school experience.

Manufacturers of cigarettes have been trying to make the public think their product is a very harmless little thing, that it no longer poisons as it once did, and does not deserve any longer to be called the "coffin nail," but we must continue to judge the cigarette by the yellow skin, the shattered nerves, the sapped vitality, the mental degeneracy and the moral obtuseness that it produces. When we are no longer forced to witness these and other similar results following upon the habitual use of the cigarette, we may possibly be convinced of its innocence. Until then we shall continue to warn people, especially the young, against its use, and seek to develop sentiment in favor of its banishment from our land.

GENERAL ARTICLES

The Church and Prohibition Enforcement

By Clarence E. Kolb, District Field Secretary Anti-Saloon League, Western Pennsylvania

In pre-prohibition days the saloon, brewery and distillery were everywhere recognized as law-breaking, government-defying, peace-disturbing institutions. The owners and employees thereof fraternized and connived with the baser criminal elements of society and beguiled many "respectable" citizens through their appetites. Saloon keepers created a lust for strong drink and appealed to license course for the privilege of selling liquor on the ground that a great public need had arisen which they felt competent to meet. No school board developed its plans or floated its loans in the atmosphere of the saloon. Sanitation, police and fire protection, libraries, humanitarian enterprises, the common defense, domestic tranquility, encouragement of religion; all these and many other profitable community programs found their inception as far as possible from the influence of the saloon. It was the fertile soil of treason, blasphemy, ignorance, riot, filth; and the direct cause of poverty, shame and laziness. It increased tax receipts and increased taxation in the ratio of one to ninety-nine. It brought into being a pestilence of paralysis, slow blindness, still-birth, heart disease, to which must be added dullness of brain and perversion of reason.

The leopard has not changed his spots; the nature of evil doers is the same throughout each succeeding generation. Each and every accusation once brought upon the legal traffic is today being justly heaped upon the illegal traffic, and we may as well see in the lusty cub with us today the ear marks of the old beast. It is unreasonable to expect that those who practiced antagonism to government in former days, if such government interfered with their larger profits, to suddenly become shining examples of obedience to the law, when the purpose of the law was to exterminate their business. This being true there is no need for discouragement in the fight of today simply because we see the enemy pursuing his purpose, for like the Devil he has once tasted defeat and knows full well that his days are numbered. Turning over the pages of the Old Book we read of a civilization, God built and God maintained, wherein no tears or sorrowing or heartache is to be found and in the which peace reigns, and we know at once that in that City no drunkard shall ever darken the door of his home, nor the purveyor of alcoholic liquors offer his wares for sale, because strong drink only brings forth heaviness and sorrow of heart. Each item now revealed as good and right will be part of the absolute right in that day, and it is consistent with God's eternal purpose if we who are created in his likeness unto good works should destroy the work of the unrighteous and establish the work of the godly. As long as a lawless, godless element in society will either be converted nor cease from the practice of crime it becomes necessary for the civilization in which they are operating to restrain them from perpetrating their deeds of violence. This is a general rule, having particular application to the violation of the prohibition laws.

The church started the great campaign which reached a climax in the writing of the 18th Amendment into the fundamental law of our land, which Amendment is the greatest moral law accepted by man from the hand of God since the day when America proclaimed to the world that it is wrong for one person to hold the body of another in slavery. Mothers, "fanatics" they are called, knelt in the sawdust and filth of the saloon and prayed that God would stay the hand of this great curse. Sunday school teachers gathered their classes around them and taught them that "wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise," and that the curse of God

rests upon that one who places a cup of liquor to his neighbor's lips. Preachers joined in the increasing volume of protest and denounced not only the deeds of the drunkard, but "the man who had sold him the drink" and the people who gave him the license. The Dunkard annual meeting of about 1790 forbade any member of the church having anything to do with the liquor traffic. Much to the amusement of the "wets" the Christian Endeavor Convention meeting in Atlantic City in 1911 issued a great challenge in the words of the memorable song written by a Methodist, "A Saloonless Nation by 1920." Everyone remembers that it was said, "It can't be done"; but it was done. State education bodies, scientific bodies, big business, labor organizations, insurance companies, etc., etc., lined up on the side of decency and sobriety, but the victory was not yet. Legally entrenched, highly financed, socially welcomed, officially protected by the flag which so gracefully decorated each portal, the saloon could never have been removed except by recourse to the law. Those desiring office, local, state or national, were questioned as to their stand on this issue and were elected if willing to strike license a death blow and defeated if not; and lo, a great "dry" majority was piled up in the state legislatures and in Washington. The result was inevitable and THAT BATTLE OF THAT DAY WAS WON.

THE BATTLE OF TODAY WILL BE WON BY THE SAME METHODS WHICH PRODUCED RESULTS AND GAINED THE VICTORY OF YESTERDAY.

We are participants today in a new battle with new issues involved. On the one side stands in all their insulting church hating defiance the full fruit of "personal liberty," claiming that each one has a right to do that which is right in his own eyes and represented by a desperately criminal class of lawyers, politicians, bootleggers and bankers, brewers and distillers, smugglers and moonshiners, together with a more or less "respectable" group of milk-sop church members who with the notorious Clarence Darrow argue that since people have always used beer and wines, they always will and should hence be left alone; and, it is none of our business to interfere with them anyhow. On the other side are the sons and daughters who have received from another generation that Christian courage and heroism which makes them determined to perpetuate the victories of yesterday and make it easier for a good man to do good and harder for a bad man to do bad.

We are not here to play, to dream, to drift,

We have hard work to do, and loads to lift;

Shun not the struggle, face it, 'tis God's gift.

It is proving equally as difficult to secure the enforcement of a good law as it was to secure the enactment thereof. But is that a valid reason why any Christian should sit at ease in Zion? The Christian people of Pennsylvania (east of the Susquehanna) sat down in peace after their state had ratified the 18th Amendment and committed the enforcement proposition to the loving embrace of a lot of beer and whiskey politicians. Consequently dry enforcement Bill No. 300 was recently defeated at Harrisburg. There is of course such a thing as a person rejoicing over a victory of evil simply as a vindication of their personal policies, but most folks deplore the failure of the dry bill to pass, are praying for victory in the future and are redoubling their efforts to accomplish it. Any one not so doing is giving aid and comfort to the enemy.

What can we do as Christians in the enforcement issue now before us?

1. Be convinced logically, emotionally that illegal traffic in alcoholic liquor is wrong.

2. Pray as those of years ago did that Almighty God will frustrate the workers of darkness and that he will use you in the accomplishing of his purpose.

3. Prepare yourself for front-line service, your equipment being a few well established facts and arguments.

4. In all your contacts both accidental and intentional, "start something." Incidentally you will soon realize how shallow and hollow both the arguments and the heads of the opposition really are.

5. Remember that no one person can truthfully claim responsibility for the United States gaining legal Prohibition. In union there is strength. Get together with those like minded. Line up with the Federated Bible Classes, Christian Endeavor, Women's Christian Temperance Union, Anti-Saloon League, etc.

6. Help work out a program something like this:

a. Each prohibition law now on the statute books of the several states and of the federal government is essential and must remain, and if altered at all must be revised upward, not downward. The present laws are most objectionable to those who have been or are liable to be convicted by them. The law does not create criminals, it exposes them.

g. The enactment of additional laws to meet the new emergency. The more viciously criminal a man or a group of men may be, the more strict the law and the penalty covering such crime must be.

c. Definite questioning and committal of each candidate for municipal, county, state or national office as to their stand on the enforcement of prohibition laws.

d. If proper candidates do not volunteer, encourage a qualified "dry" to run for office. See that only one "dry" is running for an office. Do not allow the dry vote to be divided. The "wets" will concentrate their vote.

e. Help organize the voters to stand for the good man, remembering that in most instances the primary is the important voting.

f. In places where there is no doubt about your offi-

cers standing true, get back of your state and national organizations which are working for this purpose.

g. Encourage "dry" men after election as they assume the duties of their office and oppose every wet move of a "wet" officer.

Your program may add to or take from the above. Make one of your own—but, have a plan which includes you, whereby you can fill your place in the battle line.

The church is not a law enforcing body in the sense that it is a police department, but it is the most potent factor in any community with a strong pull in the right direction for civic decency. If today all churchmen would suddenly cease their contribution to the common good a reign of terror would be inaugurated within a month. Government depends continually upon the degree that the public has been enlightened; and since the church holds the truth of God as it pertains to morality we are responsible in large degree for setting abroad those influences which shall cause the representatives of the government to perform the duties incident to their office. The purpose of the civil law is to fortify and maintain public morality as it is stated in the Declaration of Independence, "Governments are instituted among men" to secure to them their right to "life, liberty and the pursuit of happiness."

"The powers that be are ordained of God," and why? "The punishment of evil doers" . . . Public officials are therefore not allowed an option in the invoicing of the penalty of the law, but God has temporarily committed unto them the administration of justice. The Government is "the minister of God to thee for good, an avenger executing wrath upon him that doeth evil."

In all these great purposes of God let each according to the might and power of the Master which fills his soul enlist today for the battle of right against wrong, let us tear down the flaunting flag of lawlessness, let us work and vote as we pray, let us accept the responsibility of God's call to such an hour as this. "God helping us, we can do no other."

Pittsburgh, Pennsylvania.

Is America Becoming a Pagan Nation?

[An address delivered before the Ministerial Association of Johnstown, Pennsylvania, January 26, 1925 by Louis S. Bauman, D.D., while engaged in an evangelistic campaign in the First church. Published in two parts. Part II]

(Concluded from last week)

Again and again Jesus emphatically declared simple faith in himself as the basis for eternal salvation. Hear him! "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24); "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever will deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33); "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

The teaching that in Matthew 25:31-46, Jesus was telling men how they might save their individual souls, is the teaching of pure paganism. Whatever Jesus taught, he did not teach that. Personally, we hold that what Christ had in judgment here was the nations of the world as such, and not individuals at all. However, if the individual was in his mind, then the harmony of the Word of God demands that Christ was separating those who had a living faith from those who had a dead faith, the great test being the works wrought by their faith. For, "faith," said James, "if it hath not works, is dead, being alone" (James 2:17).

The Christian doctrine here is clearly set forth by Paul in his letter to Titus (3:5-8): "Not by works of righteousness which we have done, but according to his mercy he

saved us, by the washing of regeneration, and the renewing of the Holy Ghost; . . . that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS."

Unhesitatingly do we affirm that if the churches of America shall fail to continue to preach the great fundamental doctrines of the incarnation, the atonement, the resurrection, and the coming judgment, and demand of men that they shall believe these things, and make personal acceptance of Jesus Christ as Savior, America will in the very near future grope her way in the pagan darkness with all those peoples of the earth who make personal merit the basis of whatever salvation they may hope for. We fear that we are headed that way. Let us remember that Satan himself is not especially the enemy of good works, for Paul says that "Satan himself is transformed as an angel of light; therefore it is no great thing if his ministers also be transformed as ministers of righteousness" (II Cor. 11:14, 15). Satan is perfectly willing that his ministers shall be ministers of righteousness, if only they deny the blood that bought them, and refuse Jesus Christ the lordship over their lives.

Paganism, especially Confucianism, teaches us to place our interest in society, not in religion, and let the other

world, if other world there be, take care of itself. Christianity, despite the efforts in certain quarters to make it appear otherwise, calls upon us to first "set our affections upon things above."

Paganism declares that living for this world best prepares you for any other world that may happen to be. Christianity declares that living for the other world best prepares men to live for this world. The difference is vast. The difference is the difference between a dead China, and a living America today. Paganism practically ignores the other world, and would have us believe that even heaven is here and now, ... a sort of "blissful state of mind." Dr. Andrew Gillies, writing in the New York Christian Advocate sometime ago, said: "In practically every important pulpit on the two continents, the 'golden-paradise' business has been taboo for twenty-five years or more." And Dr. Fosdick grieves over the fact that "we still hear the old appeal that men should come to God because they thereby save themselves for future bliss in a golden paradise." Here is more evidence of our pagan drift, for most assuredly our Lord and his apostles directed our thoughts away constantly to another world, giving us as our greatest cause for rejoicing the fact that our "names are written in heaven." Nor, was their doing this at the expense to our value to this present world, either.

Paganism teaches communication with the dead, and with all sorts of spirits, both good and bad. Christianity denies the return of the dead, but does not deny the possibility of communication with demons who may impersonate the dead.

In the past decade, spiritism has invaded our country as a wild-fire. But a few years ago, it was supposedly the doctrine only of an ignorant and superstitious few within our nation. But, since it has been espoused by such men as Conan Doyle and Sir Oliver Lodge, and has been given prominence in our great newspapers and magazines, it has become one of the strong contributors in the work of making America pagan.

Paganism denies the resurrection of the body from the dead, and looks upon the deliverance of the spirit from the body as the remedy for all ills. Christianity affirms the resurrection of the body from the dead to be essential doctrine, and makes the final consummation of eternal bliss to be dependent upon it.

Buddhism says: "Look to final deliverance from all bodily life, present and to come, as the greatest of all blessings, highest of all boons, and loftiest of all aims." In line with this teaching, we find scores of teachers in and out of our churches denying a bodily resurrection. They scoff at such a belief as being materialistic. A widely known Protestant preacher and author, who recently died and went somewhere, stated the position of many who are at present influencing tremendously American thought: "All men die," he said, "as Christ died. All men ever since God breathed into men the breath of life have risen from the dead as Christ arose. Death and resurrection are synonyms. They are simply different aspects of the same fact. They are both the separation of the spirit from the body. Resurrection is the upspringing of the spirit from the body. Death is the decay of the body when the spirit has left its permanent tenement."

Simon-pure paganism,—that's all!

Paganism is loaded down with a weight of the paraphernalia of formalism. Christianity stands opposed to all mere formalism.

Rhys David, in his book on "Buddhism," gives the following brief but vivid description of Buddhism as he saw it in Thibet: "The Tibetan church is a great organization, with its shaven priests, its bells, and rosaries, its images, and holy water, and gorgeous dresses; its service with double choirs, and processions, and creeds, and mystic rites and incense, in which the laity are spectators only; its abbots and monks, and nuns of many grades; its worship of

the double Virgin, and of the saints and angels, its fasts, confessions, and purgatory; its images, its idols, and its pictures; its huge monasteries, and its gorgeous cathedrals, its powerful hierarchy, its cardinals, its pope." Could we ask for a better description than this of a most powerful and ever increasing part of the so-called "Christian Church" in America? If that is Buddhism—if that is paganism,—then it is fast becoming a most powerful and dominating force in the social, political, and religious life of America. If that is paganism, well may we ask, "Is America becoming pagan?"

It will in no wise disprove our point that America is becoming pagan if you point us to the ethical and moral teachings of Christ, and vainly talk of the moral progress of America. It was a great thing for the Christian churches of this country to boast that they made America dry, so far as her laws, at least, are concerned. Most of the pagan peoples have been strongly opposed to the use of intoxicants. Buddhism sets forth the drinking of intoxicants as one of the five unpardonable sins. The pagan god, Kirishna, said: "A drunkard shall, in his next birth, get the birth of a dog or a vulture." No religion more bitterly condemns the taking of human life than does Buddhism. If we, as Christians, boast of the social teachings of Jesus, the follower of the pagan, Confucius, may boast with us. Confucius was a pioneer in the teaching of sociology,—a great ancient sociologist. His teaching was of a high order. But the "social gospel" of Confucius failed utterly to save China from degradation, misery, and sorrow. So will any other bloodless social gospel, even though you attach the name of Jesus to it, and call it Christian.

What are we preachers going to do about it?

First of all, let us as preachers cease to preach it in our own pulpits. Let there be less of the gospel of society, and more of the gospel of the blood. Let there be less preaching of reformation that does not seem ever to reform, and more of regeneration that makes men new creatures in Christ Jesus.

Secondly, let us acquaint our people with the act that we are facing the issue as to whether America is to become pagan or to remain Christian. Let us acquaint them with what paganism is and what Christianity is. Let us point out unhesitatingly those forces, political, social, or religious, that seek to destroy genuine Christianity in this country. "To be forewarned, is to be forearmed."

Let us see to it that paganism shall not be taught in the public schools of America. If it is, we can have no quarrel with those that would supplant a pagan public school with a Christian parochial school. If the public school is to endure as the great moulder of American life and thought that it has been in the past, it must not become pagan in its teaching. When the public school teaches my boy that his father is nearer kin to a baboon than he, my boy is, my boy will either go out of that school, or that school will change its teaching. And, there are some other things! May God preserve unto us, the little white schoolhouse our fathers built! If it is to be preserved, we must put the Bible back into every state in this Union, no matter what any hyphenated citizen of this Republic may think. Old Andrew Jackson, as he lay dying, pointed to a Bible lying near on a stand, and said: "That Book, gentlemen, is the rock on which our Republic rests!" We need to keep out of this nation every man or woman who stands for the destruction of the foundation of our great nation.

Let us preachers see to it that our people fully understand what they are supporting in our church colleges. If we do keep our people informed, as they have the right to be, then some of our colleges will be sold for taxes, which means that they will go for a mighty small sum! And unless they shall change and cease their dissemination of paganism among the youth of our nation, they will bring more than they are worth at that.

Finally, let every preacher among us be absolutely honest with himself. If it is paganism in which you believe,

then be honest enough to call yourself a Pagan and not a Christian. Be honest enough to speak of your church building as a "Temple of Pagan Thought," or something like that; but, do not call it a Christian Church unless in it you

are teaching the teachings of Jesus Christ and his apostles. Whatever else we may be, God help us to be absolutely honest with our own souls!

Long Beach, California.

The Church of the First Born. Hebrews 12:23

By Dr. J. Stuart Holden, Rector St. Paul's Church, London, and Home Director of China Inland Mission

"If we have come to Christ at all ... we have come into a wide fellowship ... the fellowship of all who love our Lord Jesus Christ ... The world may speak scathing words about divisions in the Christian church, but you and I know that the real church, the living church of Christ, has never been disunited.

"I do love, among many things that I love John Wesley for that succinct creed of his: 'I must have a whole Christ for my salvation. I must have a whole Bible for my staff. I must have a whole church for my fellowship. I must have a whole world for my parish.'

"I was thinking the other day of how impossible it is to live in the Christian church at all without recognizing our indebtedness to those of every section of the outward church. I took a piece of paper and put down some of the hymns which we sing to express our worship and praise. I thought if I were to compile a hymn book, could I compile one of any one denomination? Of course I could not. I must have in my hymn book:

'Jesus the very thought of Thee
With sweetness fills my breast,'

and I must have.

'Lead, kindly Light,
Amid th' encircling gloom,'

and so I go to the Roman Catholic church for those. And I must have:

'Jesus, Lover of my soul,
Let me to thy bosom fly,'

and so I go to Charles Wesley of the Methodist church for that. And I must have:

'Eternal Light, eternal Life,'

and I go to the Congregational church for that. I must have

'Dear Lord and Father of mankind,'

and the book would not be complete if I did not have:

'The Son of God goes forth to war,'

'There is a green hill far away,
Without a city wall,'

and so I go to the Episcopal church for those. And I must have:

'I hear the words of love,
I gaze upon the blood.'

and I must have

'Oh, love that will not let me go.'

And I get those from the Presbyterian church, from Dr. Matheson and Horatious Bonar. I must have:

'Oh, the bitter pain and sorrow,'

and I go to the Baptists for that.

Those are a few of the hymns I put down as being expressive of Christian devotion. It serves as an illustration of the thing that the writer to the Hebrews is thinking of here. If you have come to Jesus you have come to the church of the first born."

Science and God

By G. C. Carpenter, D.D.

The American Chemical Society is in its 69th annual session at Baltimore. Each year their program announces some new discoveries.

"The perfect pearl" is made from a glass bead dipped into a solution made from the scales of alewives, a fish common to New England waters. The solution is valued at \$125 an ounce. "A perfect pearl necklace is the result, perfect, we would say, on the outside, but only common glass at heart. It is said that an expert on pearls can hardly tell difference. Scientists may fool an expert on pearls but they cannot fool God.

Japan, they tell us, is manufacturing a pearl by inserting a mineral substance in the oyster, which substance the oyster coats with pearl. The pearl thus produced can be distinguished from the real pearl only by breaking it open. This too is perfect on the outside but only a common mineral at heart. How true it is that not all that glitters is gold.

Radium has been recognized as a very powerful substance but now a newly discovered substance called "radon" has been found to be 160,000 times as powerful as radium. What amazing, concentrated, radio power! But how insignificant is that bit of power when compared with the spiritual power of the eternal God who made heaven and earth and all that is thereon and therein.

A Columbia professor says he can catch Mr. Vitamin put him in a bottle and show him off. Maybe he can. A

New York doctor goes the professor one better by announcing that he can produce the vitamin with the ultra-violet ray out of nothingness. Maybe he can. Both of them will set forth their views in this meeting of a thousand distinguished chemists from all parts of the country.

The scientist can go so far, and then push a little farther but away and far beyond "standeth God within the shadow keeping watch above his own," Creator of all, Giver of all, Source of all power and wisdom, in Whom mere man lives and moves and has his being.

All science is of God and is meaningless apart from God

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

Hagerstown, Maryland.

Man has discovered no spot on the face of the earth where a body unsupported will not fall; nor can we find any place in our experience where we are independent of sustaining grace.—Herald and Presbyter.

"To read some of the modern stuff one is led to believe they imagine the world is full of scholars who are in a frenzy or fear lest they lose their intellectual liberty. The real fact is that men are not worrying over their intellectual liberty—they are lost in sin."

THE BRETHREN PULPIT

Obedience of Believers—A Sermonette

By Samuel Kiehl

Scripture Lesson—John 13:12-17

Know ye what I have done to you? Ye call me Master-and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

The relation of the believer to his Lord, and of Christ the one sent, to the Father who sent him, is given by Christ himself in the following words, Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

After Jesus had washed the disciples' feet, he said unto them, Know ye what I have done to you? They say, Yea Lord, Thou hast washed our feet; and, wiped them with the towel wherewith thou wast girded. Jesus says to them, Ye call me Master and Lord; and ye say well, for so I am. The disciples reply, Truly, we recognize thee as our Lord and Master, and will render prompt obedience to all thy commands. Jesus says, If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. The disciples answer, Most gladly, dear Lord, will we manifest our great love to thee by joyfully obeying any of thy commandments; disobedience is sin.

Jesus should be our exemplar in all things pertaining to godliness, growth in grace, and development in Christian character; which is Christ-likeness. Consequently Jesus says, I have given you an example, that ye should do as I have done to you. This specific command, "Do as I have done to you," is scripturally fulfilled when faithful believers, preparatory to partaking of the Lord's supper and the communion (the bread and the cup after supper, Luke 22:19, 20), wash one another's feet according to the precept and example given by Christ, who says, He that hath my commandments and keepeth them, he it is that loveth me (Jno. 14:21). Obedience to his commands is proof that we love him. Jesus' heart overflowing with love for these faithful, obedient, loving disciples, says to them, and to us, If ye know these things, happy are ye if ye do them. The doer receives the blessing. To obey is better than sacrifice (1 Sam. 15:22).

Believers' experiences with Christ are various; some-

times with him on the Mount of Transfiguration seeing him receive from God the Father honor, and glory; at other times with him in the upper room beholding his humility while teaching them to follow his example.

Who among the faithful in Christ Jesus would so dishonor him as to attempt to tell him which of his commandments we ought to obey, and which we ought not obey? Whosoever shall be ashamed of me and my words, says

Jesus, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark 8:38).

The teaching of the text is so plain that volumes written on the subject could not make it plainer; yet the natural man receiveth not the things of the Spirit of God (nor the commandments of the Son of God); for they are foolishness unto him; neither can he know them, because they are they are spiritually discerned (1 Cor. 2:14).

Jesus always did those things that pleased the Father (John 8:29). The Lord enable us to do likewise; not because of necessity, but because of "our unfeigned love" to the Father, the Son, and the brethren. Be it so. We ask in Jesus' name.

Dayton, Ohio.

A Prayer

Bless, I beseech thee, the congregation of which I am a member. Cause all its members to be followers of God, as dear children, and to walk in love, as Christ also hath loved them and given himself for them. Preserve them from murmurings and disputings, from pride and self-righteousness, and from conformity to the world. May they abound, not only in love for each other, but in good will

to all their fellow-creatures, so as to do all in their power to relieve the needy and save the perishing. May those who are actively engaged in good works be abundantly blessed in their deeds, and may their example quicken all others into nobler life. Bless those who serve the church as elders and deacons, and Bible school teachers, and ministers of the Word. May they have clean hands and pure hearts. May they be abundantly endowed with wisdom and with all needful gifts for the faithful performance of the services to which they have been called. Preserve the church from false teachers and from corrupt examples, that we may all shine as lights in the world, holding forth the Word of life.

Our Worship Program

(Note—Clip this program and place it in your Bible for convenience).

MONDAY

GIVING THAT BRINGS BLESSING—Mark 12:41-44. As Jesus watched the temple treasury, he found the noblest giving where it meant sacrifice to give. What kind of giving does he see when we make our gifts for the support of his work?

TUESDAY

FATE OF A CHRIST-DENYING CHURCH—Mark 13:1-13.

As Jesus went out of the temple for the last time, others admired its beauty while he was saddened by its fate brought on by the perversity of the people. The church that denies Christ today will suffer a similar fate.

WEDNESDAY

MID-WEEK PRAYER MEETING—Attend prayer meeting if possible. If isolated have a prayer meeting in your home, inviting neighbors to join you, using the "devotional" article as the basis of your program. For your private devotions read Mark 13:14-23, describing the coming destruction of Jerusalem. It is ever true, the awful consequences of sin are beyond description.

THURSDAY

SIGNS OF THE END—Mark 13:24-27. All-wise and most merciful Father, quicken our slow understanding, that the warnings and admonitions which thou hast preserved for our good may not be in vain.

FRIDAY

EXPECTANT AND READY—Mark 13:28-37. "The four moral keynotes of this discourse on the last things are Beware, Watch, Endure, Pray."

SATURDAY

THE BLACKEST DEED IN HISTORY—Mark 14:1, 2, 10, 11.

We scorn the very name Judas, but America has its Benedict Arnolds and its Aaron Burrs, and let us pray God lest there be found a traitor even in our own religious group.

SUNDAY

THE SABBATH IS THE LORD'S DAY—Worship the Lord on this day. If impossible to attend church, plan a worship program in your home, reading the sermon and having prayer and singing. For private devotions read Mark 14:12-26, describing the last supper.—G. S. B.

May all the churches of thy saints be kept as the apple of thine eye. Keep them, O Father, in the advocacy and exhibition of thy truth, and graciously lead them into completer knowledge, more perfect consecration, and a more thorough conformity to the letter and spirit of apostolic teaching. I long to see thy churches of one mind and of one heart, speaking the same things, and striving together for the faith of the gospel. To this end, give wisdom to those who rule and teach, and bless thy churches with truth-loving guides, and save them from the rule of unreasonable and wicked men.—Isaac Errett, in *Christian Standard*.

OUR DEVOTIONAL

The Spirit of Worship

By Arthur D. Cashman

OUR SCRIPTURE

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the first of my body for the sins of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God (Micah 6:6-8)? "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29). "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9). "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Ye worship ye know not what; we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:22-24). "O come, let us worship and bow down; let us kneel before the Lord our maker" (Psalm 95:6). "I was in the Spirit on the Lord's day" (Rev. 1:10).

OUR MEDITATION

Worship of God is an act of religion, which consists in paying due respect and homage to the Deity, from a sense of his greatness, of benefits already received and under a certain expectation of reward. Respect is not genuine when it is not accompanied with sincerity and a right spirit. Occasionally we find people who demonstrate by outward expression their respect and appreciation of a friend; later discovery reveals the fact that such actions were all show and contrary to internal feeling. What emptiness to the one so treated! God knows the heart of man, and empty and idle to him are those false expressions and pretense of worship.

Why is it that many go out of God's house after Divine worship without the coveted blessings of God? Why do they not experience "that peace that passeth all understanding?" Is true worship a secret which many communicants have not yet discovered for themselves? Much of this disappointment is due to a wrong interpretation of worship. There is a worship that is not acceptable unto God. It is derived from the Greek word, *ethelothreskeia*, voluntary worship, that is, worship which one devises and pre-

scribes for himself, contrary to the contents and nature of the faith which ought to be directed to Christ. God's plans are not imperfect so that there need be incorporated into them ideas conceived by a finite mind. To take God at his word and act accordingly, is a big beginning toward effective worship.

Before we can expect to get something out of our worship, we must first put something into it. That "something" qualification is not fulfilled by gifts of silver and gold alone; nor is it fulfilled by giving everything but money. It is strange how various would-be worshippers deceive themselves. Here is a supposedly righteous person who prides himself on giving the tithe but the heart is far from Jehovah. There are others whose hearts seem to be with God but they deny God of his offering. True Christian worship is conformity to the will of God as revealed through Christ; a broken and contrite heart is a prerequisite. "To obey is better than sacrifice." To humble oneself to God and pour out to him genuine expressions of praise and thanksgiving is fine; but to bear fruit, sustain the Christian program and to show by works that we appreciate God's mercy in addition, creates a right spirit of worship.

Do we believe the words of Jesus? He says, "Where two or three are gathered together in My name, there am I in the midst of them." If we wish God to be present with us on the Lord's day, we cannot afford to come without humbling ourselves in the knowledge of his great exaltation. If we have a sense of God's presence, we will recognize our own insignificance and conquer the fault finding spirit. The "more holier than thou" attitude is too prevalent in our churches to insure God's pleasure upon all worship. To worship God in spirit and in truth necessitates meekness and charity. St. Paul says, "charity suffereth long and is kind; charity vaunteth not itself, is not puffed up." Charity helps us to be considerate of our weaker brother, will lead us to allow virtue to overbalance all evil and prepare our hearts to receive the blessing that God promises to those who are worthy.

Let us not worship the Order of Worship, the minister or the sermon; but rather let us grant God's request when he says, "My son, give me thine heart." Thy faith, not thy works only. There must be a changed heart as well as a spotless life. Do not depend on externals in religion. Faith alone in Christ can justify the sinner, and love to him, produced by that faith will result in a godly life and a true spirit of worship.

OUR PRAYER

Our loving heavenly Father, help us that our righteousness may exceed the righteousness of the scribes and the Pharisees. Help us to worship thee in spirit and in truth. Forbid that it shall be said of us, that our lips honoreth thee but our heart is far from thee. Thou hast revealed thy nature to us so that we are not ignorant as to how to worship thee. May thy servants denounce the hypocrisy of all pretense or show of worship, and let the heart not refuse to humble itself upon the altar by deeds of mercy and justice. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Waterloo, Iowa.

"Let your speech be always with grace, seasoned with salt!" That is good advice! "Let your conversation be as it becometh the Gospel of Christ!"

Are we lifting Jesus up? There is where the promise comes in. Some men are casting him down. They are robbing him of his deity. There is no holy promise to that business.

"Set God before thee; every word
Thy lips pronounce by him is heard;
Oh, couldst thou realize this thought,
What care, what caution would be taught!"

—Rev. Vincent G. Burns.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SEIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for July 12)

Lesson Title: The Gospel in Antioch of Pisidia.

Lesson Text: Acts 13:13-52.

Golden Text: "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." Isaiah 55:4.

Devotional Reading:—Psalm 2; Isa. 9:1-7.

The Lesson

Paul and Barnabas are now ready to test the "dynamite" on the hearts and lives of a wholly new group of hearers. Jesus had promised, "Ye shall have power (dynamis) after that the Holy Ghost is come upon you;" and Paul proudly writes to the Romans (1:16), "I am not ashamed of the gospel of Christ for it is the power (dynamis) of God unto everyone that believeth." Now this power was to be manifested in a wonderful way in a new center—a powerful city.

Note two things: (1) Paul headed for the large cities. (2) He and Barnabas went to church or the assembling place of people who at least believed in the true God. The apostles had the right idea. A soul won to God in a small section was just as valuable and fine as a soul converted in a big city, but the one led to God in the larger place had a correspondingly larger opportunity. Christianity is a religion of the individual but it is also the religion for the "mass." The large cities are the great open stamping grounds for radicalism, poverty, crime and danger. Heretofore our rural population has been able to hold the city population steady by disproportionate representation in state legislatures and thus the laws made have been largely tinted by what the more steady countryman has thought and felt. Today the cities are in revolt and newspapers of the last few days tell of "Chicago's insurrection against down state domination" and other large cities are feeling the same way about rural dominance. This means that our large cities must be won for Christ—and that speedily—or else our country is going to become a prey of elements that know nothing about "the power of God and the wisdom of God."

The Brethren church has been a sinner above others in her disregard for the large cities. We have been a rural church and our record is clearly seen in weakened and dying country parishes and few real aggressive city churches. Our mission problem in the U. S. A. is the same problem that Paul and Barnabas attacked so boldly—the problem of saving the city for Christ. Consider our work in South America. Buenos Aires—the capital city—has one-fourth of the population of the Argentine within the city limits and yet we Brethren have failed so far to plant a real aggressive mission center in any part of the town. The same thing is true of New York, Boston, Chicago, San Francisco et al. Talk about missions! Here's our job, Brethren,—

the Big Cities. Do we have the "dynamite" of God to use or is our power limited to a ten cent pack of "shooting crackers"?

Paul and Barnabas went to church. Why? Because they were at least sure of finding some people there who would take God seriously and they needed such hearts in the great service in which they were so intensely interested. The bulk of the people listened gladly—at first—but the ones from whom the apostles had a right to expect aid did nothing but offer obstacles to gospel progress.

For the Discouraged Sunday School Teacher

I wonder if he remembers—

Our Sainted Teacher in heaven,
The class in the old, gray schoolhouse,
Known as the "noisy seven."

I wonder if he remembers

How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane?

I wish I could tell the story

As he used to tell it then,
I am sure that with heaven's blessings
It would reach the hearts of men.

I often wish I could tell him

Though we caused him so much pain,
By our thoughtless, boyish frolics,
His lessons were not in vain.

I'd like, yes, I'd like to tell him

What his lessons did for me,
And now I am trying to follow
The Christ of Gethsemane.

How many besides I know not

Will gather at last in heaven.
The fruit of that faithful sowing
But the sheaves are already seven.
—Selected.

The word of God fell on deaf ears and stony hearts. How often is that the record today? A preacher preaches a wonderful message about God's most wonderful gift and as he gets the reaction of the audience he finds that it is dead to high appeal. The average church today is good for a 30 minute sermon twice a week, and some people will do the preacher the favor to say formally, as they leave the house—"Good sermon," "Enjoyed your talk," "You hit them hard this morning"—and then feel that they have done their "bit" for a week. God help us, Brethren, to get over this mummery and begin to do some real shooting. Personally I don't care whether people go into ecstasies over sermons preached or not. What I want to see is the real "heart hunger" for continued truth and a "sure fire desire for works.

Paul preached a magnificent sermon that day in Antioch—dealing with some high lights in the wonderful past of Israel and using them as the background for the more wonderful present made so potent by God's great Gift with all that pertains to him. Inspiration and vision crowded one another in the message. A sailor said to a noted preacher in a foreign port: "You seem to be a good sort of chap who knows what's what, so I'll tell you what I likes along o' preachin'." When a man is a preacher to me I want him to take someth hot out of his heart and shove it into mine—that's what I call preachin'." Paul did just that and on the next sabbath he had the major part of the town for his audience. Preachers! Teachers! Christians! How do you preach? Are you taking "something hot" out of your heart and "shoving it into the hearts of others"? or is your preaching a patter of "beautiful words," "grammatical precision" and "rhetorical style"? Good English and great sermons should go hand in hand, but if one has to be surrendered in God's name "preach the great sermon" and shake the centers of cold formalistic ritualism that all too often we call churches. As a preacher or teacher use the glorious past to set forth the magnificent present and the still more transcendent future. Don't revel in "the glory that was Greece" or "the grandeur that was Rome" as if they were ends in themselves. Use them as the background for grander themes. Remember that our "golden age" does not lie in the past. The Christian is pre-eminently the man of the future.

Right at this very point Paul met his opposition. The Jews had a great past and as they listened to Paul they lived over that wonderful history. Their trouble was that they failed to make the past function in the present. They were like passengers on a splendid vessel on a wide sea, but without a "port of call." Modern slang has it, "All dressed up and no place to go." History cannot be treated that way. There's a direct relation between Eden in Genesis and Paradise in Revelation. There's vital connection between the crude etchings of the cave man on the wall of his cave and the wonderful efforts of Michael Angelo. The great Napoleon put the thought into words when he told his men at the Battle of the Pyramids, "Men, four thousand years are looking on you." History is the record of the changing concepts in the minds of men, and we would do well to keep in mind the whole connected record. Do not let us fail as did the Jew and try to put the history of each age into hermetically sealed compartments. Our God is the God of connected history and through it all he is working out his great plan. Because of failure to use this the Jew lost his birthright. Paul and Barnabas turned to the Gentile world.

The history of America—the experience of the whole world west of Asia is mirrored in the words of Paul to his own race, "It was necessary that the word of God should first have been spoken to you: but seeing yet put

it from you, and judge yourselves unworthy of everlasting, lo we turn to the Gentiles." This is the Gentile world's "declaration of religious independence" and it's not strange that out of it grew that great statement of political freedom that "man is endowed with

the inalienable rights of life, liberty and the pursuit of happiness." Every true American heart ought to thank God from the depths of his soul for Paul's declaration of independence made so many years ago in the synagogue in Antioch of Pisidia. There's where

the first real gleams of the Magna Charta, and the "Declaration of Independence" began to shine over the darkened western world. Our debt to the Orient is tremendous. Don't you think so?
Terra Alta, West Virginia.

J. A. GARBEE, President
Herman Koonitz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

The Light of the World

"The light of the world"—his words
Were not an idle phrase.
Though many in the world may ask
No light upon their days.

To those who toil with earnest hearts
To make love's dream come true
O brotherhood upon the earth
His words their faith renew;

To those who suffer, those who bear
The burden of the years,
Whose feet must press with certain tread
The quiet walk of tears.

To them his words are like a torch
Aflame in nights of doubt;
Deny his promise, and for them
The light of earth goes out!

—Arthur Wallace Peach, in N. Y. Christian Advocate.

Signs of Progress

Those of us who yet remember the laborious processes of hand-loom weaving are amazed at the fact that one weaver today can tend thirty-seven Draper looms weaving heavy sheeting, or thirty looms weaving chambray.

In the old days the breaking of a single thread left a defect in the cloth, and there was only the sharp eye of the weaver to detect the flaw. Today looms are supplied with automatic contrivances that make them almost human in their action and accuracy. Otherwise, of course, one man could not operate such a large number of looms.

Development in the weaving industry has made it possible for one man to do the work of many hands, and do it better. It has made cheap cloth possible, because labor costs have been reduced. And it has produced cloth in undreamed-of quantities. We are better supplied and more cheaply supplied than ever before in the world's history.

The progress that has been made along all mechanical lines in a single lifetime is amazing. We are sometimes told that no progress has been made in the moral sphere. But that is not quite true. The heart of man is growing larger. It is no longer fashionable to follow the old cut-throat methods of business. Nor is it permissible. The spirit of fair play is gaining power. The conscience of the world is aroused today against the crime of war as at no other time in history. The power of the church never was greater, in spite of all sneering. It was the church,

by sheer moral force, that obliged the great steel companies to adopt the eight-hour day. And if we look at a suffering world, Russia starving, Armenia dying, we find that it was the church that came to the rescue and, like a good Samaritan, helped its neighbor. We say "America" did it. No. The churches did it.

There are better days ahead. There are plenty of things that may make the pessimist groan, but thank God, there are still more that encourage the optimist.—Ripple, in C. E. World.

A prominent writer says: "The great thing about success is that it keeps getting bigger the more you work at it. Like the snowball the small boy starts which increases with the effort behind his push.

FAITHFUL IN THAT WHICH IS LEAST

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same, whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful, whether it be displayed in governing an empire or in writing an exercise.—Dean Farrar.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for July 12)

Following Jesus in Loyalty to our Country

Matt. 22:17-21

Tomorrow is Fourth of July Day—the Day when every American boy and girl is at nervous edge for the first break of dawn. And he is alive all that day, greeting the twilight with a regretful look, as though too hurriedly the hours had sped away—for hours do speed away whenever little hands and brains are busy, do they not? And of course we want you to be just as happy, just as hilarious as you can be, for Fourth of July Day comes but once a year!

Certainly you know why there is so much excitement on that day—for just one hundred and forty-nine years ago, there were

many other people just as frenzied and just as hopeful for the abolition of tyranny. They were happy because that day meant FREEDOM. Freedom—the one word and blessing we take for granted and accept its meaning with no thought as to what a tremendous price was paid to secure it. Freedom doesn't come with the explosion of cannons or the march of fire and drum—but with a steady perseverance toward the realization of an ideal which is a thing worthy of attainment.

Was Jesus loyal to his country and its traditions or to the customs of his race? Most assuredly, for he kept the feast of the Passover with them; his birth was announced at a gathering of taxpayers in the city of Bethlehem. In another place when he had assumed his duties as teacher and preacher, some learned men asked him if it were right to pay tribute to Caesar. Jesus answered in these words: "Render unto Caesar the things that are Caesar's." And he set an example which all citizens of a certain flag should follow.

Jesus realized that we need such an organization as government represents for man needs laws to keep him from trespassing upon the rights of other men about him. That is why he was such a great social teacher—for he told us to love our neighbors as ourselves, and to honor all men. We could not do that, if we lived under a monarchical or tyrannical form of government—for despots ever crush the rights of free men and women.

And so Fourth of July Day means more than mere hilarity and firecracking—it means you and I, and everyone else in this great land are citizens of these United States, which spells Freedom.

So sing out the Flag,
Let it furl;
Sykward and seaward
Far and wide.
The sun which lights its glorious folds
Shall pass immortal into light.

Daily Readings

M., June 29. Loyalty as taxpayers.
Matt. 17:24-27.
T., June 30. Praying for Jerusalem. Ps. 51:18.
W., July 1. The loyalty of exiles. Ps. 137:16.
Th., July 2. Sorrow for the people's sins.
Jer. 3:11, 21.
F., July 3. Loyalty to God's work.
Matt. 5:17-20.
S., July 4. Loyalty to God's house.
John 2:13-17.
Nappanee, Indiana.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Among the Churches

Time has again come for us to report the interest we have found in the churches for missions. Owing to the fact that there still remained a few churches who had not seen the African slides presented by Miss Meyers, the Stereopticon machine was forwarded for use in such churches. Our three New Jersey churches, Sergeantsville, Calvary, and Hampton were among those churches not reached before with the stereopticon. Here we spent very profitable time during the last week of May, instructing the churches in Missions. These churches are alive to missions and their Easter Offerings will far exceed the goal set by the Mission Board.

June 3rd we came to Allentown, where Brother Reed is the pastor. In spite of the excessive heat condition at that time the little church was comfortably filled and very attentive for an hour as we plead for a fuller mission spirit. There are some younger members of this church in Ashland College, who are student volunteers. God grant that they may be kept firm in their purpose.

Our church at McKee, Pennsylvania, also had not seen the African slides and here we experienced another full house. The church was filled to capacity and the windows were resorted to. Here is a great company of young people, who saw in picture the great need of the Heathen Land of Africa. There may be those here whom God would have to serve him there.

Listie Brethren church, now served by Brother Nowag, also filled the church as we gave the stereopticon lecture. It was likewise warm there, but a rain relieved the heat and we enjoyed a very profitable evening. I was again impressed by the great number of young people. Oh, that we could hold them in the church and teach them, so that they could be of some service when older.

Mount Pleasant church, pastored by Brother Crofford, gave a splendid hearing on the 9th. Here I found a young man whose intention it is to serve the Lord where he would have him serve. I request prayer for him that God will keep him firm. He is just a lad

in school, but who dare say what great things God may do with him.

Our little mission church at Vandergrift, now pastored by Brother Remple, received for the first time a Missionary Address. This is another joy of the work to bring to those churches at home who are so often overlooked, a message of encouragement from the field in which they are interested and for which they are praying. Their offering was thirteen dollars, which is very good for the number that responded.

It was a great pleasure to be with Brother Witter over Sunday, 14th, in the Brush Valley and Kittanning churches. Here one can easily see the fruits of a pastor who has led the flock into the great missionary activities of our church. The interest was exceptional

and the offering was highly appreciative. The Brush Valley church where we spoke morning and afternoon gave an offering of \$27.62, and at the two services there were about 250 people. Kittanning church, where we spoke in the evening gave thirteen dollars and there were about 150 people there.

I believe that the day of greater things in the Brethren church has come, and especially in behalf of missions. The interest is splendid, and our people are getting educated in the great task left us by the Master who said, "Go ye therefore and disciple the nations." Let us continue to give, pray and go, soon the season of rescue will be over, and the night cometh when no man can work.

5416 Whitby Avenue,

Philadelphia, Pennsylvania.

ORVILLE JOBSON, JR.

African Prayer Letter

Yalouki, March 6, 1925.

Dear Prayer Band Leaders:

It seems but yesterday that I wrote the monthly requests for February. Time goes so quickly here on the field. We do not have any trouble with time dragging on our hands. As in the past, so during the month of February the Lord has been with us and richly blessed. We praise him for his tender care; for all the work accomplished during the month; for the opportunity of preaching the gospel to many people; for those who turned from darkness to light; for the faithfulness of our native evangelists; for the hope of soon seeing the new missionaries on the field; and above all, for the hope of the soon coming of our Lord.

Requests for Prayer:

Jesus said—"Men ought always to pray and not to faint," and we feel that we always need your prayers in a very special way. Satan fights hard to blind the eyes of these poor people that the light of the gospel of Jesus Christ shine not into their darkened hearts; but prayer will win and God will work, doing exceeding abundantly above all we can even ask or think.

1. Pray for the Mission as a whole, that as the numbers increase, harmony, unity and love may also increase.

2. Pray for the two stations—Yalouki and Bassai. Our needs are very similar.

3. Pray for our Chief—he has not yet been saved.

4. Pray for our native evangelists that they may not grow weary in well doing. They have much opposition to meet as they go out to the villages to preach.

5. Pray for our Christians that they may be able to grasp the truths given in God's word and may grow.

6. Pray for our Woman's Home. The numbers are increasing and much wisdom and guidance is needed.

7. Pray for the new missionaries who are coming to us that they may be greatly used of God.

8. Pray for the health of all missionaries.

We appreciate your prayers and are counting on you to be faithful.

Faithfully yours in him,

MRS. J. W. HATHAWAY.

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

The Summer school is well attended, in fact we have more present than ever before, the total enrollment now being an even 250. It taxes our capacity to the utmost. As might be expected, the Chapel is too small for this number.

Professor L. L. Garber in company with Brother B. F. Owens sailed for Europe one day last week.

Professor Wolford and family left for California. They went by auto.

Professor Haun recently returned from the Lake Geneva Conference where he led one of the discussion groups. Several of our young men accompanied him and all report a very profitable time.

Professors Miller, J. A. Garber, Anspach, Haun, and DeLozier are teaching in the Summer school. Also Mr. Meredith.

The Committee appointed by the Board, consisting of Brethren J. A. Miller, Stuck-

man and Ashman, to plan for the proposed endowment campaign met here last week and went over the matter. Some conclusions were reached but definite arrangements were not fully made and we will have to meet again before Conference. But that there must be a general canvass for endowment was not even questioned. The only remaining questions are relative to methods. The task is so big and human wisdom so small that one is sometimes staggered. But for my part I have faith that in the end these very press-

ing problems relative to this part of the work of the Kingdom will be properly adjusted.

Prospects for the coming College year are bright. I see no reason why the enrollment should not be larger than ever next year.

EDWIN E. JACOBS.

PROGRAM THIRTY-EIGHTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES IN THE MARYLAND- VIRGINIA DISTRICT

To be held at the First Brethren Church,
Oak Hill, W. Va., July 21, 22, 23, 1925

Slogan: "Forward."
Platform: The Bible, the Whole Bible, and
Nothing but the Bible.

Tuesday Afternoon (Open session)

2:30 Devotions. Rev. A. B. Duncan.

2:45 Address of Welcome.

Rev. Freeman Ankrum

3:00 Responses by Delegates. Delegates.

(One from each congregation)

Organization:

Election of officers.

Appointment of Committees.

Announcements.

Tuesday Evening

7:15 Devotions. Rev. E. B. Shaver.

7:35 Moderator's Address.

Dr. J. M. Tombaugh

Special Music. Duncan Quartette.

8:15 Address. Rev. E. L. Miller.

Wednesday Forenoon

9:00 Devotions. Rev. W. E. Beahm.

9:15 The Adult Department of the S. S.

Mary Pence.

9:30 The Children's Department of S. S.

John Locke.

9:45 The S. S. and the Community.

Rev. C. C. Haun.

10:00 Education as a Religious Factor.

Clark C. Copp.

10:30 Departmental Conferences (Simul-

taneous):

W. M. S. and S. M. M.

Leaders. Mrs. F. L. Brumbaugh, Mrs.

George Simpson.

Ministers and Laymen

10:30 "Church Finance."

Geo. A. Copp.

11:00 "The Ideal Conference."

G. W. Chambers.

11:30 "The Spiritual Develop-

ment of the Child. Rev. Yoder.

Wednesday Afternoon

(Missionary Session)

1:30 Devotions. Rev. Geo. Dunahoe.

1:40 "The Missionary Gospel."

ReWv. S. E. Christiansen.

2:10 Report of Treasurer of Mission Board.

Samuel Hounshell.

Report of Secretary of Mission Board.

Harry Haun.

President's Message.

Dr. G. C. Carpenter.

3:10 Business Session:

1. Minutes.

2. District Missions.

3. Statistician Report.

4. Report of Committees.

Wednesday Evening

(Educational Session)

7:15 Devotions. Rev. J. S. Patterson.

Special Music. Duncan Quartette.

7:30 Five Minute Messages from Former
A. C. Students.

Conference Offering.

Music.

8:15 Address. Dr. E. E. Jacobs.

Thursday Forenoon

8:30 Devotions. J. M. Bowman.

8:45 Business

Minutes; Reports of Committees;

Place of Next Conference; Election

of Boards of Property, National

Executive Committee, Ministerial

Aid, College Trustees.

Treasurer's Report.

9:45 Address. Dr. E. E. Jacobs.

10:15 "War and Its Baneful Effects."

Rev. E. B. Shaver.

10:35 Departmental Conference (Simul-
taneous):

W. M. S. and S. M. M.

Leaders, Mrs. F. L. Brumbaugh,

Mrs. Geo. Simpson.

Ministers and Laymen:

10:35 Practical Methods of winning

Souls. Rev. L. V. King.

11:05 Helps and Hindrances to the

Growth of the Church.

Rev. P. W. Wisman.

11:35 The Problems of the Rural

Church. Rev. Arthur Snyder.

Thursday Afternoon

1:30 Open Session for W. M. S. and S.
M. M.

2:30 Recreation and Fellowship.

Thursday Evening

7:30 Devotions. Charge of Pastor.

Special Music. Duncan Quartette.

8:30 Missionary Address. Rev. O. D. Jobson

Adjournment.

Conference Officers

Moderator J. M. Tombaugh

Vice Moderator G. C. Carpenter

Secretary L. V. King

Assistant Secretary .. Darlington Stark

District Officers

Sunday School Claude Koontz

Christian Endeavor Miss Mae Logan

W. M. S. Mrs. F. L. Brumbaugh

Sisterhood M. and M. Mrs. Geo. Simpson

District Mission Board

G. C. Carpenter, 1925; Samuel Hounshell,

1926; J. M. Tombaugh, 1926; G. Harry

Haun, 1927; W. E. Beahm, 1927.

Executive Committee

J. M. Tombaugh Hagerstown, Md.

L. V. King Lydia, Md.

J. A. Duncan Oak Hill, W. Va.

Freeman Ankrum ... Oak Hill, W. Va.

George Copp Strawsburg, Va.

There is much beautiful mountain scenery

around and near Oak Hill. Perhaps the most

beautiful is the New River Gorge and Can-

yon as viewed from Payette Station Moun-

tain. This is easily accessible on the hard

road from Oak Hill and is ten miles away.

Plans will be made to view this. This has

been pronounced by a nationally known evan-

gelist as the "finest view in America."

MILLEDGEVILLE, ILLINOIS

There has been no report from our church for some time, not because there was nothing to tell, but rather other things seemed to crowd and we put off writing.

On Easter Sunday, our pastor, Brother D.

A. C. Teeter closed a three weeks' evangelistic meeting which was one of the best revivals in the history of our church. Brother Teeter did his own preaching and the reward of his labor was twenty-two souls brought into the Kingdom.

Brother Teeter is a spirit-filled man and for three weeks he preached, fearlessly and effectively, the old-fashioned Gospel with all the power God gave him. That humanity is hungering and thirsting for a real knowledge of God's word was evidenced by the large audiences that filled the church night after night.

A choir of twenty-eight with Mr. W. W. Pike as chorister and Miss Vivian Pike, assistant chorister, and an orchestra with Mr. Almy as leader furnished the music for our revival services. I know it will interest the brotherhood to know that fully one-third of the large choir and nearly the entire orchestra were young people. Brother Teeter sang for us and Brother Mayes of Lanark favored us with a trombone solo on two occasions; we certainly appreciated having a member of the Lanark brethren meet with us several times during our revival services.

The last two years Brother Teeter has conducted our evangelistic services and from actual experience we can testify that he is in the front ranks as an evangelist. As a soul-winner and a crowd-getter he has not been excelled by any evangelist we have had.

Sixteen of our converts have been baptized and sixteen have been received into the church, one by the right hand of fellowship; six others were baptized in the creek this afternoon, June 22.

As the mission of the church is the salvation of souls, Brother Teeter extends the great invitation to lost souls every Sunday and on June 14 three responded and stepped out on the Lord's side.

Brother Teeter has done splendid work with the young folk. He organized a Young People's Christian Endeavor Society and the young folks take an interest and are doing excellent work in their organization.

The regular church services are unusually well attended and the large audiences are made possible only because the girls and boys are attending the morning and evening services.

Since our last report all special days have been fittingly observed and collections taken to aid in meeting all the needs of the brotherhood.

Our Sunday school its keeping up its high standard and going forward under the efficient leadership of our superintendent, Mrs. Ray Allison and her able corps of officers and teachers. At the Township Sunday School Convention this spring, we learned that our school was the only one in the township that had not fallen down on its average attendance.

Our Woman's Missionary Society is active in its special field of work. I cannot refrain from mentioning the Tithers' Reading Contest; Brother Teeter preached a sermon on tithing and this resulted in one man becoming a tither and the reading of the literature converted four others to the tithing of their incomes, making five new tithers in our church. As there were only ten women who

took part in the contest, we think this a good record and are well pleased with the outcome.

We modernized the appearance of our church this spring by enlarging the pulpit platform; we also purchased new song books.

On June 16 we had with us Brother Edwin Boardman and Mr. Romanenghi, the short talks and the music furnished by these young men were greatly enjoyed by our people. Brother Boardman will be with us again and preach for us on Sunday, June 28.

One thing we are sorry to report, and that is, we lose our pastor at the close of the church year; Brother Teeter informed us at the spring business meeting that he would sever his relationship with us in October. He hath wrought a good work while with us and we, as a church, regret his decision to leave and we pray that God will abundantly bless and strengthen Brother and Sister Teeter as they go from our midst to carry on life's work in their new home.

MRS. W. L. PUTERBAUGH.

IN MEMORIAM—W. M. LYON

After several weeks of suffering, borne as only God's own can bear the trials of this life, Brother William M. Lyon peacefully entered the rest of the faithful at 12:15 A. M., May 28, 1925 at his home in Washington, D. C.

He had attained the age of sixty-six years. He was a native of West Virginia. He is survived by his widow, Fannie S. Lyon, (nee Stover), two sons, Rev. Thoburn C. of Washington Court House, Ohio, and Rev. Quinter M., of Ashland, Ohio; also three daughters, Mrs. Louis P. Clapper of Louisville, Ohio, Mrs. William S. Porte and Mrs. Edwin Bennett of this city; also seven grand-children; a brother, John S. Lyon, of this city, and two sisters, Mrs. Fannie Bane of Pennsylvania, and Mrs. Luther Hott of West Virginia.

As his spirit silently winged its flight to the shadowy shores beyond no murmur was heard, but simply the calm submission of the Christian to the command of a loving Father: "Enter thou into the joy of thy Lord."

His useful life stands out and shines in beauty; highly worthy of emulation by God's children. He was truly a devoted Christian in every sense.

His services in the community in which he lived were of inestimable value. At the call of the sick, the destitute or the disconsolate he was ever ready to extend a hand of help and sympathy, and unwearied in efforts to relieve them.

He was a devoted husband, a loving father, a faithful friend, a true Christian and a loyal laborer in the vineyard of the Lord. His faith in his God and Savior was reflected on his Christian character, by his affections and works in his every movement and act, literally fulfilling the words of the evangelist: "By their works ye shall know them."

In 1896 Brother Lyon established our church in this city, enduring many struggles, hardships and sacrifices in the interest of the work. In 1900 the present church property at 12th and E Streets South East, came into the possession of his little flock.

Brother Lyon gave the most useful years of his life to the work here in building it to its present strength. He worked hard, faithfully and loyally until broken health forced him to tender his resignation as pastor. This was done so reluctantly that a broken spirit added to the toll on his vitality and forced him nearer and nearer toward the end of this life until the blessed Lord called him to the joy of his reward: "Whence once borne, no traveler returns."

Brother Lyon expected to preach his farewell sermon to his congregation here June 14. His last was preached May 3, after which he was stricken in his last illness.

His fondest hope was to see a new church building, adequate to the work he had wrought. This hope was not gratified, before God, in his wisdom, saw fit to take him to



Rev. Wm. M. LYON

"an house not made with hands, eternal in the heavens" (II Cor. 5:1).

Brother Lyon served the work here as pastor from its beginning to the present, excepting an interval of seven years: a spirit of discord eventually crept into the work and he thought that it might be for the better interest of the work if he should resign and let another pastor steer the wheel of its progress. So, on Sunday evening, October 25, 1903 he preached a valedictory sermon from John 17:4, "I have finished the work which thou gavest me to do." He continued: "God's will, not mine, be done." After a lapse of about seven years it was found that this text was not altogether appropriate. The spirit of discord which had entered into the work had not been dispelled and God called him back to it and on October 1, 1910, he again resumed the work with the same loyalty and fidelity which he had before given it.

He has now finished the work which God gave him to do; and has left a good work in attestation of his noble efforts in the cause of Christ his Savior. He has gone but is not forgotten; "memory's fragrance is still our

own," and shall ever be with those who knew him and have learned to love him.

His family and friends mourn deeply their loss of a true and tried companion and friend, but are comforted by the blessed assurance that he has fallen asleep in Jesus.

Funeral services were conducted by Dr. J. Allen Miller, of Ashland, at the church at eleven o'clock, Sunday morning, the 30th. Interment in Cedar Hill cemetery, near this city.

Besides the mutual spirit of love in the Lord's work between Brothers Lyon and Miller, they were bound by a tie of devoted friendship. Brother Miller gave emphasis to this fact when he said that the preaching of Brother Lyon's funeral was about the hardest task that he ever had to do. But, it was done in beautiful eulogistic language. He also preached the evening sermon for us; and his exhortatory remarks, as found in Hebrews 13:7 to remember them which have the rule over you, who have spoken to you the words of God, etc. were most appropriate.

At rest at last in a home above,
Where all is joy and peace and rest,
He basks in smiles of a Savior's love,
Pillowed on his gentle breast.

E. L. JOHNSON.

WILLIAM MARCELLUS LYON

Sixty-six years ago there came one day into a humble home in Grant County, West Virginia, a little child. Unheralded then but destined under the Will of God to become widely known and highly respected in the after years was the advent of William Marcellus Lyon. Childhood and youth were spent on the mountain farm where he was born. Here there entered into his life those fine and gentle elements that were so characteristic of him.

Home and home surroundings, the community, the school and the church,—these are each contributing factors in the making of a life. The rocky and rugged strength of the mountains and the fruitful orchard and field, the wild beauty of nature and the rippling mountain streams silently but surely also make their contribution to one like he. We are not surprised therefore to learn that at seventeen years of age his church called him to the ministry and that he soon thereafter preached his first sermon. The school also appealed to him and we see him teaching during the week and preaching at nearby points on Sunday. Thus early the interests and activities of Brother Lyon pointed the way he should take through life,—a way of service and sacrifice in the interests of others.

It was in 1892 that Brother and Sister Lyon first went to Washington, D. C. He undertook to establish the Brethren church there. The first period of his service was under the direction of the Mission Board of the Church of the Brethren. Through discouragements which always attend such an effort the Board soon withdrew its support. Then he continued his work thus begun under his own initiative. In 1896 there arose differences in the church and Brother Lyon took his stand with the Brethren church. This ac-

tion compelled him to begin his work practically all over again. The first meetings were held in his own home. Later a Hall was secured. Then as the work grew the present location was bought and the church established at 12th and E. Streets, S. E. One can justly say that the splendid congregations of both Brethren fraternities in Washington owe their existence to the early and persistent efforts of brother Lyon.

In 1903 Brother Lyon accepted the pastorate of the Sergeantsville, New Jersey church and in 1905 he came to Louisville, Ohio. He spent seven happy and fruitful years in these two pastorates. In both places many cherish his memory and remember with gratitude his services.

In October, 1910 at the earnest solicitation of the Brethren in Washington he returned again to take up the work there. Many difficulties faced him as he thus returned for the work had become disorganized, the membership scattered and discouraged and he had decided to withdraw its help. The finest evidence of the character, the faith and the conscientious devotion to duty of Brother Lyon is to be seen now. From a very small beginning—a Sunday school averaging only 25 and with offerings less than a dollar a Sunday, and a church though doing its best, able to give but a meager support,—the present large and promising work has been developed. The finest monument to the memory and life of William M. Lyon stands at 12th and E. Streets, Washington, in the body of consecrated and sincere men, women and children of the Brethren church.

Brother Lyon was a man of royal bearing, dignity and reserve. Humble and yet strong in his convictions, kind and gentle yet firm and positive in his character, true to an ideal and self-sacrificing in his efforts to realize it, devoted to his family, his church and above all to his God,—he was a splendid and worthy exemplification of the Christian gentleman. We are all more confirmed in our faith when we see one such as he live and die so triumphantly.

A memorial service was held in the church where he labored so long. His body while lying in state for an hour prior to the service was viewed by many. The service that followed was simple and unostentatious. The congregation filled the house and many tokens of love and respect were shown. The writer attempted to point out the joy of living when service and love were the controlling motives. In a life, useful and meaningful, one may find the compensations for his labor and sacrifice. The good and the faithful of the Lord's heritage share eternally in the joys of the unending life with God. The friends of one who has thus lived and labored, sacrificed and enjoyed, dreamed and wrought as did William Marcellus Lyon may truly rejoice in the fine heritage bequeathed them. When one such as he passes on into the realm that lies just beyond, Christians pain of parting always is ken and strikes deep into our souls but we ourselves, chastened by this suffering, become partakers of the Heavenly glory. May the Spirit of God comfort all who mourn.

J. ALLEN MILLER.

A TRUE MAN OF GOD—AN APPRECIATION

Rev. William M. Lyon was a true man of God, humble, unselfish, gentle, and kind, and at the same time strong, courageous and determined for what he believed to be right. Seldom have I met a man who was so strong in faith and purpose and yet so unassuming and self-denying. As I have come more intimately in touch with him of late years, I have been inspired many times by his generous personality and stately bearing, and have had occasion to rejoice in his warm friendship and in his loyal and unstinted support given to the Evangelist. My life is richer, as is many another, for having known him and I shall long cherish the memory of his noble life. Our ministry is poorer for having lost such as he, but the world is better because he lived and wrought. He has given many years of loyal and self-sacrificing service to the church of his choice, but by far his most outstanding accomplishment is the founding and building up of the church at Washington, D. C., where he was pastor at the time of his death. This church of great faith, consecration and generosity is really a monument to the devoted and God-led ministry of Brother Lyon. We know of no pastorate in our brotherhood that has extended over as many years as did his, and one cannot remain so long in one field and retain the respect and devotion of his parishioners as he did, without maintaining a thoroughly genuine and deeply consecrated life and keeping constantly growing mentally and spiritually. He was truly a man of God, and his going will be greatly missed because he was such. But the memory of him will be a constant inspiration to all who knew him. May the comforting Spirit be with his sorrowing loved ones.

GEORGE S. BAER.

Have an aim in life; make it a high one, and, above all, unselfish. The fact of having an aim, an ideal toward which to work, will help to clear the cobwebs from your mind, and give zest and color to every task.

TOOK PEANUTS TO CHINA

Thirty-five years ago Archdeacon Thompson (Episcopalian) and Dr. Charles R. Mills (Presbyterian) in China imported four quarts of peanuts from the United States.

Half of the peanuts were given to two Chinese farmers as the basis of a Chinese peanut crop. One farmer ate his peanuts instead of planting them. The other planted and replanted his peanuts, until now the Shantung Peninsula grows 18,000,000 bushels per annum. The Chinese peanut crop now exceeds even that of this country.

THE TIE THAT BINDS

COLLINS-HELMICK—Mr. Gilbert J. Collins of Warren, Ohio, and Miss Inzia Viola Helmick of Masontown, Pa., were united in marriage in Masontown at the Brethren parsonage, Saturday evening, May 23, at 8 o'clock. The two young people are well known and highly respected citizens of their respective communities. Mrs. Collins has

been a member of the Brethren church for several years. Mr. and Mrs. Collins expect to live at Warren, Ohio. May God bless the union and may they build their home according to the will of God. Ceremony by the pastor, J. L. GINGRICH.

BOWERS-FRISHCHAUF—Brother Merritt W. Bowers of Echo and Miss Margaret Frishchauf of Johnstown were married at a pretty wedding service at the parsonage. The young people will make their future home in Johnstown. Ceremony by the undersigned. Our prayers are for the young people.

GEORGE H. JONES, Pastor.

WALTERS-COURTER—Sister Edna Courter was married to Willis C. Walters, an estimable young brother of Mineral Point, Pa., by the undersigned, at the parsonage on Thursday evening, May 14th. Sister Walters has been one of our most faithful members of the local church and the organizations of which she was a member will miss her. She takes with her the best wishes and prayers of all that know her, for a long and happy married life.

GEORGE H. JONES.

IN THE SHADOW

KNAYEL—Mrs. Abram Knayel or Grandma Knayel as she was universally called, was called to her heavenly home on March 25, 1925, leaving behind her a host of many loved ones and friends, particularly of the latter among the poor. A kindly mother and Christian she was beloved by a large circle of friends. She had an only son, for some years and her departure was not unexpected. The Conemaugh church will miss an earnest consecrated member. Our sympathies and sympathy are with the family in its bereavement. Funeral services by her pastor, the undersigned. GEORGE H. JONES.

BEARINGER—Hellen Merie, was born in Johnstown, Pa., and died at the parental home on Tuesday, May 12th, at the age of 8 months and 16 days. A funeral from the home by the writer, and burial was made in the Benshoof Hill Cemetery.

L. G. WOOD.

SHROCK—Wesley D. Shrock, 70 years of age, passed away May 23, 1925, at his home in Waterloo, Iowa, of pernicious anemia. His illness had a duration of about five years. The deceased was born in Somerset County, Pa., he moved to Milledgeville, Illinois, at the age of 21 and later moved to Waterloo where he has resided the past forty years. He was a loyal member of the Waterloo church and his going is a regrettable loss. Besides the widow one daughter, Hellen, at home, survives. Funeral services were conducted by the writer, assisted by Rev. A. P. Blough pastor of The Church of the Brethren.

A. D. CASHMAN.

McWILLIAMS—A. G., son of Canada and Ellen Hostetler McWilliams, was born in Erie Co., Pa., January 18th, 1871, and died at Masontown, Pa., May 22, 1925, aged 60 years, 3 months and 26 days. Deceased was a member of the Masontown Brethren church for 14 years. Besides his wife, Jennie, and Mrs. McWilliams, the departed is survived by one brother, Charles, of Davistown, Pa. The following children,—William, Oda, Barnhart, Thomas, Mayme Springer of Conneaut, Ohio, Donald, John, Minnie, Anna, Mary and Gerald, also five grandchildren. At the time of his death the deceased was a constable of Masontown. We commit all things to him who doeth all things well. Service by the writer.

J. L. GINGRICH.

PAUL—George D. Paul a veteran of the cross died May 11, 1925. For many years Brother Paul was a member of the Vicksburg or McKee Brethren church and was always much interested in the work of the church. For quite a while he journeyed only to go to Sunday school and church and enjoyed to a full measure all the services he attended. He leaves Sister Paul, his wife, and a host of friends to mourn his loss.

Brother Paul remembered both the Martinsburg and McKee churches in his will in a most substantial way, as well as the Home at Elora, Indiana, but reserved his personal estate to his wife until her death. Brother Paul also gave his Florida farm to Ashland College some years ago and made various other donations for the support of the Brethren church. These are such commendable traits that we cannot refrain from mentioning them. May many others do likewise.

Brother Paul was a blacksmith and for many years served the community in which he lived in that way as well as serving his Master. For quite a number of years Brother Paul worked at his trade in Martinsburg and took a keen interest in the work of the church here as well as at McKee. He was 75 years, 3 months and 2 days old. He is sorely missed but our loss is his gain. He was a patient and loving husband and a true friend. Funeral services were conducted

ed at his home by the writer and Dr. A. D. Gnagoy, pastor of the Altoona church.

J. I. HALL.

VAN FOSSEN—Mrs. Laura C. Van Fossen departed this life to be with Christ, May 4th, at her home in the city of Long Beach, California, aged 67 years, 3 months and 22 days. Sister Van Fossen with her husband united with the Brethren Church of Long Beach, July, 1920, and up to the time of her home-going one of its most faithful members. Seventeen years ago to the day of her death their twelve year old daughter went to be with Christ. A husband, son and daughter are the immediate members of the family who "sorrow yet not as those who have no hope." The funeral service was conducted by the pastor from the church.

LOUIS S. BAUMAN.

FRY Wallace F. Fry departed to be with Christ, April 24th at the Community Hospital, Long Beach, California aged 32 years, 3 months and 29 days. Brother Wallace came to California with his parents from Abilene, Kansas in October, 1913. In the year 1915 he united with the First Brethren church of Long Beach and was a faithful member until death. Wallace was on the ill-fated "Tuscania", on his way to France, when that boat was sent to the bottom by a German torpedo, off the coast of Ireland. Though 200 of his comrades went to their death, Wallace was among those who were picked up from the waves. He has never been quite the rugged lad he was, since that terrible catastrophe. Our loss is his gain. His last words spoken to the pastor were, "It will be better over on the other side." The funeral service was conducted from the church by the writer. LOUIS S. BAUMAN.

DANIELS—In honor of the memory of Brother William Daniels who departed this life April 29, 1925.

Whereas it hath pleased God, in his infinite wisdom, to remove from our midst, our beloved brother, we hereby express our deep sympathy and love, to the bereaved family and friends.

Wherefore be it resolved, that we the members of the First Brethren church of Mt. Pleasant, Pa., deeply feel the loss of this dear brother, who will be sadly missed in the home, and we will all miss his genial smile, and kindly presence, but he through suffering, has entered into eternal rest.

"But all through life, I see a cross,
Where sons of God yield up their breath,
There is no gain, except by loss...
There is no life, except by death."
To the friends and family.

"Thus saith the Lord. Refrain thy voice from weeping, and thine eyes from tears, for thy works shall be rewarded saith the Lord, and they shall come again from the land of the enemy."

In the name of the Father, and of the Son and of the Holy Ghost. Amen.
THORNLEY STOUT, Director of Stewardship.
GEO. A. KING, Director of Spiritual Life.

LONG—In honor of the memory of Sister Elizabeth Long, who departed this life April 26, 1925.

Whereas it has pleased God, in his infinite wisdom, to remove from our midst our beloved Sister, we hereby express our deep sympathy and love, to the bereaved family and friends.

Wherefore, be it resolved that we, the members of The First Brethren Church of Mt. Pleasant, Pa., deeply feel the loss of this dear sister. She will be missed in the home, and at the communion table, but our loss is her eternal gain.

"There is a home, a blessed home,
In that fair land above,
Where peace and happiness abound,
The Paradise of love."
To the friends and family.

"Thus saith the Lord." Refrain thy voice from weeping, and thine eyes from tears, for thy works shall be rewarded, saith the Lord, and they shall come again from the land of the enemy."

In the name of the Father, and of the Son and of the Holy Ghost. Amen.
THORNLEY STOUT, Director of Stewardship.
GEO. A. KING, Director of Spiritual Life.

CAMPBELL—Mrs. Cora Campbell died at South Bend, May 19th, 1925, at the age of a few months more than 50 years. Hers was a long illness which was full of trials and testings of her faith. But we can truthfully testify that her faith and her Christian courage never for a moment forsook or failed her. She gave a fine witness to the reality and comfort of the Christian religion through her long illness.

Sister Campbell had been a member of the Brethren church since very early in her life. As a girl not yet in her teens she united with the Brethren church a LaPaz. I know of no better way to express it than to say that she took her religion and her church, and her church vows seriously, and was a faithful, cheerful, sacrificing worker in the vineyard of the Lord. Our church here has lost a loyal, interested member.

Her husband, her mother, two brothers and two sisters survive Sister Campbell.

The funeral service was from the church, in charge of the pastor, and the interment was at the North Liberty cemetery.

WM. H. BEACHLER.

WOLFORD—Eva Jane Wolford, wife of Noble Wolford of Warsaw, Indiana, died at the family home, March 16, 1925, at the age of 40 years. Sister Wolford was a member of the Warsaw church for twenty years. The husband and five children survive and share the sympathy of the church and community in their loss. Funeral services by the pastor from the First Brethren church.

C. C. GRISSO.

BILZ—Lillian Bilz wife of John Bilz, died at the family home, near Warsaw, Indiana, on May 15, 1925. She was a victim of that dreaded disease cancer. The writer ministered at her bedside in spiritual things and anointed her with oil in the name of the Lord. She passed on to be with her Savior at the age of 41 years. The husband and five children remain. Funeral services held from the old Dutchtown church on May 18, by the writer, where she became a member in childhood.

ARMY—Mary E. Korte Army, wife of Monroe Army of Warsaw was hurried into eternity in the twinkling of an eye when on Sunday morning, May the 17th, the automobile in which she, with four others were riding was stuck by the Manhattan Limited at a crossing in Warsaw. She became the wife of Monroe Army in 1902. She was the mother of four children—all of which with the husband, and mother remain to share together this their great loss.

Sister Army united with the Brethren church in North Manchester twelve years ago, and later transferred to Warsaw.

Her Christian life was above reproach. Always faithful and loyal and devoted to her church and ready to do any task assigned her. The church has suffered what seems to be an irreparable loss. Her place will be hard to fill. At the time of her untimely departure she was the honored and much beloved president of the W. M. S. and Superintendent of the Junior department in the Bible school.

She went home at the age of 44 years. Eternity alone will reveal the magnitude of such a life as she lived. Peace to her ashes, until the dead in Christ shall come forth in the morning of the First Resurrection.

Funeral services held on May 19, 1925 in the Brethren church in Warsaw by the pastor assisted by Elder L. E. Wright of North Manchester, in the presence of a mighty throng of heart-stricken friends and neighbors. Interment at North Manchester.

C. C. GRISSO.

BEATTY—Wm. Melvin Beatty of Warsaw, son-in-law of Mrs. Mary Kester Army, was also a victim of the same terrible accident, being the driver of the ill-fated machine. Mr. Beatty was 25 years of age. He leaves a wife, father, mother, and seven brothers and sisters. The wife was rendered unconscious for a period of ten days.

Funeral services were conducted by the pastor in the Brethren church on May 20, 1925.

C. C. GRISSO.

BASILE—Goldie Marie McClave, born in North Manchester thirty-one years ago, died at the family home in Warsaw, June 15, 1925. In 1916 she was married to Joseph Basile, who survives her. The writer had the privilege of unfolding to her the great plan of salvation, and pointing her to a Savior who was able and willing to save. Thus she turned to him and accepted him as her Lord and Christ. This new-found faith and trust sustained her mightily in the last moments of her life. Funeral services by the writer from the Brethren church.

C. C. GRISSO.

ANNOUNCEMENTS

NOTICE

For obvious reasons we desire to call the attention of the brotherhood to the following: Please do not ship us books, magazines or papers for distribution without first writing us. Used clothing (in good repair) is always acceptable and can be used advantageously. Address all shipments or mail to the writer and NOT to "Brethren Mission." Insure parcel post packages.

FRED V. KINZIE,

Krypton, Kentucky.

THE SEMINARY of ASHLAND COLLEGE

We are very anxious to secure the names of all persons who contemplate entering the Seminary next September. Will such please write us?

We are also anxious to have the names of all young men and women whom we might interest in preparation for some form of Christian service. Will not the pastor's or others interested write us sending the names of all such?

We will gladly answer any questions and upon request will send our new Catalog. Write at once, addressing either,

Dr. E. E. Jacobs, President of the College, or
Dr. J. Allen Miller, Dean of the Seminary.

Ashland, Ohio.

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Old Hymns

There's a lot of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know
I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye!"
There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing—singing where Memory dreaming stands,
"From Greenland's icy mountains to India's coral-strands."
They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."
We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings flow."
An' so I love the good old hymns; and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."

—Frank L. Stanton in Atlanta Constitution.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Obstruction of Pessimism

One of the most obstructing forces in the world is pessimism. It hinders effort; it stops progress; it blinds vision; it extinguishes hope and destroys faith. No one can be at his best when he is in the presence of it, and no one can achieve when he is in the grip of it. It brings failure to the best laid plans; it represses the noblest impulses, and beclouds the brightest future. And yet there are those who spread it as purposefully as a farmer sows his seed, and imagine they are engaged in as good a work. They fear that he who is buoyant, confident and undismayed has not taken account of the difficulties, and they would do him a favor by disillusioning him. But they are doing him incalculable harm by filling his soul with discouragement. They are loosening his grip upon his purpose, taking the stay out of his determination and the virility out of his strength. And he who would have put forth heroic effort and accomplished a worthy work is left dejected and fruitless, too discouraged to achieve.

If there is one place more than another where pessimism spreads its contagion more flagrantly and harmfully it is in the spiritual realm. It is heralded from the pulpit and dispensed from the pew. Many a pastor has dissipated the courage of his congregation and caused it to slow up in its activities and to slacken the progress by dwelling upon the dark side of life and continually bemoaning the weaknesses and the apostasy of the church. There is apostasy, without doubt, and much of it, but he is a poor observer who thinks it predominates. The church frankly and humbly confesses to many weaknesses and shortcomings and it has its share of modern Pharisees and even Judases, but it would be most unfair and uncharitable not to agree that these are the exception in our church life today. The true prophet must warn the people of their sins, and there are times when he must become an Amos to God's Israel, but he is not only unethical but unwise who is everlastingly forcing upon their attention the seamy side of life and thereby suggesting to the alert and active minds the very things his soul abhors. That is the fault we lament in the modern newspaper. It gives a vast majority of its best space to the delineation of the crimes and history of criminals, though such represent a very small portion of any community's life. This policy tends to school the young, curious, plastic portion of the public in ways of crime and causes many others to lose faith in humanity. It is deplorable when the church's leadership becomes a party to such baneful practices, and its effect is readily discernible upon the people of God. It takes the temper out of any church group and makes them feel that there is little use

keeping on when they are repeatedly told that God's people have all bowed the knee to Baal, that the enemy has victory within his grasp and that all past triumphs have been of little or no avail. It is distressing to think that the spiritual forces are steadily losing ground and weakening in power, that the world is growing worse and things in general are going to the bowwows in spite of all that can be done, and it is fatal to the enthusiasm of any people.

Likewise many a minister is filled with discouragement and made unfit for service by the constant suggestion on the part of church members that things are not going as good as they once were, that the church is losing power and spirituality, and that people do not pray as they used to and do not attend church as they did in past days when this or that minister was in charge. Or the people tell him that little is to be expected of this community, all that can be hoped for is for the church to hold its own, that it has reached its limit and there is little chance for progress. Or they take no interest in the preacher's zeal and look upon with silent pity as he plans for larger things. They are wholly indifferent and unconcerned. They are asleep in Jesus, but in not the "blessed sleep," and through the influence of their Laodicean attitude the preacher himself may be either lulled off into spiritual coma, or overcome with discouragement, and so dispossessed of power. We do not realize how much the usefulness and power of an individual depends on the keeping up of his courage and confidence, nor how disastrous the wail of the pessimist or the calamity howler may be upon him and the cause of Christ.

The leaders of that consecrated group of people known as the Great Commission Prayer League are sponsors for the following story that illustrates this point:

Early in 1924 a widely known evangelist walked into the office of a friend in a great city. "I have just come from a trip half way across the continent," said he, "and everywhere Christian people have raised the question as to whether there can be another great revival. It has disheartened me. Even I myself am unfit to go into another meeting until I can pray this thing through."

For an hour the two men talked and prayed and "searched the Scriptures." Then the evangelist returned home and for a month "went down before God" until his eyes were WHOLLY off of man and once more WHOLLY unto God; since which time some of the greatest campaigns of his life have been held and THOUSANDS HAVE PROFESSED CONVERSION!

What if he had given up? Hundreds of evangelists during the

past dozen years HAVE given up, and hundreds of thousands of souls that MIGHT have been saved are still in sin. May not those who are mistakenly discouraging these men of God, and who are likewise discouraging the Church at large, have something to answer for? How about the millions over the earth who are NOT being reached, but multitudes of whom MIGHT be reached were it not for this disheartening note that grieves the Spirit and makes revival work doubly difficult? What if Aaron and Hur, instead of holding up Moses' hands, had said: 'The Amalekites are too many; the day of victory is past'? Or what if Nehemiah had yielded to the weakening influence of discouraging hinderers? (Neh. 4). Faith is God in action—NOW!

It is no credit to a man to be always seeing the dark side of things, or to be always apprehensive, fearful, anticipating some dire event or disappointing outcome. It points to a warped vision, an incomprehensive judgment and a lack of poise. It indicates a pessimistic disposition and attitude toward life, which causes one to suffer more from gloomy forebodings than from unwelcome experiences. Such a disposition not only takes much of the joy out of life but throttles initiative and dissipates energy, and so greatly limits the possibilities of achievement. A man cannot rise so long as he keeps his eyes fixed on the slough of despond, nor would he whose senses have become accustomed to such conditions greatly appreciate success if it should overtake him.

Possibly the most of us are inclined too much to pessimism, especially when we cannot see the way clear through to the end. We are weak in faith. We are feeble in our trust of God's goodness and providence, and narrow in our vision of the quiet but wonderful working of his power, and so we falter in our confidence in his ability to bring all things to pass according to his good pleasure when here and there we see forces unsubmitive to his righteous purposes. We forget that God works not by the time of our little day nor with mechanical force or power, but moves upon the hearts of men by his invincible love and is destined in his eternal day to subdue every foe by the power of his righteousness and truth.

Let us then not blame God and grow pessimistic, when conditions do not seem as promising as we think they ought to be; let us rather consider our own short-sightedness and impatience. It is true that some set their wills against God for a time and many others fail to lend themselves as instruments of righteousness as they ought, and we need ever to do what we can to overcome such opposition and enlist full co-operation, but let us not grow despondent and thereby predispose our cause to failure.

"Some years ago," writes another, "a great reform cause seemed almost lost. The outlook was dark. The note of pessimism had long prevailed. A conference was called and a great leader stood up and said in substance: 'We are weakening the hands of good citizens by dwelling upon the dark side. Does not God still live? And if so, our cause is not lost! Let us look to him and move forward!' That day the tide began to turn and sweeping victory followed." Do not dwell upon the things that are disappointing, nor give place to doubt. But consider the things that make for encouragement, that inspire to greater endeavor, that kindle the fires of hope and cause strength to be renewed. Let us not dishearten the church and weaken its hands by our pessimism, but build it up in faith and courage and confidence and speak unto the children of Israel that they "go forward." Let us act as if we truly believed that God lives and that his righteous purposes have not changed and his arm not shortened.

EDITORIAL REVIEW

Brother William A. Gearhart, Home Mission Secretary, reports Home Mission receipts for last quarter. The items are not numerous, but two large gifts help out the appearance of the totals.

Some professing Christians are quite willing that Christ should be the "silent partner" in their business, and the more silent he is the better they like it.

Elder J. W. Beer formerly of Nickerson, Kansas, but whose present address is Orlando, Florida, Route 1, Box 22B, desires the names of Brethren members who are located in Florida. He will appreciate correspondence from any such.

Dr. E. M. Cobb writes concerning the very successful Bible Conference held at Manteca, California, where Brother J. Wesley Platt is the enterprising pastor. We have a further report from Brother Platt together with pictures of some of the principals, which arrived too late for this issue but will be published next week.

A report from the First church of Los Angeles where Brother N. W. Jennings is pastor, tells of a successful evangelistic campaign conducted by Brother F. G. Coleman of Sunnyside, Washington. A goodly number of confessions were received, though we are not informed how many. The support of neighboring churches and pastors was given in a splendid way.

The brotherhood will rejoice in the advance steps being taken by the good people of Fremont, Ohio, under the pastoral leadership of Brother S. C. Henderson. The new seven thousand dollar addition to their church will make it modern and attractive and open the way for still larger growth. This should be an encouragement to the Ohio churches as Fremont is one of the prosperous and promising points receiving help from the Ohio Mission Board.

Brother E. L. Miller has long been quite regular in sending in a quarterly report from his pastorate, wherever he happened to be, and others are catching the spirit and we wish there might be more. Three were recently added to the Maurertown, Virginia, church of which he is pastor. He also led a number of souls to Christ in meetings conducted nearby. The church is stepping forward in various ways and showing itself capable of doing larger things. Brother Miller, in addition to the numerous church activities in which he is engaged, has accepted the principalship of the local public schools.

Dr. Martin Shively makes his first report for the current year of the Educational Day offering and we notice the bursar finds it a little difficult to grow enthusiastic over it. North Manchester is the only church so far that has reached or gone over the one hundred mark. Let us hope, however, that with many of these churches it is true as it is with some, that these figures represent only the first installment. Surely there is no phase of our church's work requiring more sacrificial giving at this time than our educational, and if we underestimate its relative importance, we shall see the effect of such short-sightedness ere long in every avenue of our church's life.

Brother M. L. Sands reports commendable progress in his Smithville-Sterling pastorate. Some special features were visits of Gospel Teams from Ashland College, the holding of a Sunday School Institute by National Sunday school workers from Ashland, and the conduct of an evangelistic meeting with Brother W. C. Benshoff as the preacher. Eight souls were added to the church as a result of this campaign and the church was greatly strengthened in its influence on the community. We shall be pleased to have a picture of the beautiful church at Smithville for publication in the Evangelist as the pastor suggests. We have long desired this very thing.

Dr. C. F. Yoder writes a most interesting letter concerning our work in the Argentine. At Rio Cuarto the situation is becoming more and more encouraging since his return. A rededication of the hall was held on May 3rd and during an evangelistic campaign following and since its close twenty-four confessions of Christ have been received. There is much to encourage us about our work there, and there is also much to challenge us to greater sacrifice. What a field we have! Forty thousand souls in Rio Cuarto alone and ours is the only evangelical mission work within forty miles. And think of the many other towns and country districts without the true faith! Surely the call is strong for more workers and there is need also of new mission properties.

We have not had such an effective contribution on giving and tithing as Brother George E. Drushal's report of the testimony meeting at Lost Creek, Kentucky. We think it a good plan to try in other churches. But don't get the cart before the horse by trying a testimony meeting of this sort before you have given some faithful instruction from the pulpit, Sunday school, Christian Endeavor, W. M. S. and in other ways, and have succeeded in creating interest, acceptance and enthusiasm for the Bible principle of stewardship and tithing on the part of a goodly number of your people. Brother Drushal's program was a great success because it was given on a background of persistent instruction and in a supporting, sympathetic atmosphere which the pastor and other leaders had created.

GENERAL ARTICLES

Child Responses to Religious Training

By Nora Bracken Davis

"A chiel's among you taking notes."—Burns.

The child with sharp little eyes and ears is sensitively attuned to happiness and discontent, to joy and sorrow, to harmony and discord emanating from the lives of his parents, his teachers and from those with whom he comes in contact. Nature has endowed him with inborn tendencies or instincts which are very much affected by the lives of others. He is a close observer. He is an imitator. It is very true that he is taking notes and he not only takes notes, but he uses them too.

The child is a very responsive and credulous being. He lives in the realm of reality. The little toy dog is to him, as if it were a dog with life. The doll which he cuddles in his arms when he falls asleep in his little bed is to him, as if it were a babe of flesh and blood. The brownies, the pygmies, the fairies and all the make-believe people, in his imagination, are real people.

Thus we will find too that the child's early religious experience and development depends very much upon his environment, his credulity and his imagination. If his parents and his teachers are Christians and live worthy lives, they become his ideals. The Heavenly Father whom we present to the child, is real to him, and is like his father or mother, or teacher.

No doubt the earliest impressions of the Christian life made upon the child is, the prayer atmosphere radiated in the home. Mrs. Mumford in her book, "The Dawn of Religion," gives a true description of this atmosphere of prayer permeating the little life: "The tiny babe, now a few months old, is lying awake in his cradle ready for his evening sleep: his mother is kneeling beside him, her head reverently bowed, her hand holding his in her warm, soft clasp. She is praying to God, praying that he will care for her baby through the coming night, care for him in the coming years of youth and manhood. The touch of her hand, the sound of her voice, the sight of her face as she kneels there from the first in some dim way, vaguely modifies the contents of his little mind—even though, as yet, he can understand nothing of what it all means. . . . When his mother prays, her attitude, her tone of voice, her expression of face, the very touch of her hand, are different from what they are at any other time and under any other circumstance: and to this difference the child instinctively responds. Silently and unconsciously her reverence, her love,

communicated to him, in some strange and exquisite way, along the chords of human sympathy, call forth in him, almost from the first feelings akin to her own. What she feels, he, too, begins to feel." The prayer before meals; all manner of family worship which takes place in the home; all services and religious rituals, in the church or elsewhere, which the child may have occasion to observe, as he grows a little older, influences his life for that close communion with God.

When he is yet very young he should be taught to pray; although his early teachings may not at first be understood, and his prayers may be very mechanical, empty and meaningless to him; yet, prayer becomes a habit which proves very beneficial to him as he grows older. For example: When little three year old Tommy, who had been taught a bedtime prayer, as soon as he could make sentences, knelt beside his little bed, his eighteen months old sister would invariably kneel beside him until he had finished his prayer before she would go to her own bed. This bedtime prayer becomes such a habit that the children seldom failed; although some evenings those tired little bodies with sleepy eyes could hardly toddle off to bed. In many homes we find that the child is not taught to pray; but, nevertheless the child of a prayerless home will quite frequently respond very heartily to prayer and religious rituals in the church school.

The child's sensitive ears are attuned to stories. He enjoys stories so much that he wants them told over and over again. In teaching by this method our stories must center about something within his range of knowledge, such as: stories about little children, about the birds, about the flowers and about little animals. Stories of the baby Jesus, and of the baby Moses appeal to him. As he grows older he wants stories about characters like Joseph and David. By this method of Bible teaching, we portray the Heavenly Father's love, his kindness, his care and protection.

As the child is very keen to memorize—a good method to broaden his knowledge in religion is to teach him to commit to memory verses and passages of scripture. John Ruskin said, "All that I have taught of art, everything that I have written, every greatness that there has been in any thoughts of mine, whatever I have done in my life, has been simply due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

Hymns and religious songs also play a part in helping to mold his life. Such hymns and songs as the following should find place in his memory: "Fairest Lord Jesus," "O Lord and Father of Mankind," "Now the Day is Over," "Softly Now the Light of Day," "Father we thank thee for the Night," and "God's Gift of Day and Night."

We also teach the child religion through service. He should be taught the Jesus way of service. Doing kind deeds, running errands and helping others appeals to him when we teach him the value of such service.

By these various means to which we find the child responding, his religious life unfolds and develops. It behooves us then, as parents and teachers, to help this young life, while it is yet plastic, and while it is easy for him to form good habits, so that, he may develop into the fulness of Christian manhood. May we then, who have this opportunity, look to our Master as Leslie Pickney Hill did when he prayed:

Lord, how am I to teach the way
To little children day by day,
So prone myself to go astray?

Jesus linked his kingdom to the child. We must link the child to the kingdom. The short cut to the millennium is through the heart of the child.

Cardinal Wiseman emphasized this in these words: "Give me the children of England for twenty years, and I will make England Catholic." Through one child reared in the faith and knowledge and service of Christ can come a whole generation of Christians.

Therefore, the great business of the church is to preoccupy the field of childhood for Christ, and the theory is that it is easier to preoccupy and possess than to dislodge. Give me the fort of the child's soul. Let me preoccupy the heart, the imagination, the conscience, the memory, and the purpose of the child with holiness and joy and zeal, through the Spirit of God, and I shall hold the fort against the assaults of the evil one.

If through child nurture and wise evangelism we may preoccupy the field of childhood today, we shall have in the kingdom of God the men and women of tomorrow.—Bishop W. P. Thinkfield.

I teach them knowledge, but I know
How faint and flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love of all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.

Johnstown, Pennsylvania.

LIFE BUILDERS

"To each one is given a marble to carve, for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it grace;
And only his hands have the cunning to put it in place."

"Yes, the task that is given to each one, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days."
—Edwin Markham.

Our Grand Doxology and Its Author

By Rev. H. H. Smith

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It may well be called our great doxology, for, as a hymnologist says: "This is the **Doxology** of the Christian church in all parts of the world where the English language is spoken. . . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this."

Of the thousands who sing it every Sabbath perhaps only a few know anything of its origin or authorship. For the benefit of those who would like to learn something of the history of this grand doxology, we set down a few facts gathered from various sources.

It was written by Thomas Ken, a bishop of the Church of England, born at Berkampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: **Morning, Evening, and Midnight** hymns. Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed Chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his vices in the plainest and most direct manner. 'I must go and hear Ken tell me my faults,' the King used to say good humoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the Court was at Winchester, to let Nell Gwynn, the King's mistress, lodge at the house which he occupied as prebendary. The King had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

He retained the confidence of the King to the last, and was his faithful spiritual adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James II. After three weeks' imprisonment, he was brought to trial and acquitted.

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Dryden said of Ken:

"David left him, when he went to rest,
His lyre; and after him he sang the best."

As noted above, the doxology forms the closing stanza

of Bishop Ken's three great hymns. These hymns were originally "written for the use of the students in Winchester College . . . He thus counsels the young men: 'Be sure to sing the Morning and Evening hymns in your chamber, devoutly remembering that the Psalmist upon happy experience assures us that it is a good thing to tell of the loving-kindness of the Lord early in the morn'g and of his truth in the night season.'"

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. "For many years before he died he headed all his letters with the words, 'All glory be to God;' and these are said to have been the last words he ever uttered."

Note the expressions of praise in his Morning hymn:

"Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praises to the Eternal King."
"All praise to thee, who safe has kept,
And hast refreshed me while I slept."

An omitted stanza of this hymn reads:

"I would not wake nor rise again
And Heaven itself I would disdain,
Wert thou not there to be enjoyed,
And I in hymns to be employed."

It was his custom to sing this hymn every morning upon waking, playing the accompaniment upon his lute.

The Evening Hymn sounds a note of praise in the opening words:

"Glory to thee, my God, this night,
For all the blessings of the light."

Bishop Ken died in 1711 and was buried at Frome. "This had been his expressed desire, and he had wished to be laid in his last resting place 'under the east window of the chancel, just at sun-rising.' There, in the midst of that solemn scene, and as the daylight brightened, they sang his own anthem of praise, 'Awake, my soul, and with the sun.'"

Monekton Milnes (Lord Houghton), touched by the sight of Bishop Ken's last resting place, wrote some beautiful lines, two stanzas of which we quote:

"Who was this father of the Church,
So secret in his glory
In vain might antiquarians search
For record of his story;
But precious tradition keeps
The fame of holy men;
So there the Christian smiles or weeps
For love of Bishop Ken."

"A name his country once forsook,
But now with joy inherits,
Confessor in the Church's book,
And martyr in the Spirit's!
That dared with royal power to cope,
In peaceful faith persisting,
A braver Becket—who could hope
To conquer unresisting."

The author of "Duffield's English Hymns" says: "The composer of the tune, 'Old Hundred,' which is so invariably associated with the doxology, was Wilhelm France, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural

truth admirably expressed; the Triune God is the source of every blessing, then let all creatures here below unite with the heavenly host in praising him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

'And should the well-meant song I leave behind,
With Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That in my verse, saints sing God's praise below.'

If saints in heaven can hear the songs of earth, surely then the good Bishop's joy is very great."
Blackstone, Virginia.

Why Prohibition Has Come to Stay

(Excerpts from address by: THE REV. CLARENCE TRUE WILSON, D. D., Delivered at the SUNDAY AFTER-NOON SESSION—JULY 5TH of the CITIZENSHIP AND ENLIGHTENMENT CONFERENCE AT ROUND LAKE, NEW YORK. Dr. Wilson is General Secretary of the Board of Temperance, Prohibition and Public Morals of the M. E. Church).

"Legalized and organized temptation has been removed from the streets and pathways of men. The liquor power has been broken. The days when Presidents were threatened; judges were corrupted; state and national conventions dominated by the liquor interests; the faithful men in office defeated and bad ones elected to take their places these are almost forgotten. The liquor traffic is now a cringing bootlegger. You know, if you cut a chicken's head off you increase its activity, but not its longevity.

"Prohibition has absolutely transformed the social customs and life of the millions. If a man takes a drink of wood alcohol and goes blind or dies, we all hear of it. In the old days 7,800 saloons could ply their trade in Chicago all day and all night and all day Sunday without note or hindrance. They were never mentioned unless they had a murder or two to publish. Now one man with a hip-pocket flask can sell one drink and get front page space. But not one word has been said about the millions on millions who took the occasion in 1920 to quit drinking. A few bootleggers are more talked about than all these millions.

"Some people speak of prohibition as an experiment. The truth is that everything else was experimented with first. We tried moderation, but found that alcoholic liquor

as a beverage was a narcotic habit-forming drug, that moderation fed the ranks of the immoderate. We tried using mild liquors, but every drink of the mild created a craving for the strong—the distilled. We tried total abstinence from intoxicants in all forms, but found the evil was a social matter and that our safety depended almost as much in what the other man did as in what we did. We tried restrictions, but the liquor traffic violated every law for its regulation, its restriction or its local prohibition. We tried local option, but it was too optional. We tried it by States, but the Federal Government by Interstate Commerce laws broke down the State restrictions and permitted any outside State to import its liquor across the dry lines.

"Under this handicap we went on until we had thirty-one States dry. Prohibition did not come until ninety-two legislative bodies out of a possible ninety-six had ratified the amendment. This is the most overwhelming expression of the American people that has ever been given to any one proposition since the government began.

"If you abolish prohibition, you will have to return to the license system with all its corruption of public morals. You will have the saloon, the public solicitation to drinking, the treating system re-established, the tramping down of Sunday laws in every city; the violation of midnight closing ordinances; the selling of liquor to minors the harboring of women; the re-establishment of the ladies' side entrances; the brothel up-stairs; the gambling accompaniments.

"The Association Opposed to the Eighteenth Amendment is inviting us back to that, but we will not accept the invitation!"

Brooklyn High School Principal Defends Youth

Professor Gilbert J. Raynor, Principal of the Alexander Hamilton High School of Brooklyn, New York, was to have presided at the Saturday morning session of the Citizenship and Enlightenment Conference held at Round Lake, New York, under the auspices of the Anti-Saloon League of New York, but was unable to attend the Conference on account of work incident to the closing of school. However, he sent the following statement to Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, defending young people against the charge of drinking. This statement was read at the Conference in a session devoted to the discussion of youth and prohibition, and will be of interest as well as reassuring to Brethren parents and young people:

"I very much regret that the accumulation of work incident to the closing of the school year may prevent my being present at the Round Lake Conference. I am sure I shall lose much by being deprived of the opportunity of attending this gathering of the elect of the great cause in which so many of us are interested.

High School Boys Do Not Drink

"I am glad to see on the Round Lake Program the question of drinking among our young people. While it is true that some of the silly froth of youthful society have thought it smart to flaunt their lawlessness, I am in a position to know that these flappers of both sexes do not represent the great body of our young people.

"The attendance at this high school varies from three to four thousand from term to term, made up of young men from all ranks of society. We have some sixty-two student societies and organizations. I am on intimate terms with members of all these societies. I am personally, or by representative, present at practically all of their social functions, and I can say that for the past four years there has not been a single instance of observable violation of the prohibition law by any of these young people.

"About a year ago one of our New York newspaper representatives came to the school and asked if he would be permitted to take a straw vote in the Senior Class, composed of 234 young men, to ascertain how many of them

were in favor of a modification of the Volstead Law. I gave him permission to take the vote, which was done without comment. The vote stood 229 against modification and 5 for modification. The paper did not publish the results. The results have been practically reversed, it would have as far above the liquor traffic as we believe the present generation have shouted from the front pages of the wet press throughout the country.

Poverty Decreased by Prohibition

"Before the days of prohibition in this great city high school, we always had present with us cases of distressing poverty. For years, our teachers maintained a voluntary relief fund from which there was supplied milk and sometimes other food for boys who came to school in the morning without breakfast and evidently verging on collapse. We frequently bought shoes and overcoats in the winter to relieve distressing cases. It was not unusual for small boys

to come to school in the morning more or less dazed and admitting they had had nothing for breakfast but beer.

"Since prohibition, the teachers' voluntary relief fund has been discontinued, and we have not seen for years any boy coming to school in the morning showing the appearance of insufficient nourishment. We have had no cases for three winters of boys needing shoes or overcoats, and there has been absolutely no indication of boys under the influence of alcohol.

"Our pupils are better fed, better clothed, healthier, happier and more teachable; and yet I realize we have not yet reaped the full benefits of prohibition. The great need is for an all-inclusive, intelligent educational campaign that shall build into the next generation a sterling, American moral conscience and a grade of intelligence that shall be as far above the liquor traffic as we believe the present generation to be above the slave traffic."

Tobacco Men as Law Violators

By Will H. Brown

Scarcely a day passes that readers of a number of daily papers do not read of violations of law by tobacco dealers. Here is a sample item: "Twenty-five tobacco dealers in Jackson, Michigan, were arrested for selling cigarettes to boys, contrary to law. All but two of the number pleaded guilty."

The violation of law begins even before the stuff is put on the market. The New York Times is authority for the statement that "during the year 1923 the American Fair Trade League issued 105 complaints against MANUFACTURERS who have misbranded cigars, which have been prominently advertised." In other words, they have misrepresented the quality of tobacco used in making the cigars.

Nearly every state in the union has laws against selling tobacco to minors, or prescribing a certain age limit for the minimum and wherever the officers are not diligent in enforcing the law it is openly and brazenly violated. H. M. Gard, field secretary of the No-Tobacco League in Indiana, has been instrumental in having the law of that state enforced in many places by providing police departments with large cards, containing the gist of the law against selling cigarettes, to be conspicuously posted. In Indiana it is against the law to sell cigarettes to anyone under 21. A similar law is in effect in a number of states.

In this connection it is well to remember that many smokers among men persistently and defiantly violate laws against smoking in certain places. Even the Tobacco Record recognizes this state of things, for in a June issue, speaking of the effort to enforce rules against smoking in New York street cars, says: "Meanwhile the smokers have gone ahead unmindful of fellow passengers."

In practically every community where there are any kind of laws or restrictions against smoking in certain places, the laws are disregarded by many smokers. Magistrate Folwell, of Brooklyn, New York, in fining a man for smoking in the subway of that city, said: "Men like you who persist in smoking in public places are aiding those fanatics who would like to pass an anti-tobacco law."

Just why those who assert their right to pure air and good health conditions should be called "fanatics" is a mystery. One would think that all sane persons would insist upon such conditions, and that the real fanatics are those who insist on spreading filth and smut and smudge wherever they go, on land and in air.

As Magistrate Folwell says, this very thing is aiding in bringing about the overthrow of tobacco. Everywhere it is the same story, in street cars, subways, elevators, dining rooms, hotels. These law violators who are the real fanatics, are doing more to hasten the campaign against tobacco than any other one force—not only because of the nuisance of their course, but the destructiveness of it. The

National Board of Fire Underwriters says that careless smokers cause the greatest fire loss of any known cause in the United States for the year, 1922, the total loss from this cause being \$25,776,951. Commenting upon this the Board says: "This factor—malefactor, rather—led by \$7,000,000 its nearest rival in culpability, which was defective chimneys and flues."

Verily the defiant, careless smoker and the tobacco dealers are showing themselves the real fanatics and their practices are crystalizing Christian sentiment throughout the country against the weed.

Jesus' Word Concerning Divorce and Consequent Adultery

By Samuel Kieh1

Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery (Mark 10:11, 12). Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery (Mat. 19:9).

Judging from reports in the daily papers thousands, both high and low, rich and poor are living in a way displeasing to God according to the preceding scriptures. 1 Corinthians 6:9, 10 says, Be not deceived: neither fornicators, nor idolaters, nor adulterers . . . shall inherit the kingdom of God. To such transgressors Jesus says, what he said to those who told him of the Galileans whose blood Pilate had mingled with their sacrifices, Except ye repent, ye shall all likewise perish (Luke 13:1-3).

Ephesians 4:31, 32, and 5:33 give an infallible remedy for maintaining peace in the church, also in the family, viz., Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And let every one of you in particular so love his wife even as himself; and the wise see that she reverence her husband.

The believer's family home in which such conditions exist is a miniature heaven on earth. Into such a home the invisible, peace-destroying "serpent" causing divorce can never enter. To those living such a joyful, happy, wedded life conjugal bliss is permanent; divorce, an impossibility; and adultery, an unknown "quantity." Praise the Lord for the pure in heart and their happy homes. May their number increase daily. Dayton, Ohio.

THE BRETHREN PULPIT

Why I Ought to Go to Church

By C. D. Whitmer

TEXT: "O magnify the Lord with me and let us exalt his name together."—Psalm 34:3

I shall not concern myself with statistics of church attendance, nor with the causes assigned for non-church attendance, but will give a few reasons why you should go to church.

1st. To worship God.

If there is a God, he ought to be worshiped. Man must worship something. Heathen worship the sun, moon, various images, etc. We ought to go to church to worship God. But someone may say, "We can worship just as well at home or in the field, or in the shop. It is true that one may worship God anywhere. But such worship does not take the place of public worship in the house of God. You can build a fire out of one stick, but it does not give the same warmth and glow as the fire where sticks are thrown together. In the house of God, in public worship hearts and souls blend together in praise and thanksgiving and they are inspired to higher and better things.

2nd. To be Instructed.

We ministers have many bright, well educated people in our pews? But I am making no boasting claim when I say people ought to go to church to be instructed. A mighty poor lawyer could instruct me in law. Religion is the minister's specialty. It is his business to study the Bible and the hearts of his people. He would be a mighty poor minister who could not tell you many things about the Bible, and point out things you have passed.

There is also a negative side of the question. If you do not go to church to be instructed in religious matters, the chances are a thousand to one that you will never receive such instructions. The man who does not go to church is generally the man who does not read his Bible.

3rd. To be Comforted.

A minister once told a poor wash woman how glad he was to see her at church. "Yes," she replied, "It is such a rest after a hard week's work to come to church and just think about nothing." She was hardly an ideal worshiper, but if the church did no more in this time of hurry and overwork, than to cause the people to forget their cares, and think about "Nothing" for a while, it would not be in vain.

There is no better place in the world to smooth out those wrinkles in your brow, or enable you to ease up on those muscles that draw down the corners of your mouth, or to ease away that anxious look in your eyes, than the church. The church service not only divests but it uplifts the soul out of the drudgery and petty annoyances into the clear reaches of eternity.

If you have not found the church service restful, diverting, uplifting, and comforting, the chances are, it is your own fault in not going with your heart prepared to join in, and not expecting the minister to do it all.

4th. To get new Impulses.

Morally and religiously we are all like stoves radiating heat, and bound to get cold unless a fresh supply of fuel is furnished. We are all like clocks, that need to be wound up ever so often to keep us from running down. Most of us are not even eight day clocks but "Waterburys", requiring a great deal of winding to keep us going. We are storage batteries, not dynamos; we hold enough spiritual energy for just about so much work, and then we have to be connected up with the great dynamo again.

The church on the Lord's Day is the place where we receive these new impulses,—fresh spiritual fuel—wound up! connected with the dynamo. To neglect the church services means that we are diminishing in spiritual power.

5th. To help Maintain the Church.

We live in a day when many unkind things are said about the church. But after all, it is the best teacher of righteousness, and the best builder of morals and upright character that we have in this community.

The moral tone of our lodges, our press, our literature—our educational institutions is only an echo of the teachings of the church. The foundations upon which our country rests today are the foundations which were put under it by the church during ages of patient teachings.

What would be the results if we would remove the church and her influence from our community or land? Happiness would turn to chaos.

Every person ought to go to church and help maintain it for the uplift it gives to his own community, his own land, and for the whole wide world, besides the great impetus that it gives him or her in the individual life.

Let us magnify the Lord and let us exalt his name together. In what better institution can we magnify him and exalt his name than attending the church of our choice?

217 E. Dubail Avenue. South Bend, Indiana.

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

THE DISCIPLES' DESERTION FORETOLD—Mark 14:27-31.

"Forsake the Christ thou sawest transfigured, Him Who trod the sea and brought the dead to life, What should wring this from thee? Yea laugh and ask What wrung it? Even a torch-light and a noise, The sudden Roman faces violent hands, And fear of what the Jews might do! Just that And it is written, 'I forsook and fled.' There was my trial and it ended thus."

TUESDAY

THE LORD IN AGONY—Mark 14:32-36.

O Lord Jesus as thou hast taught us what to pray for, teach us also how to pray—the earnestness, the intensity, the agony of heaven-moving prayer.

WEDNESDAY

MID-WEEK PRAYER MEETING—Attend prayer meeting at your church if possible. If you are isolated, plan a prayer service in your home, using the "devotional" article for your meditation. For your private devotions read Mark 14:37-42. "He who had promised to die for Christ, could not keep awake for him."

THURSDAY

BETRAYED AND ARRESTED—Mark 14:43-52.

We spurn the "betrayal" as the blackest character of history, yet how often we through fear of love of the world partake of his infidelity!

FRIDAY

SUBORNING WITNESSES—Mark 14:53-59.

The enemies of our Lord are still seeking false witnesses against his cause, and there are still those who are willing to perjure themselves—by word, by deed, by look or by silence when the truth ought to be told.

SATURDAY

THE LORD TRIED AND MOCKED—Mark 14:60-65.

Tried by an illegal and unjust court and mocked by a rabble, yet confessing himself to be the Christ of God, he held his peace and endured as only God could endure.

SUNDAY

WORSHIP THE LORD ON HIS DAY—"Neglect not the assembling of yourselves together as the manner of some is." If impossible to attend church have a worship program in your own home, reading the sermon and having prayer and singing. For private worship read the story of Peter's denial, Mark 14:66-72.—G. S. B.

OUR DEVOTIONAL

Incomparable Love

By Dorrice Pressly.

OUR SCRIPTURE

"No man cared for my soul" (Psa. 142:4 le.) And as for the nativity, in the day thou wast born ... neither wast thou washed in water to cleanse thee; thou wast ... not swaddled at all. No eye pitied thee to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the day that thou wast born. And when I passed by thee and saw thee, I said unto thee, Live; yea, I said unto thee, ... Live. Then washed I thee with water ... and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God (Ezekiel 16, 4-6, 9, 10, 14). BUT GOD, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, ... and hath raised up together and made us sit together in heavenly places in Christ Jesus, That in the ages to come we might show the exceeding riches of his grace in his kindness toward us through Christ Jesus (Eph. 2:4-7). Greater love hath no man than this, (John 15:13) while we were yet sinners, Christ died for us (Rom. 5:2).

OUR MEDITATION

The above strong words from Ezekiel, were meant for Israel first, but they hold a great spiritual lesson for us also. Never can the writer forget a long ride in a big wagon on a chill spring morning through a new prairie country to a little schoolhouse not far from Corning, Iowa, where a Rev. Herron preached from those words, or chapter. A communion service followed, and there had been fears because of 1 Corinthians 11:29—"eateth and drinketh unworthily—" But as the minister pictured the little babe—like a naked, sin sick soul, cast out, unwashed, unloved—then the Lord passing by seeing it in all its filth and uncleanness: gathering it up in his compassionate mercy, cleanseth it from all its filth, anointed it with oil (type of Holy Spirit), clothing it with the beautiful garments of his righteousness—then all fear left; only the voice of the Savior was heard—"Come, for all things are now ready: eat, O friends; drink, yea, drink abundantly, O beloved." That picture of the Savior's brooding, wooing love was indelibly impressed on at least one heart.

As the new born babe starting out with eager, impetuous, but uncertain steps, needs the steady hand of the watchful mother, so our steps are watched over by our ever mindful, loving Father. He "takes us by the arms, teaching us to go," as did Israel of old (Hos. 11:3). And we learn to grasp by faith (Phil. 1:6), knowing of a surety that he which hath begun a good work in us, will perform it," till he present us faultless before the Throne. And though Satan should buffet, as he will, we learn to "be nothing terrified by the enemy, (verse 28) for "God worketh in us" (Phil. 2:13) to strengthen us by might by his Holy Spirit in the inner man.

When the world, the flesh and the devil have made us to fall in slippery places, and we have slid back into forbidden paths, still his love seeks us out and we hear him say—"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. I will surely have mercy" (Jer. 31:20). Was ever love like this? a love that could say of his own when accused by the enemy—"I have not beheld iniquity in Jacob" (Num. 23:21). "God sent not his son ... to condemn the world," but to save it (John 3:17).

And yet his love will not let us go without chastening;

we too learn obedience through suffering, but as a dear old saint said—"Our teacher taught us by the note of the hickory stick, but we boys learned to get up close to the hand that held the rod." And as we draw nigh and comprehend his loving purpose, we are comforted, and learn that "The rod and reproof give wisdom" (Prov. 29:15), and the peaceable fruits of righteousness will appear.

All through our journey as "Pilgrims of the night," we find his love never fails; that he is 'enough,' sufficient for every step of the way. If our courage fails, or our joy 'leaks out,' though we know not why—he restoreth our soul, or, as the Indian's version reads—"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road ... where the grass is green and the water not dangerous, and I eat and lie down satisfied."

As we think of the future, we long to "go without dying," but if not his will, we will not fear death though an enemy, for he who goes before us has conquered death for us. And though we may have often thought—

"My life is a wearisome journey,
I'm sick of the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet."

Yet we can look Beyond and see ourselves adorned as a bride for her husband; all tears wiped away, and Jesus' prayer fully answered (John 17:24) as we behold his glory in our Father's house. Again the Indian tongue speaks to our hearts—"Sometime, it may be very soon, it may be longer, it may be a long, long time—he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt all through my life will be satisfied."

"No earthly father loves like thee,
No mother half so kind,
Bears and forbears as thou hast done,
With me thy sinful child.

My God, how wonderful art thou,
Thou everlasting Friend,
On thee I stay my trusting heart,
Till Faith in Sight shall end."

OUR PRAYER

Dear Lord: We thank thee for the loving care that has watched over us all our days. We praise thee that thy love far surpasses any other, even a mother's. Our hearts are glad because there is a safe shelter for us beneath our Savior's blood, and because thou art always faithful and patient with us, thy stumbling, oft-wayward children. Bring us safely all our journey through, and may we learn to comprehend, with all saints, more and more, the unsearchable depths of thy love for us, and the joy thou hast in thine inheritance in us. And teach us to so love thee and keep thy words, that thou and thy dear Son may make thine abode with us, as thou hast promised. We ask it in Jesus' name. Amen.

Long Beach, California.

ENTHUSIASM

Jesus was an enthusiast. Zeal for his work simply took full possession of his being. If we do not have such enthusiasm there is something wrong with us or we have failed to see what he really wants us to do. To be loyal to Christ is to be enthusiastic about establishing the kingdom of God. We will not stop short of sacrifice. What is not worth sacrificing for is not worth having. Jesus sacrificed himself, and he certainly expects us to follow his example. There is a strange thing about sacrifice. When loyalty deepens into love and enthusiasm turns into passion, then sacrifice ceases to be sorrowful and becomes a joy.—Selected.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for July 19)

Lesson Title: The Gospel in Lystra.

Lesson Text: Acts 14:1-28.

Golden Text: "Blessed are they that have been persecuted for righteousness' sake for theirs is the kingdom of heaven." Matt. 5: 10.

Devotional Reading: Ps. 46:1-7.

The Lesson

There is a wonderful similarity in Paul's experience at Lystra and Peter's experience at the Beautiful Gate of the Temple. Both men were facing stubborn situations regarding the preaching of the gospel: both had lame men at hand upon whom they could make plain the marvelous working of divine power; and both had opportunity to preach a fine sermon to excited and interested listeners. In both cases the healing of the crippled man was a sign and a sermon; a sign because it stressed the fact that the power of the supernatural were still at work in the world; and a sermon because the healing of the lame man was symbolic of what the gospel could do in a morally and spiritually perverted world.

I never read one of these miracles of healing without marveling at the faith demanded of the individual healed. Luke is very explicit in stating that the man was entirely helpless and had been so from birth. Hence he had never experienced the joy of walking and knew nothing about it personally. Consider how a baby in learning to walk has to first crawl, then toddle and finally reach the full experience; and then compare this man's experience of springing into full maturity in this respect at one high moment of faith. Yet today we find ourselves living in an age when doubt seems to be more prevalent than faith. Doubt would never have made the cripple walk and we can depend on it that doubt will never bring people of modern times to those higher experiences with the Almighty because they are to be found solely by the path of faith.

Paul's very sermon in connection with the miracle was a masterly statement of faith. He and Barnabas were actually horrified at the intention of the people to worship them and Paul loses no time in letting them know that he and Barnabas are men and not gods. He then stresses the noble truth that God is not the mere figment of mortal minds, but that he is a living, creating, loving and merciful God who is daily proving his goodness and might to the sons of men. Each of Paul's plain statements of God is a sermon in itself and one cannot help but know that these truths were real to the Apostle. "I believe in God the Father Almighty, maker of heaven and earth" may not be a complete creed but it is a most wonderful one. The sooner we people come to definite convictions regarding God the sooner we're going to shake the world loose from its idolatry, pleasure

madness and open shame. Many people today think that it is the bright thing to flippantly laugh God out of this world but the very sun, moon and stars, together with all the glorious testimony of the recurring seasons with their bounty cry out the glory and handwork of God. In God's name, Brethren, let us stop a lot of this farce we call religion and get down to real Christianity with its mighty God, Everlasting Father and Prince of Peace. The man who tries to crowd the immensity of God into hard worded facts that admit of no supernaturalism is certainly very short sighted to say the least, and is a downright sinner against his higher self. Let us

TEN OBJECTIVES FOR THE CHILDREN'S DIVISION

Below are ten suggestive objectives for the Children's Division in your local school.

1. To make the Cradle Roll a part of the regular school organization and to relate parents to the program of the Sunday school and church.
2. To have definiteness of aims in all departments and to study them.
3. To have programs of constructive and permanent value.
4. To have effective administration.
5. To have suitable equipment and housing.
6. To follow the Standard and work for "A" grade.
7. To conduct an "On Time Campaign."
8. To have missionary instruction monthly.
9. To have some kind of training for the teachers whether it be training classes or a library of specialization books which are circulated among the teachers.
10. To observe special days but not to carry them to the extreme.—Mary Elizabeth Brewbaker, in the Watchword.

dare to believe in a God who is greater than our minds are wont to picture him.

Men have to worship something or someone. The very world of Paul's day was full of Gods—chiefest of which, in the Roman world, was the Caesar. The very desire to worship demands an object for adoration and if we don't have a living God to call upon we'll certainly be constrained to worship living men. This was the trouble in Lystra; not understanding the power of God working through men the Lycaonians must needs adore the agents of that power. On this same assumption practically all the false religions and sects of the world have been built. The founders of these false sects have not been as honest as Paul and Barnabas—disclaiming themselves as the source of the power so evidently used—and hence that religion went no higher than its human founder. This fact tells the tale of practically all non-Christian

sects and religions. Men are not divine in the sense that God or Christ are divine and he who ascribes such divinity to men is in grave danger of being found working against the Almighty. There is only one way to have a lofty and fine conception of men and that is first of all to have a lofty and fine conception of the one true God.

When the Lycaonians thought of Paul and Barnabas as gods come down in the flesh they named them according to their oriental concepts of the way deity acted. Barnabas—lofty of mien and stature, and having little to say was called Jupiter the chief god; Paul—from descriptions that have come down to us—short, bowlegged, bald headed, yet with an appealing personality, and very fluent of speech—was accounted as Mercury (or (or Hermes) the messenger of the gods. The oriental idea of God was that of a heavy personality, so important and puffed that he would deign to speak to men through lesser intermediaries. Hence Barnabas because of his bearing and apparent silence received chief honors, while Paul the fiery orator and ready speaker was given a much lower position. One might make an argument for the wisdom of silence on these grounds if he was not conscious that God has spoken and the world must hear. Christian people today would readily be given the "Jupiter crown" by the simple Lycaonians because so many of us have the bearing and the silence before God. What the world needs is a few more "mercuries" who will be chief speakers for God. We are generally ready to talk about the thing which lies closest to our heart so do not let us get the idea that our silence shows superior godlikeness. "God has spoken in his Son," and his desire is that we speak of his Son.

Paul was stoned. The gospel had done mighty work in Lystra and this fact made the Jew of Antioch and Iconium so angry that they persecuted Paul even in the distant cities. Antioch was about 170 miles and Iconium 100 miles from Lystra, yet the Jews made their anger felt even over those distances. They came to Lystra, stirred up trouble and finally had the satisfaction of seeing Paul stoned to death—as they thought—and his body dragged outside the city. The very judgment that Paul had helped to mete out to Stephen now came to him. The very fact that he was pursued to distant cities would serve to recall to him how he—in his exceeding zeal—used to follow the Christians to distant cities to persecute them. Life has a way of evening up things and Paul was receiving a bit of the sowing of earlier years. We blame God for much of our misery in life. Let us rather blame ourselves for violating the exact and just laws by which God has ordained that his world should be ruled. What we sow we reap. The law is exact, and though God forgives our spiritual derelictions our flesh must square its account with the physical world of which it is a part. When God supersedes this exact law miracles take place. God's

(Continued on page 15)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Incidental Christian Endeavor Impression

By TIMOTHY FRIMORE

The wages of clipping is death—to good meetings.

Weather forecast for the real Christian: "Always fair."

The social committee that thinks it can't hold a social until it can spring a new stunt will some day fall hard.

Jen Uine says: The reason some people can't help others up to firmer ground is because they are themselves standing in mud.

Before the days of self-starters we couldn't get along without cranks—now we can't get along with them—in church.

You have no more right to take the time of those you agreed to meet at 7:00 by showing up at 7:30 than you have to take their watches or their money.

The same fellow who thinks nothing of coming to the business meeting without a plan for his committee for the month ahead wouldn't spend five minutes with a carpenter who insisted upon building him a house without a blueprint.

If you can get your society printer to figure a motto out of the following and make one on an attractive card, you might help some folks by hanging it on the wall of your prayer meeting room. Our teacher used to insist we could not do two things at once (namely, chew gum and study), and the other day we saw a mule in Missouri, the owner of which told us that, "When he kicked he didn't pull, and when he did pull he wasn't kicking."—Southwestern Christian Endeavor News.

The Election

ISSUE: Shall the Church go forward?

Affirmative Vote by—

Regular attendance

Daily prayer

Weekly giving

Enlisting others

Talking it up

Returns: Live church

Successful pastor

Souls saved

Community helped

Negative Vote by—

Seldom attending

Not giving for

Not praying

Criticizing

Returns: A dead Church

Fault-finding members

Pastor a failure

Souls lost.

Children turn from religion

Time of Election. Every week. How do I vote?

This card was used by the First United Brethren church, San Diego, California, Rev.

O. P. Harnish, Minister. It may prove suggestive and helpful to some Brethren wide-awake young people who are looking for some unique way to advertise Endeavor meetings and boost for larger attendance. If your society meetings are well attended and church attendance lags, start a campaign for church attendance and get out some attractive and "catchy" advertisement.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for July 19)

Daniel, the Temperate

Daniel 1:8-21

We are to study once more the life story of a very remarkable man. His biography is found within the pages of the Bible, so he must have possessed a character of sterling worth and honor. Like Moses, Abraham, Isaac and Jacob he trained himself to be the best man possible both in the eyes of God and of his countrymen.

We think of Daniel as being a very heroic man because he braved the den of lions for his own convictions. And, indeed, he was brave; but God was always an integral part of Daniel's life, so we know Daniel was not alone, even then. And Daniel was not afraid for he trusted a power that was mightier than his own.

And we must remember Daniel for some other qualities. It is said that he was temperate in his eating. Let us see what that means. He protected his health and bodily vigor by using only pure food for its maintenance. He did not, we are warranted in supposing, overeat, as many folks do today.

Again, he never used beverages to an excessive extent. Perhaps you think it is not important to speak of these things, but it is. For with our ever present cafe's and ice cream parlors, we are prone to satisfy our desires and tastes to the harm of our bodies.

Thirdly, Daniel knew when to speak and when to keep silent. I suppose we would not

regard this mannerism as being worthy our emulation today—but we need to learn that great lesson, to speak only when we have something important to say.

I have told you these few facts about a great man only to strengthen your ardor for keeping wide awake in your search for such a man or woman among the people you know. It is not enough to just learn a few facts—we must put these truths to use, to find if they apply today. And I am certain we can find some Daniels of today who are as brave as Daniel of the Bible.

Daily Readings

M., July 13. Build up self-control.

2 Pet. 1:5-7.

T., July 14. Temperate in eating. Prov. 25:16.

W., July 15. Temperate in speaking. Jas. 1:19.

T., July 16. Abstinence in drinking.

Prov. 23:31-32.

F., July 17. Temperate in pleasures

gal4tw5thathx-eyo

Ecl. 7:14.

S., July 18. Temperate in all things.

I Cor. 9:25-27.

THE OLD-FASHIONED CHILD

By Anna Bird Stewart

My grandma says when she was small

She was not boisterous at all.

She never skipped a rope like me,

But sat at home, quite properly.

She got up every day at four;

She baked the bread, and scrubbed the floor;

And when her work was finished quite,

Afraid patchwork quilts by candle light.

Old-fashioned children were so good

It seems they did just what they should,

I wonder why God did not try

To make them angels in the sky!

When I am grown, O my, I hope

I won't forget my skipping rope,

And dolls, and all the fun I've had,

And things that aren't so very bad.

But when the bells in all my clothes

Are taken out, do you suppose

I'll scold my child, and only praise

'The little girls of olden days?'

—Herald and Presbyterian.

WHAT CHRISTIAN ENDEAVOR SOCIETIES OFFER YOU

1. A CHANCE TO DEVELOP yourself in religious expression.
2. LEADERSHIP in office or on committees.
3. DISCIPLINE in faithful performance of church obligations.
4. COMMITMENT OF YOUR LIFE to definite spiritual aims.
5. DAILY SPIRITUAL CULTURE through Bible reading and prayer.
6. FELLOWSHIP with other societies in other churches.
7. CONVENTION ENTHUSIASM under widely known leaders.
8. PERSONAL WORK in and outside the church.
9. INSPIRATION for Christian work rather than mere interest in it.
10. SUMMER VACATIONS among inspiring Christian surroundings.
11. TRAVEL to all parts of our country on convention trips.
12. CONTACT with world-wide missionary and uplift movements.
13. ADVANTAGES too numerous to mention.

—Exchange.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Rio Cuarto, Argentina

Three months have now passed since our arrival in Rio Cuarto and they certainly have been busy months. I had been absent from the work here for twenty months and in that time there have been several changes of pastors. It was a joy to me to receive again the care of the flock which I have gathered amid many persecutions, and while only a part of it is in Rio Cuarto and much of that part has been scattered, yet the wandering ones are being gathered home again and many new ones are coming in.

Our first task was to put the property in good condition by repairs and paint, and this was no small task. In face there is work enough left to occupy our spare time for quite a while yet. The hall was rededicated on May third at which time we also celebrated the tenth anniversary of the building of the church and the organization of the Christian Endeavor Society.

The dedication was followed by a three weeks' meeting which resulted in twenty public confessions of conversion. Four more made the confession last night. Five have been baptized, including a young man who was converted in Cabrera. The rest will be taught and prepared as rapidly as possible. Practically all have been attendants at the Sunday school and have thus had preparation for the step.

We closed the meeting with a love feast which was the largest and best that we have yet celebrated. The Bible Coach had returned from its first tour and Brother Sickel was here for a Field Council meeting so that we had all our pastors but two present. There is now a very good spirit dominant among all our workers and we feel that we are in better shape than ever to do successful work.

In Rio Cuarto following the love feast we held a business meeting and have put into running order all the different departments of the church. Much of the work and expense for improvements has been donated by the church and Sunday school and Endeavor society, and from henceforth we will have the weekly offerings as a part of the regular church worship. Our attendance has more than doubled but we hope to double again before the end of the year. There is room here for any amount of work. The city has grown until there are now more than forty thousand inhabitants and there is no other evangelical work being done within forty miles.

The moral conditions do not seem to have improved any in the past two years. The city has many fine new houses and automobiles and we have weekly airplane passenger service between this city and Cordoba, and the number of radiophones has greatly increased. Some of these are able to listen to music and speeches in the United States as far west as Nebraska. But none of these things have improved the morals of the people and we daily have evidence of the fact

that we are living in the midst of people that have as much need of the Gospel as any people on earth. They are doubly blind because they think they know what Christianity is when they do not, and they have rejected the true along with the false. We must therefore be content to be considered antiquated fanatics and hypocrites by most of the people we are trying to help.

The Bible Coach workers found similar conditions in all of the towns they visited. They followed a new route this time and evangelized about twenty towns to the north of us. The coach was in charge of Juan Istueta with Domingo Reina as driver and Adolfo Zeche as assistant. The colporteur work paid the current expenses, and the heavy repairs before starting out were paid by collections in our different missions. The work with the coach however, is a job for a single man rather than a man with a family, while the work of pastor requires rather a married man who can visit with his wife. We have therefore arranged that Brother Reina take the work at Alejandro as pastor and Brother Egea, who is now there, go with the coach with a new worker, Luis Siccardi, as driver.

The rest of us will take turns in helping as we can.

I am glad to report that the work of transferring our properties to the Mission Board has now been completed. It has taken us almost four years to accomplish it. Over two years we waited for the president to sign the act passed by Congress authorizing the incorporation of the Board, although it was repeatedly intimated to us that by paying a tip of 500 pesos (\$200) we could secure the signature at once. We have a number of valuable properties that are increasing in value and should have money for buildings in Laboulaye and Buenos Aires. In Laboulaye \$1500 would be ample for a building that would pay for itself in three years with the rent we must now pay.

We are having regular winter weather here with bright sunshiny days and frosty nights. We are thankful for good health and for many blessings in our work. We feel the need of more workers from the home land and are confident that the offerings this year will enable a number to come. We believe that we are having the help of more prayers than ever before and we face the future of our work with great faith and hope and love.

C. F. YODER.

Rio Cuarto, Argentina, June 1, 1925.

Hospital Evangelism in Korea

Dr. A. G. Fletcher of Korea writes of the results of hospital evangelism as practised in the Taiku (Presbyterian) hospital during the past two and a half years. The aim is (1) to preach the Gospel to every patient; (2) to win as many as possible to Christ; (3) to lead these converts to unite with a church, and (4) to lead each convert to witness to Christ among unbelieving neighbors. The method is (1) to organize the hospital staff into a preaching society to care for the evangelistic work; (2) to send evangelists to the home of a hospital convert for one month and to seek, with the patient's help, to establish a church.

Three men evangelists and three Bible women are employed who work alternately in pairs, one month in the hospital and the next in the country districts. The results have been very encouraging, both in winning converts and in establishing churches.

Each month a colporteur takes a number of letters from the hospital to patients in the country and on the way sells Bibles as his salary is paid by the Bible Society. The patients help by giving him an introduction to the villagers. They aim to establish one new group every month. During the past thirty months, they have established twenty-six churches. These churches have a total membership of six hundred and twenty-five, and sixteen have their own church buildings.

Each evangelist is responsible for caring for his groups until turned over to a missionary pastor at the end of one year. At this

time, each group must have: (1) A sufficient number of adherents to be able to pay its share of a helper's salary; (2) officers capable of caring for its spiritual and material needs. The preaching society sends to the churches regularly letters of greeting and admonition. Members of the society go to the country and visit the groups when possible. In this way, the new Christians receive a touch of the joy of Christianity. Also each month the society mimeographs and sends out to each group a sermon prepared by the evangelist working in the hospital. This is to give spice to the attempts at sermons given by the new and often unexperienced leader selected from among the new Christians. Officers of new groups are urged to attend Bible institutes and Bible classes. The six evangelists and colporteur each make a report at the monthly meeting of the preaching society.

The preaching to patients within the walls of a hospital is not sufficient to win them to Christ in the majority of cases. Neither is it enough to follow them by post or in person. We must devise a plan whereby the opposition and persecution of relatives and friends will be turned into sympathy and support. Sending evangelists to the non-Christian home town of hospital converts helps them to win the patient's relatives and friends for Christ.—Missionary Review of the World.

Don't trust upon your friends either abuse or flattery—and don't accept them from anybody, for both are worthless.

NEWS FROM THE FIELD

FIRST BRETHREN CHURCH WILL BE REMODELED

Plans Call for \$7000 Improvement to be Completed This Year

The official building permit for the construction of a \$7000 addition to the First Brethren church on South street, was secured by the members of the congregation from the city Tuesday. Actual construction work on the 20 by 42 foot addition is to be begun at once, the excavation for the cellar already having been done.

The plans for the building, call for the placing of the pulpit at the west end of the main auditorium, with Sunday school class rooms along the east and north sides of the main auditorium. Pews will replace the chairs which are at present being used by the congregation.

The addition to the remodeling of the old church also calls for a large belfry to be placed at the center of the building. The ouilding will be finished in stucco. It will also be equipped with a modern heating plant.

The foundation to the building will be 16 inches higher than at present. The actual work on the improvement will be begun July 1st. In addition to the large new auditorium, social activities will be amply provided for in the basement of the reconstructed church edifice.—The Fremont (Ohio) Messenger.

MAURERTOWN, VIRGINIA

All's well along the Shenandoah. At least so far as we can see things are going fairly well in this pastorate. Our quarterly letter is just a little late, but we assure the friends that it is because of no desire on our part to play lazy. Since our last letter we have been moving right along. We have tried to observe the special days set aside by conference. Consequently we can report success all along the line.

First we must say that regular preaching services twice per Sunday in this church are being appreciated by the membership and the folks of the community. We are greeted by fine crowds at all services. Then the Sunday school has increased about three hundred percent in attendance over what it used to be. This is very gratifying to our genial and jovial Sunday school Superintendent, Brother T. Glenn Locke. Prior to Easter we held a week of services using the seven saying son the cross as the texts for the seven evenings. We featured the illuminated cross during these meetings and it helped fill our hearts with the message of the Lord crucified. On Easter Sunday we proceeded to give the largest offering for foreign missions in the history of this church. This is noteworthy since this church has by far the largest budget in its history. As a direct result of the Easter meetings we baptized a man and wife who are proving exceptionally loyal to the church of their choice. We have also baptized another fine brother since that. These with others baptized make about a dozen additions since arriving on this field.

A few weeks ago we asked the men of the

Bible class to come together for organization. Over thirty of them turned out on a Tuesday evening and we perfected an organization to be known as the Alexander Mack Bible Class. We have nearly fifty charter members in this class. This is no small class of men in a well church community the size of ours. Next we expect an organization of the adult ladies' class.

Several weeks ago we held a three weeks' meeting in a union church about eleven miles from Maurertown. Here we had quite a few confessions of which we receive some and there are others to be gathered in as a result of that effort. These we will get in the near future. Then we have been preaching the third sermon every Sunday at some outlying church or other. On two Sundays per month we cross the Massanutten mountain to preach to the folks in the Dry Run Trinity church. Here we have a fine lot of folks but it is hard to reach them and do our own work here too. Some young preacher who could teach school ought to get on the job over there. It is our pleasure to cross those mountains the very week that we write this to give those folks three evenings of services. There are some near the kingdom whom we expect to reach. In fact there are several who are now awaiting baptism. Only last week we had the pleasure of spending several days at the Virginia Sunday School Convention held at Roanoke. Our good Brother Locke invited pastor and wife to accompany his family to the convention and we gladly did it. The convention was the best yet in Virginia. Such talent as Dr. Athearn, Dr. H. Augustine Smith, Dr. Hayward and others were there to give their best to us. We came back all filled up for another year's work in the Sunday school. On the way home from the convention we had the privilege of seeing one of God's great wonders, the Natural Bridge. This is surely one of the seven wonders of our America. It makes one feel his smallness and God's greatness when he is brought face to face with such a stupendous work of nature.

For the next year we expect to be busier than ever. The school board has called us to the principalship of the local schools and feeling that we can help the community by taking up that work we have accepted the call. This only after approval by the church.

All the auxiliaries of the church are functioning admirably. The W. M. S. and S. M. M. societies are going right along. Just recently the M. and M. entertained the W. M. S. during a visit of Miss Helen Garber, one of their field workers. The Junior and Intermediate C. E. societies are alive and working nicely.

Three of our young folks, Mr. John Locke and the Misses Haun have recently returned from Ashland College and we are using them in the work as indeed all our college students should be used when they return from their seasons of preparation.

Our Children's Day exercises are coming rather late this year, but we are expecting a nice program on next Sunday evening, the

last Sunday of June. It is more than worth while to spend time helping the young people to find themselves and then to express themselves in things religious. We have a Boy Scout troop that is growing weekly. And in closing we dare not neglect to say a word about our prayer meeting. This is well attended, thirty-five being about the average. This is not bad for a church located like ours and with a scattered membership. Now as we work with these good folks to enlarge the borders of the kingdom will you not give us an interest in your prayers as we assure our prayers ever stress brotherhood interests. The Lord bless and prosper his people in all legitimate efforts to win souls and build up his work.

E. L. MILLER, Pastor.

LOST CREEK, KENTUCKY

During the school year, the thought came to us to try a different thing for a service on the subject of giving. Many sermons had been preached on the subject, its value and worth in worship emphasized, and we knew that we had some real givers. But we did not know until this particular service was over how real the matter of giving had become. Instead of the sermon for that particular morning, some local people, and some teachers were asked to state briefly just why they gave for the work of the church, and the service was one of the best it has ever been our privilege to enjoy. We are glad to report that Lost Creek now has some real givers as the following statements will show:

A Local Sister:

"I love God, therefore I am glad to give. Because it is more blessed to give than to receive. I FEEL BETTER WHEN I GO TO SUNDAY SCHOOL AND CHURCH WITH AN OFFERING. All that I have is God's, so I ought to give a part back to him."

A Teacher:

"A talk on the Deacon's Tenth. How the matter of giving had been a source of annoyance to this wealthy man until he awakened to the joy of real giving, and gave a tenth part of his income. This new thing in his life made worship more real to him, and gave him much more joy in his Christian life, and his local church was helped so much more. Then he was instrumental with his Tenth in sending two young men to college to prepare for the ministry, and also the establishment of a mission point."

A Student:

"Christ gave his WHOLE LIFE FOR ME, so I ought to give of my life for him. (You know that in a very real way our money is a very real part of our lives, so that when we give our money we are giving ourselves). I, with other of my brothers and sisters were left homeless, and we have gotten along through school. (This student, a senior then) and in many ways we have been blessed, and I believe that it is through the goodness of God that it has been so. Therefore I want to give what I can to help him in his work."

A Freshman:

"All we have comes from God. He gave

all, so we ought to give to keep the church work going." (This pupil a regular giver).

A Teacher:

"John 3:16. 'When I was in school, i. e., college, money came when I could not tell where it came from, BUT IT CAME. I always went to Sunday school and church. At first others gave me money. Then I made some and gave of my own. Church work with its auxiliaries COSTS SOMETHING. I FEEL BETTER WHEN I HELP PAY THE EXPENSES OF WHAT I ENJOY. WHEN I ENJOY SOMETHING THAT COSTS I FEEL THAT I OUGHT TO HELP BEAR THE EXPENSE OF IT.'"

A Local Sister:

"I give because all I have comes through the mercy of God. 'He that is faithful in that which is least is faithful also in that which is much.'"

A Teacher:

"I give because I consider it a privilege, a pleasure, and a duty."

A Student:

"Why people want to hoard money when there is suffering on every hand I cannot understand. It seems to me that we ought to do more to help relieve suffering. Christ gave his all for us—I do not give enough."

A Student:

"2 Cor. 9:7 One who gives one cent, if it is all that he can give, is just as precious in the sight of God as one who gives a thousand. (The Widow's mite—Mark 12:41-44). Christ gave all, we ought to give accordingly."

A Teacher:

"Who owns the world? From whence came it? If I am a Christian what is my own anyway? The widow giving her mite, gave mightily, 'For she of her want did cast in all that she had, even all her living.' In Africa they give not the tenth part of their income only, but have done better by giving one out of every ten members of the local church to go out to the regions beyond for the spreading of the Gospel. NO ONE IS TOO POOR TO GIVE."

A Local Brother:

"I give because God expects it of us. In the sight of God, we are his renters. The renter must give back to the owner of the land a part of it for the use of it. Hag. 2:8. 'The silver is mine, and the gold is mine, saith the Lord of hosts.' Deut. 8:18, 'But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.' So if God said what he meant, and meant what he said, we must give. The safety of our lives in God depends on it. Then here are some more plain commands on the matter: Deut. 16:17, 'Every man shall give as he is able, according to the blessing of the Lord thy God as he hath given thee.' 1 Cor. 9:7, 'They who preach the Gospel are to live of the Gospel. Ps. 24:1-2, 'The earth is the Lord's and the fulness thereof: the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods.' Prov. 3:9, 10, 'Honor the Lord with thy substance, and with the first fruits of all thine increase; So shall thy barns be filled with plenty, and thy presses burst out with new wine.'"

G. E. DRUSHAL.

FROM THE FIRST BRETHREN CHURCH OF LOS ANGELES

We, of the First Brethren Church of Los Angeles feel that the Master was indeed good to us when he sent our beloved Brother Frank Coleman of Sunnyside, Washington, to us to conduct a series of evangelistic meetings for us. Brother Coleman is certainly a most worthy ambassador and he labored earnestly and fearlessly for his Lord. His messages were well prepared and were delivered with convincing power. It might have been said of him, also, that 'he spake as one having authority, and not as the scribes,'—which was literally true, for there is no higher authority than the "Go ye, therefore, ..." of Matt. 28.

He delivered twenty-one sermons, and each one seemed better than the preceding one. It was such a feast of good things that we could only marvel that a sinner could sit still and disregard the earnest appeals, night after night, but such was the case. When the Christ was here on the earth he wept over the hardness of men's hearts. "O, Jerusalem, Jerusalem! How often would I have gathered you together as a hen gathers her brood under her wings, and ye would not!" So we see men's hearts are very much the same in all ages—hard indeed when they cannot be melted down by the Savior's tears. "But ye would not!"

Quite a number made the good confession, but not all were willing to go "all the way" with their Lord, but were content to stop just outside the door of the fold. Brother Coleman certainly did his part and we feel that the First church did hers also. The Holy Spirit himself, can only plead earnestly; the final decision rests with the sinner. There comes a time when God's Spirit will cease to strive with them, but we sincerely pray that they will not wait too long.

We were very glad to have Brother E. M. Cobb, pastor of the Second Brethren church of Los Angeles, and his people, with us throughout most of the meetings; their support was truly appreciated.

Brother Bauman and a number of his people came over,—also Brother Kimmell and his people came over from Whittier one night.

Our love feast was held on Thursday evening after the close of the meetings on Sunday night. It was indeed a spiritual service, and was a fitting way to close.

Thus ended one of the most enjoyable meetings the First church has ever experienced, and we will certainly be glad to welcome Brother Coleman back again any time he can come to us. May the Giver of all good gifts bless him and his is our prayer.

NOLA ADKINS STONE,
Church Correspondent.

2522 S. Carmona Ave., Los Angeles, Cal.

THE TWO RESURRECTIONS

A Reply to A. J. Ramey

Just a few friendly words concerning the Two resurrections. I read Brother Jobson's article with interest and can not see that he is reaching after shadows. In John 5:28 and 29 we read, "All that are in the graves

shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This passage shows that there are to be two resurrections. It gives no hint as to how much time there will be between the two. In Revelation 20:6 we read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Here we have a resurrection that is called "first." If there is something that is called first, then there must be another that is second. Since those in the "first" are "Blessed and holy" it must be that they are the ones who come up at the resurrection of life. In Revelation 20:5 we read, "But the rest of the dead lived not again until the one thousand years are finished." Christ said there would be two resurrections. This passage shows that there will be one thousand years between them.

In 1 Thessalonians 4:13-18 we have the first resurrection more in detail. Vs. 14, "them also which sleep in Jesus will God bring with him." Vs. 16, "and the dead in Christ shall rise first." How can that be? How can God bring the dead saints with him and at the same time they rise? It is because their spirit is "Absent from the body and present with the Lord." He brings their spirits with him from heaven and their bodies rise from the earth as incorruptible bodies. All this takes but an instant—1 Corinthians 15:22."

Revelation 20:1 does not say that Satan is bound by the passion of Christ. It says it is an angel. It is not hard to believe that God could give an angel power to do that. It is not necessarily an iron chain. Men make chains of iron but God has this earth chained to the sun with an invisible chain.

It does not say that the souls of saints reign with Christ "in heaven" a thousand years. That would be a very, very short time. Our "reign in heaven" will last for eternity. That reign is on earth, as all prophecy agrees. In Luke 1:32, the angel told Mary that "The Lord God shall give unto him the throne of his father David." The throne of David is as real as the throne of England or any other throne. Christ will yet sit upon this throne in Palestine. Palestine belongs to the Jews, the deed is written in heaven, Zechariah 14:17, "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." Vs. 9, "The Lord shall be king over all the earth in that day."

Matthew 19:28, "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Here Christ is on his own throne. The throne of David which has been given to him. The apostles are judging the twelve tribes of Israel. Surely Israel is not divided into twelve tribes in heaven and surely they will not

need such judging up there. The reign is on earth.

Acts 2:30, speaking of David, says "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne." This truly is no mystical throne.

1 Corinthians 15:24, Then cometh the end when he shall have delivered up the kingdom to God, even the Father." Vs. 25, "He must reign, till he hath put all enemies under his feet." Vs. 28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Christ's reign upon the throne of David in Palestine, will be for one thousand years after which he gives it up to the Father and eternity begins.

I fear that our Brother Ramey has made a great mistake in departing from the well known translations of the Scriptures.

R. I. HUMBERD.

THE CONFERENCE OF NORTHERN CALIFORNIA

There are conferences, and then there are other conferences. Sometimes, it seems, it is necessary to change the program, substitute speakers, delay and wait on tardy ones, and suffer disappointments of one kind and another—well none of these things obtained at the Conference of Northern California this year.

Elder J. W. Platt, besides being the Moderator was the general manager. When we arrived, without a moment's hesitation, he showed us to a large bungalow residence which had been secured for the meeting. I was assigned to an apartment elegantly furnished, and my singers Brother and Sister Polman to another well-appointed apartment. Platt seems to sense the idea that talent well cared for, renders the more efficient service. Some managers have not learned that yet. He had a telephone installed for the week. A large dining hall and four splendid crooks were provided; the milk, butter, eggs, vegetables rolled in and everybody at the conference were given free meals—and meals they were too. People did not have to go home, and hurry back, they could enjoy the meals and the meeting—women folks and all. So often women have to be slaves at these meetings.

Then another splendid feature of the conference was that the young people were so elegantly cared for. Sister Polman had care of the beginners and primaries with her art of story-telling, while Brother Polman gave telling chalk-sermons to the juniors and intermediates. The attraction was so great that it was not necessary to have hikes, and athletics, calisthenics, gymnastics, aquatics, and a lot of other things which in themselves are very good indeed but not necessary if Christ is magnified properly. As an immediate result, out of the 26 that were baptized the last day of the week of the conference

about half of them were these intermediate folks.

Brother Platt may tell in his own way about the work of the adult departments, etc. but I just had to say that this conference seemed to work automatically under the direction of the Holy Spirit without the least friction or disappointment. The three churches who participated in the conference were greatly blessed indeed. Here is one conference where the Brethren are true to color almost if not altogether to the man. It is indeed a pleasure to labor with those of like kindred faith which does not waver.

A remarkable feature should not be forgotten. The basket was not passed. No time was wasted on collections and offerings. People remarked how differently it usually was. How officers worry over finances, and the people are solicited and auctioneered, etc., to defray the expense of the meeting. On the last day at a business session, when the people knew the value of the meeting, the budget was raised in seven minutes covering even a debt left over from last conference. God pours out the blessing when he has a chance.

E. M. COBB.

6027 Makee Ave., Los Angeles, California.

THE CHARM IN A WORD

It was only a very little thing
That brightened the world for me;
But it made my very heart to sing
And a steady light to see.

For a Light that never fails to shine
Has shown me the way once more,
And it was so sad—this heart of mine—
Sadder than ever before.

The thing that changed for me this day
Was only a word of cheer—
How I wish that we might always say
The word that's kind and sincere!

—Elizabeth W. Fry.

Sunday School Notes

(Continued from page 10)

will has two angles to it—directive and permissive—and we must learn to distinguish between the two. In Paul's Christian experience God's permissive will is clearly seen in all the suffering that Paul had to endure for his sake. It was the Lord's way of "cutting the diamond" so that the radiance might be reflected. This stoning at Lystra was the only time Paul endured such an experience and in it he was given splendid testimony of God's saving and keeping power.

Paul and Barnabas made sure their work by leaving organized churches behind them. There was no haphazard method employed. The Spirit was invoked, elders ordained, teaching given and superintending care administered. As a result the missionary effort of the early church was highly successful. Churches of today might well profit by the methods employed by the missionary enterprise of these first great propagandists of Christianity.

Terra Alta, West Virginia.

STERLING-SMITHVILLE CHURCHES, OHIO

The work here has been going forward in a progressive way. There has been nothing startling, but we feel that there has been a steady growth. At the beginning of the year we offered a definite program as a means of inspiration and help during the year. This program included, Deepening of Spiritual Life of the church, Increase of membership, Financial Obligations met, Larger Sunday school vision, increased attendance at prayer service. Our program is not elaborate but it gives us goals to work for.

This is one congregation owning two church houses and maintaining two Sunday schools. These Sunday schools have been increasing in attendance and efficiency. Brother H. S. Rutt is superintendent at Smithville and Brother Floyd Moin is superintendent at Sterling. Both of these men are good superintendents and with their efficient corps of teachers we expect great gains to be made during the year.

Our Young People's Society is composed of as fine a group of young people as you can find anywhere. Some very fine meetings have been held and we are looking for larger work being accomplished by this society. We are expecting to be affiliated with our National Organization and do our part in caring for the definite work in our charge.

The women of the W. M. S. are great workers in this congregation. When the new church was built they raised large sums to help finance the project. In addition to this they furnished the kitchen with dishes and cooking utensils enough to feed one hundred people. They also bought 8 dozen folding chairs for use in the basement. They raise their money by quilting, bake sales and sewing. They are busy all the time.

Some special services were held recently which are worthy of mention at this time. The first of these were the meetings held by Gospel Teams from Ashland College. Each of these teams was composed of four young men, students in the Seminary. Both of the teams did fine work. The boys were made welcome, given a generous offering and invited to come again some time. The next in order was a Sunday School Institute by National Sunday School workers from Ashland. These workers, consisting of Prof. Wolford, Miss Wogaman, Prof. Puterbaugh, Prof. Haun, Editor Quinter Lyon, gave splendid addresses and offered fine suggestions for more efficient Sunday school work. This institute began with a luncheon for Juniors and Teen Age Young People on Saturday evening and closed with a sermon by Prof. Wolford Sunday evening. Certainly our Sunday school vision was enlarged and new impetus given to our work. We are very thankful and appreciative of the kindness of these workers in coming to us entirely free of charge. We thank them.

Now we come to the greatest service of all, our recent evangelistic service under the leadership of Elder W. C. Benshoff of Berlin, Pennsylvania. The opening guns were fired Tuesday evening, June 2 and the fight con-

tinued until Sunday evening, June 21. The weather was hot, the people very busy, the enemy strongly entrenched, but we finally won the victory. After the first week we had good crowds and splendid interest. There were unsaved people in attendance at every service. The folks of other churches co-operated during the special feature nights. Our own people prayed and invited the unsaved to the services. All this together with the splendid work of Brother Benshoff gave us a meeting that will be lasting in its influence in the community. I am still meeting people in nearby towns who say we heard that you had a fine meeting. Eight precious souls confessed their Lord and were baptized and received into the church.

It was a great pleasure to work with Brother Benshoff in a meeting. We have known him for a long time and we enjoyed our fellowship together. He is a safe and sane preacher of the old time Gospel. He preached the Word and held up the Christ as the One Way of Salvation. We thank him for giving up his vacation to help us in our evangelistic meeting.

I cannot close without saying a few words about our church building here at Smithville. Three years ago the people had a mind to build a house for the Lord and they built one of the finest rural churches in the brotherhood. We have a large buff brick building capable of seating from 400 to 500 people and comfortably and pleasingly furnished so that it appeals to all who attend the services. Every time strangers come in they say, "My, what a fine church you have here." We are hoping ere long to have a picture and history of this church in the Evangelist so that all our Brethren people may know what has been accomplished by the Sterling-Smithville congregation.

MORTON L. SANDS.

THE EDUCATIONAL OFFERING FOR 1925

When, by the action of General Conference, the college was put on the list of institutions which should be remembered each year in special offerings, the step was taken because it was rightly assumed that Ashland College is of paramount importance to the Brethren church. It is highly gratifying to your servants whom you have chosen to have charge here, to note that your representatives at that General Conference and each succeeding one, as they have confirmed this policy, have not acted independently, but with the full consent and co-operation of the church which they represented. For four years these offerings have been received, and now the fifth opportunity is being given to our people, as pastors have been asked to present the claims of the college, and its importance to their people, and having done so, to receive their gifts, and forward them to me, to be used for the advancement of the kingdom, in the preparation of young life, for the leadership which Christian scholarship alone can furnish. From the amounts which are received, one seems justified in his question, as to whether or not many pastors and others, do not underestimate the relative importance of the college. Be that as it may, the appeal has been made, and the of-

fering is being sent in. And as to the uses to which it is to be applied, let me say that every penny of it will be applied to the reduction of the debt which we yet carry on the splendid new building which was erected three years ago. Not one cent will be used to meet deficits, for we have none. I am sure that God will bless both the gifts and the givers. If your offering has not yet been made, I am sure you will attend to it at once. If it has been made, and not listed among those below, I wish very much, that it might be sent in. Make all checks or drafts payable to Ashland College. Following is the list of contributions received to date:

| | |
|------------------------------------|---------|
| Mary A. Snyder, | \$ 5.00 |
| Ashland, | 40.00 |
| D. W. Campbell family, | 12.00 |
| Alice Leedy, | 3.00 |
| Pittsburgh, 1st Installment, | 15.00 |
| Martinsburg, | 42.03 |
| L. W. Baker and wife, | 2.00 |
| Mrs. E. Ormsby, | 1.00 |
| Effie Kemerly, | 1.00 |
| A friend, California, | 2.00 |
| W. M. S., Wooster, Ohio, | 5.00 |
| Middlebranch, | 24.00 |
| Rittman, | 13.05 |
| New Troy, Michigan, | 4.50 |
| Glenford, | 18.75 |
| Dallas Center, | 13.50 |
| Homerville, | 6.50 |
| Flora, | 23.32 |
| Leon, | 19.55 |
| N. Springfield, H. Naugle, | 50.00 |
| Gretna, | 24.00 |
| Fairhaven, | 46.16 |
| Garwin, | 31.30 |
| Bryan, | 60.00 |
| Hamlin, | 47.63 |
| Aaron Showalter, | 5.00 |
| Buckeye City, | 17.00 |
| Scott Richard, | 5.00 |
| Portis, | 20.50 |
| Carleton, | 25.00 |
| Nappanee, | 80.43 |
| Mrs. Goode, Dayton, Va., | 1.00 |
| W. D. Koontz and wife, | 10.00 |
| Berne, | 18.00 |
| Mulvane, | 6.45 |
| D. C. Crofford and wife, | 25.00 |
| Mrs. Jacob Swartz, | 5.00 |
| Milledgeville, | 36.91 |

| | |
|--------------------------|--------|
| Goshen, | 94.14 |
| Warsaw, | 18.90 |
| N. Manchester, | 103.80 |
| A. C. Hendrickson, | 10.00 |

Total to date, \$991.52
Again let me say, We thank you for the help you are thus giving to a most worthy cause. Send in your offerings, and do not forget to pray for Ashland College and its workers.

MARTIN SHIVELY,

Ashland College, Ashland, Ohio.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING APRIL, MAY AND JUNE

| Gen'l. Fund. | |
|---|----------|
| Br. Ch., Goshen, Ind., | 1.00 |
| Samuel Covtrston, Pelton, Va., ..M | 7.50 |
| Br. Ch., Sunnyside Wash., | 19.11 |
| Ida E. Thompson, Harrisonburg, Va., | 21.50 |
| David Clum, Parsons, Kans., ..M | 5.00 |
| Pottenger Estate, Peru, Ind., | 500.00 |
| W. M. S., Nappanee, Ind., | 5.00 |
| Br. Ch., Mulvane, Kans., | 5.40 |
| Intrest, | 16.59 |
| Totals, | \$576.10 |
| Ken. Fund. | |
| C. E. Society, Nappanee, Ind., ..M | 40.00 |
| National S. S. Association, | 500.00 |
| Lydia A. Baker, Swanton, O., ..M | 2.00 |
| Friend, Fort Scott, Kansas, | 1.00 |
| Br. Ch., Lost Creek, Ky., | 11.47 |
| Mrs. D. W. Campbell, Sandusky, O., | 5.00 |
| Clara Crawford, Ft. Scott, Kans., .. | 1.00 |
| Br. Ch., Fort Scott, Kans., | 3.25 |
| Rose Larsen, Beaver City, Neb., ..M | 11.50 |
| Children's Div. S. S., N. Manchester, Ind., | 85.00 |
| Totals, | 665.22 |

Survey Fund

| | |
|----------------------------------|-------------------------|
| Br. Ch., Ft. Scott, Kans., | \$ 29.00 |
| Grand total, all funds, | \$1,270.32 |
| July 2, 1925. | Respectfully submitted, |
| | WM. A. GEARHART, |
| | Home Mission Secretary. |

A CLOUD OF WITNESSES

(Just off The Press)

An Expression of the Deep Convictions of Faithful Men who are
Opposed to War

By Elder D. C. Moomaw

180 pages—Price, single copy post paid 60cts. Six copies \$2.40.

Published and for Sale by

The Brethren Publishing Company, Ashland, Ohio

VOLUME XLVII
NUMBER 27

JULY 15,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Photo by Homer A. Kent.

Jerusalem from the Mount of Olives

Of the Jews of Old, as of the Master, it might be truly said, "They had no continuing City".

A Holy man, looking out, saw the Holy City, the New Jerusalem—a fair sight and heartening. No city, but there a city, foursquare and wonderlit.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew **two weeks** in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Mark of Discipleship

Is there some manner in which the followers of the Lord Jesus Christ can be distinguished from other men? Is there some mark of discipleship that men seeing will recognize and know that the one wearing it has been with Jesus and has learned of him? It would be a great satisfaction to know of it, if there is such a mark, for great portions of God's people have long desired some distinction and have resorted to various means of satisfying their desire.

Some have wished not to be classed with the common crowd that gave no recognition of the claims of Christ because they felt humiliated by so mean and ordinary a classification, and also because they believed they ought to be a separate and a peculiar people, and openly recognized as such. And so they assumed the vows of celibacy, betook themselves to their monastic life, denied themselves many necessities of physical health and vigor, mental alertness and growth, and ignored the social benefits and responsibilities which normal men and women assume without question, hoping thereby to become more devout and gain favor with God as well as the reverence of men. Their very flesh itself offered hindrances to spirituality and seemed to them vile and depraved, and so they conceived that merit could be acquired and their distinction from the common lot increased by bodily affliction, mortification and suffering. But the life of the recluse is so diametrically opposed to all the teachings of Jesus and to his perfect and exemplary life on earth that it only needed the open word of God to bring upon the practice the reproach and condemnation necessary to stamp it out. And today no one has respect for the selfish, monastic life as a mark of discipleship.

Some have assayed to set themselves off from the world and to show forth their high purpose of discipleship to our Lord by wearing some garb, or uniform, or badge, or insignia, or sign adopted by the religious society of which they are members. There are doubtless some noble ideals and worthy aspirations tied up with these peculiar forms of dress and badges of discipleship, but how often the "traditions of the elders" multiply until the truth is smothered beneath them, and the cut of the coat and the style of the hair are allowed to obscure the deeper things of life; as we ourselves have had occasion to witness. Our Lord must often have been pained at the superficial distinctions we were wont to make, as he was at the externality and hollowness of the Pharisaism of his own day which made broad its phylacteries and enlarged the borders of its garments to be seen of men. But thank God, we early saw the folly of such superficiality; saw how that the "order of dress," instead of resulting in a work of grace in the Christian's heart, too often served as

a cover for the lack of it, and we led the way for its abandonment, and the adoption of a more spiritual test of discipleship.

But what is the mark of discipleship? Is it the acceptance of proper church forms and ceremonies? Certainly these are important. The ordinances a church holds to and faithfully practices have much to do with the spirit and power of the organization, as well as with the character of its membership. And if a church is to succeed in the truest and noblest way in developing the spirit and power of Christ and in building the loftiest character, it must not neglect the means of grace that the great Head of the church has ordained for the soul's highest good. Moreover if we are to accept the incarnate Son of God as the chief corner-stone of our Zion, we must accept also the principles by which he, in his infinite wisdom and unchanging will, has ordained that we should build thereon. It is not the way of a true disciple to confess in one breath the Lordship of Christ and in the next deny the importance of some principle or practice which he instituted. It is important to be right in these things, and yet it is not enough merely to be right. One may be right and yet be wrong (the seeming paradox, notwithstanding); he may be wrong in spirit, lacking in power, life and reality. He may be true to the mechanics of religion and yet not possess the mark or marks of discipleship to our Lord and Christ.

What then is it? Is it a correct church creed? That doubtless is important. That we should think and believe right in matters of religion is of very great moment. It is important that the foundation of our faith shall be safe and secure. And there is but one such foundation, which is the Rock, Christ Jesus. "Other foundation can no man lay than that is laid, which is Christ Jesus." It is impossible that any man who would be a Christian disciple should have any other foundation. Christ must be to him the Word made flesh that dwelt among us and was to us the full and complete self-revelation of the Father. The disciple must have a faith in the eternal verities that is sound. He must have a creed that is correct. And the only such creed is the whole Word of God, the slogan that has long been cherished among us, "The Bible, the Whole Bible and nothing but the Bible"—not any abbreviated statement of it, nor any man's interpretation of it, but the Bible alone.

But not even a correct faith is enough for him who would be a true disciple of our Lord. Nor is it necessarily a distinctive characteristic of the Christian. The devils believe and tremble, we are told, and it is likely that their faith is correct or they would not tremble. And there are men who are not Christians at all—not even

by profession—, who have a faith that is sound, so far as mere intellectual belief is concerned. There are also many right-thinking Christians by profession who are not Christians in practice. A man may be quarrelsome, domineering and unco-operative in spirit and yet be correct in faith. He may be a lover of self, wise in his own eyes, unkind, inconsiderate and cruel and yet be "sound in the faith." It is possible that he shall even be dishonest, profane or lacking in morals and have a correct creed. One's experience need not extend over many years to bring him in touch frequently with men who profess to be followers of the Lord Jesus Christ and are loud in their demands for right thinking in religious matters, but who do not themselves live right and are no credit to the church or the kingdom of God. That does not argue against the worth of a correct faith, but it does say that correct faith is not enough; that something vastly more is essential. One may be true to the theory of Christianity and be far wrong in the practice of it, and so not possess the marks of discipleship.

May we not know then what are the marks of true discipleship? Aye, without further questioning and in our Lord's own words. There are two outstanding and absolutely essential marks of discipleship, two things on which Jesus himself placed supreme emphasis—**love and fruit-bearing**. "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another" (John 13:34, 35). That is the first and severest test. Without it we have no right to claim discipleship. The beloved disciple declared that "He that loveth not is not of God, for God is love" (1 John 4:8). Our Lord summed up the whole duty of man in two great requirements, **love for God and love for man**, and the two are always and everywhere one and inseparable. So insistent is the Word on this point that John declares that "If a man say, I love God and hateth his brother, he is a liar," and concludes that "this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21). And that love, if it is genuine, will show itself in right treatment one of another. Paul says, after urging the importance of love, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10). And the aged and fatherly John admonishes, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Fruit-bearing follows hard after love as a mark of discipleship. Jesus stressed this requirement very strongly in the fifteenth chapter of John's Gospel, pressing home the truth that "He that abideth in me and I in him, the same beareth much fruit" (v. 5) and on this hangs our claim to discipleship, for he says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (v. 8). The Christian life is not one of ease and indolence, nor of being pampered and served, but one of service and sacrifice. "I come not to be ministered unto but to minister," said Jesus, and again, "I am among you as he that serveth." That was the purpose for which he was sent, as he himself told us, "I must work the works of him that sent me." It is a divine characteristic, for said he, "My Father worketh hitherto and I work." And he declared, "As the Father hath sent me, even so send I you"—to work, to serve, to bear fruit to the glory of God the Father. "Why call ye me, Lord, Lord, and do not the things which I say."

Love and fruit-bearing, then, are the marks of discipleship. Do we possess them? If we do with the reality in which Jesus meant them, we will not be greatly disturbed by the bickerings and disputations of men.

Be careful how you criticize another, for by so doing you criticize yourself.

The family altar would prove a monkey-wrench to the divorce court mill.

We call the attention of our readers to the interesting story of the trip up the Congo, written by Miss Mary L. Emmert, and appearing in this issue and the next.

Brother Walter Scott Elliott, our returned missionary to China, favors us with an interesting letter, reporting an interesting experience which occurred while on the field. He is now living in Long Beach, California.

Boys of the intermediate age are invited to come to Winona Lake during General Conference and have a most enjoyable and profitable time under the direction of Brother W. O. Nish of the Massillon (Ohio) Y. M. C. A. Boys, this is your chance.

Brother J. A. Remple reports that during the five months since he has taken charge of the Vandergrift, Pennsylvania, church twenty-five souls have been added to the membership,—a splendid record. Also he assisted Brother M. A. Witter in a campaign in Kittanning where fifteen made the good confession.

Brother Herbert H. Rowsey, a recent graduate of Ashland Seminary, is now located at Fort Wayne, Indiana, where he is engaged in making a survey of the field in behalf of the Mission Boards, and he requests the co-operation of Indiana pastors, or others who may know of Brethren people living in that city.

Reserve a part of your vacation time for attending General Conference at Winona Lake, Indiana, August 24 to 30. We have not received the conference program yet, but we are informed that a good one is being arranged and we are expecting to receive it soon and pass it on through the columns of The Evangelist. But begin now to work up a large delegation in your church.

Brother W. R. Deeter, pastor of the Brethren church at Portis, Kansas, reports the work moving forward in normal style, the Sunday school maintaining a splendid interest and the other auxiliaries in healthy condition. Portis enjoyed its fifth Daily Vacation Bible School this summer, and Brother Deeter was one of the instructors. The pastor is called for another year of service in this field.

Brother J. Wesley Platt, the enterprising pastor of the Manteca, California, Brethren church, reports the continued blessing of God and the steady growth of the church. The outstanding feature of the report however is the Bible Conference, some of the principals in which are shown in picture, as well as their beautiful little church. We congratulate this thriving little church on its success in the community and in the conference. The unusual feature of the conference was the evangelistic nature of it, which resulted in twenty-six confessions of Christ.

Brother Thoburn C. Lyon, pastor of Washington C. H. church writes of the situation obtaining in that field. Brother Lyon has done a splendid work there so far as opportunities and conditions permitted and the people there have high regard for him, as we had opportunity to discover by a visit to that field, but the financial situation requires them to go on part time after the close of Brother Lyon's present year. He has not yet located for next year and is open to a call, as also Washington C. H. (Ohio) church is looking for a pastor.

Brother A. D. Cashman, who has been serving as supply pastor at Waterloo, Iowa, during the past year, writes an interesting letter, reporting the condition of the work and some of the things accomplished during the year. Brother Cashman and his talented wife have done a fine piece of work here during the year, and in addition he reports that it has been a splendid schooling for him. Brother Cashman was a graduate of Ashland College about two years ago, and he purposes to return for more preparation. We have no doubt that Waterloo has been kind to him and his good wife and that they have been highly appreciated by this noble church.

EDITORIAL REVIEW

If Christ is not in the home, he is not likely to be at home in the heart.

The Cross is able to save every man except the one who is unwilling to be a cross-bearer.

Self-respect is important to any man, but no one should be puffed up over what he respects in himself, for the chances are he is not greatly to blame for it.

GENERAL ARTICLES

Peace---the Impossible or War the Inevitable; Which?

By Landis R. Bradfield

(Bachelor's Oration at the late Ashland College Commencement. Published in Two Parts. Part I)

Mr. President, Honored Members of the Faculty, Fellow Members of the Class of 1925, and Friends:

We present this discourse on the subject: Peace—The Impossible, or War—The Inevitable Which? with the profound desire that you may be not only entertained, but that it may provoke you to thought.

In the first place we shall agree with the Jingoists in the argument that War is inevitable. We present to you a few of the things which war as a Business accomplishes. Then we bring our charges against War and proceed to certain elements which make for Peace.

Lord Haig said, "It is the business of the churches to make my business (War) impossible." We recast that statement and say, "It is the business of the churches and Christian Colleges to make the Business of War impossible."

War is a business. A ghastly, loathsome business. We dislike to think of it for it savors of blood and stench and filth. Yet thousands of men in our fair America and in other nations of the world are making their bread and butter by so nefarious a business. These men plan and map programs for future wars. It is their business to see that appropriations of money are made and that men are trained in all the skill and cunning necessary for the destruction of human life.

To those men, whose business is war, human life is a thing of little value. It is considered only a force to be disrupted and eradicated as quickly as possible.

Was it not the World War that cost millions of lives? Yet a business that takes its toll of millions is thought to be a reasonable rational business. It took not the maimed, the aged, the infirm and helpless of our citizenry, but those destroyed represent the flower of manhood in all the world. It left a trail of famine, hate, disease, misery and confusion.

Yet the men who sponsor war tell us that it is Inevitable. They go placidly on predicting a Next War and inventing more deadly gas, experimenting with Death Rays and perfecting plans to wipe out the population of great cities in a few hours of time.

The French Government has been secretly experimenting with a pilotless bombing plane which after being loaded could be controlled by wireless and sent a hundred miles to pour destruction upon an enemy city or countryside.

D. B. Bradner, chief of the Chemical Research and Development Division of the United States says, "The Chemical Warfare Service has discovered a liquid approximately

three drops of which, when applied to any part of the skin will cause death. One plane carrying two tons of the liquid could cover an area of one hundred feet wide by seven miles long in one trip, and could deposit enough of the deadly material to kill every person in that area. Methods of protection against this deadly substance are yet unknown. During the past War gas produced over thirty percent of our casualties. Who knows what the percentage will be in the next War? War being inevitable will become less a matter of brute strength and relative man power, and more and more a matter of scientific acumen.

The business of War concerns itself with wholesale destruction of economic goods. Not only does waste of money values take place by use of munitions and necessary mili-

tary supplies, but careful plans are laid, by the execution of which whole cities may be destroyed. Ships laden with food supplies are bombed. Hunger blockades are instituted and all for one purpose, — to weaken the forces of the enemy.

We believe these principles are right because War being a business demands from the business standpoint the utilization of any and all methods which are most effective.

We believe that by spending more than five million dollars per day America can maintain a war force more destructive than any other nation. Preparedness is a national asset so great in value that a financial outlay of a few million dollars per day is of trivial moment.

Another element of

worth in the business of War is that it no longer desires to be ignorant and unlearned. It is entering our school systems, high schools, colleges and universities and training its cohorts. Efforts are made to convince the students that the duties of good citizenship include some degree of service in the citizen forces.

Educational authorities are urged to co-operate in bringing about the affiliation of a maximum number of their students and graduates with the citizen forces.

Every means should be employed to give greater and continued publicity to our present military policy.

Instruction in Junior Units is to be carried on along such lines as will stimulate interest in military work, and cause students to desire further training and seek affiliation with the Citizen Forces.

When interest is sufficiently aroused to cause enlistment, then it is time to begin teaching them concerning the Psychology of War.



THE POWER OF LOVE

Were half the power that fills the world with terror
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error

There were no need of arsenals and forts.

The warrior's name would be a name abhorred,

And every nation that should lift again

Its hand against a brother, on its forehead

Would appear forevermore the curse of Cain.

Down the far future through long generations

The echoing sounds grow fainter and then cease,

And like a bell with solemn sweet vibrations,

I hear once more the voice of Christ say, "Peace,"

Peace! and no longer from its brazen portals,

The blast of war's great organ shakes the skies,

But beautiful as songs of the immortals,

The holy melodies of Love arise. —Longfellow.

They are told that their presence in the units indicates that they are leaders. They must continue to be leaders in their colleges and universities. Later they will become leaders in the state and nation.

This is a period of truce. The Great Wars of the world have not been fought. Leaders will be needed for these conflicts. The World War from 1914-1918 was one of a series of at least three Great Wars which are destined to shake the continents of the worlds to their foundations.

The lesson continues to feed the minds of the learners with belief in the reasonableness of war and its necessity. The concluding arguments are then presented somewhat as follows: "Gentlemen: There will be wars until the end of time. Everlasting peace is for the grave—not for life. The wish for everlasting peace is born of fear and ignorance. It is a sure sign of weakness and a declining civilization. The world cannot be made larger. There are few new worlds on this planet. The strong will survive, the weak must perish. Steel your arms and draft your bodies for the Greatest War the world has ever seen.

The items thus far enumerated have disclosed the facts that War as a business includes the destruction of human life in wholesale fashion. Economic waste and yearly expenditure of almost incalculable sums for its maintenance, and an ever widening program of education to foster the ideals of the business and prepare for the Next War.

We have presented War as a business, not pleasant, not wholesome but necessary because according to the militarists it is inevitable.

Turning our attention now to the charges against war we find that three chief arguments exist which shall constitute our case against War.

First; War is wrong in its methods. It employs the methods of a ruthless military necessity; of an irresponsible national sovereignty where might makes right. Under this chauvinistic nationalism, one side takes as its motto, "Deutschland uber alles." The other side cries with Stephen Decatur, "Right or wrong—my country." Irresponsible nationalism on both sides—is placed above the moral order. One side justifies the violation of Belgian Neutrality as, "military necessity." The other defends the far more deadly hunger blockade which was destroying a hundred thousand women, children, and old men a year when it had reached its full efficiency.

Military necessity considers treaties as "scraps of paper." It imposes the weapons of modern warfare, including poison gas, burning oil, submarines, aeroplane bombs, hunger blockades, and the possibility of Death Rays and disease germs.

Under military necessity the range of guns has been doubled, the speed of tractors trebled, and destructiveness of aeroplane bombs increased tenfold. The individual soldier fights under military necessity which takes no account of his qualms of conscience. He must act, regardless of whether his command is moral or immoral, right or wrong.

"His not to make reply,

His not to reason why,

His but to do and die."

War employs the method of atrocities and counter atrocities. War is retaliation under the sway of passion. This induces counter retaliation. A temporary surrender is usually only a respite to gain revenge. War is not a settlement but an unsettlement. It is boundless provocation where evil outdoes evil, force overwhelms force, and hatred kindles a deeper hate. Bernard Shaw writes, "And to the end of history, murder shall breed murder, always in the name of right and honor and peace." Winston Churchill claims that we used every means of atrocity in the last War, save torture and cannibalism.

War victimizes both sides by distorted propaganda. The truth, the whole truth and nothing but the truth is disastrous to any war. We must always suppress two sets of facts, all generous statements about the foe, and all unfavorable reports about ourselves and our allies.

We cannot induce men to go out and slay their fellow men unless we deceive them. And we deceive them by propaganda. Frederick the Great said, "If my soldiers would really think, not one of them would remain in the ranks."

If we can make ourselves believe that the enemy are "boche", "swine", "Huns", "devils", and "baby killers", we can believe we are rendering God service by ridding the world of such demons.

Our second argument is that War is wrong in its results.

It is wrong in its results because it is intrinsically, inevitably, and utterly destructive.

It destroys material wealth and prosperity. Four hundred billion of dollars was destroyed in the last war. A sum so great that we could have paid twenty thousand dollars an hour since the birth of Christ until the end of 1925, the war would not yet have been paid for. We burned up nine million dollars an hour, or 216 million dollars per day in the World War, and destroyed the equivalent of the endowment of Columbia University every five hours.

So great is the financial burden in the United States caused by War, that 85 percent of our taxes goes to the expense and obligations of War, and only 15 percent to the promotion of the ideals and practices of Peace.

Ashland, Ohio.

(To be Continued Next Week)

Some Things We as Christian Mothers Expect of Our Daughters

By Mrs. A. E. Smith

Sometimes we mothers think our daughters expect a great deal of us and I presume there are times when daughter says "Mother expects entirely too much of me." But we love you so much that if you should ask us for the moon we would get it for you if we could. Fortunately or unfortunately there are many things which we as mothers cannot get for our daughters. All we can do is to show daughter the way.

We try to teach you what we believe to be right and to warn you against wrong but quite often we find we are like the mother who warned her little boy that he must not play out in the yard where Old Fan and her colt were because Old Fan might kick him. One day, however, the mother heard loud screaming and rushing out she found that Johnnie had been kicked and had a broken leg. He was taken into the house and after his leg had been set and he was resting comfortably, mother said to him: "Johnnie, didn't I warn you that Old Fan would kick

you?" "Yes," sobbed Johnnie, "but you never said a word about that measley little colt."

The child has been compared to a plant. The child grows, first in the home, next in the school and then in the community. The mother may furnish the tender and loving care but daughter must do her own growing.

To be a daughter in this age seems to me a very great privilege. I remember hearing my mother tell about the log school houses of her day and the rude benches upon which they sat. There were few conveniences in those early day school rooms. My mother had seven brothers and it was considered very necessary that the boys in the family should have a good education but not so necessary that daughters should have much schooling. All this has been changed and we are glad that the girl of today has an equal chance with the boy of today.

There was once a teacher who noted the excellent work

(Continued on page 8)

No Middle Ground between Modernism and Fundamentalism

By R. I. Humberd

We hear so much of Fundamentalism and Modernism that we wonder what it is all about. Can we ignore the contest and if not which side will we take. The accompanying cartoon will answer the question as to being neutral, for there is no middle ground.

Now just what is the difference between the first two statements? At first sight they may look about alike. If the Bible merely contains the Word of God then men must judge the book and find out just what is and what is not the Word of God. In other words, just what we are to believe is determined by a group of experts that do not agree among themselves. But if it is true that holy men of old spake as they were moved by the Holy Ghost then we can well take heed to every word that is written. There is no middle ground.

No. 2. This involves the Virgin Birth. Luke 1:33 says. The Holy Ghost shall come upon thee ... THEREFORE also that holy thing which shall be born of thee shall be called the Son of God. That is why he is the Son of God in a sense no one else is. The universal fatherhood of God and brotherhood of man is not scriptural. Man was created in the image of God, but Adam begat a son in his own (fallen) image (Gen. 5:3). In Adam (fallen image) all die, in Christ all shall be made alive. To get "in Adam" we had to be born of the flesh and to get "In Christ" a man must be born again. It is no new thing for men to think they are the children of God. Some men told Christ that God was their father but he told them that they were of their father the devil (John 8). We are all children of God by faith in Jesus Christ (Gal. 3:26). Christ is the Son of God in the sense no one else is. There is no middle ground.

No. 3. Christ was not the son of Joseph. He was the Son of God. Joseph had nothing to do with his birth, in fact God had to send an angel to quiet his fears when he found that Mary was with child. God has four ways of making people. With the help of neither man or woman, as Adam. With help of just a man, as Eve, made of the rib of Adam. With help of both man and woman, the natural way. And with the help of just woman, and that is the way Christ came, born of a Virgin. His birth was not natural but was supernatural. There is no middle ground.

No. 4. Many people are willing to call Christ a perfect man, example, etc. But they stop short of calling him the Son of God. They rob him of his deity. His life was a perfect life but that saves no man. His life without spot or blemish had to do with him being a fit subject for sacrifice for the Lamb must be perfect.

Christ was made sin for us. But when? Surely not in his life, for sin shuts off communion with God and

NO MIDDLE GROUND-ONLY A CHASM

"The Faith which was once for all delivered unto the saints."

Modernist Theology

1. The Bible **IS** the Word of God.
2. Jesus Christ is **THE** Son of God in a sense which no other is.
3. The birth of Jesus was **SUPERNATURAL**.
4. The death of Jesus was **EXPIATORY**.
5. Man is the product of special **CREATION**.
6. Man is a **SINNER** fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost.
7. Man is justified by **FAITH** in the atoning blood of Christ; result - supernatural regeneration from **ABOVE**.

1. The Bible **CONTAINS** the Word of God.
2. Jesus Christ is **A** Son of God in the sense which all men are.
3. The birth of Jesus was **NATURAL**.
4. The death of Jesus was **EXEMPLARY**.
5. Man is the product of **EVOLUTION**.
6. Man is the unfortunate **VICTIM** of environment but through self-culture can "make good."
7. Man is justified by **WORKS** in following Christ's example; result - natural development from **WITHIN**.

face

Courtesy, Plymouth Monthly

Christ was always in communion with the Father. It is when we come to the cross that we find sin laid upon him. The hands that cleansed the leper are nailed to the cross. The feet that walked on Galilee are pierced with spikes. The brow where the Dove sat is crowned with thorns. All nature beholds, stands aghast, trembles and hides its face. Man alone mocks, while the Son of God cries, My God! My God! Why hast thou forsaken me? On a cross nearby hangs a man not fit to live on earth but he is made fit for heaven. Unseen hands took the load of sin from him and laid it on the Man on the central cross. It is when he bears the load of sin that God the Father hides his face. He no longer calls him My Father, Holy Father, but utters the sinners' cry, My God! My God! His death is not an example but the only meeting place for a sinner and God. There is no middle ground.

No. 5. One of the most dangerous forms of "poison gas", is being fed to our children in the schools, that man is a product of evolution. Whole books are written to show that the truly great men do not believe it. Every parent should see that their child reads such books as "God or Gorilla" by McCann. Or books by Mr. Bryan, etc. For we must "avoid science falsely so called." A young person in high school is taught evolution. He then comes to Genesis. Either Genesis or his teacher is wrong and since his teacher knows so much he must reject Genesis. If man was not created on a high plane, he never fell; if he never fell, he has no sin and needs no sin bearer. Christ stands a mighty wall that no evolutionist can climb over. If he is the product of evolution why was there but one perfect man in 2,000 years? Truly God hath made man upright but he has sought out many inventions. Man is the direct creation of God. There is no middle ground.

No. 6. The highest animals have no sense of sin but the lowest human beings are feeling after God. When we talk of sin a man's conscience is on our side. The social gospel will save no one. Some people talk so much of love, they say God is love but they forget that God is also consuming fire. Love will save no man. A rich man was going to prove that love would reform a criminal. He took one to his mansion and treated him like a father. Gave him all that love and money could provide. But the criminal ran off with his silverware. Love will save no one but Love will provide a way to save, and keep all who come to God by that Way. There is no middle ground.

No. 7. Man might as well trust in his sins as his good works for salvation, for at best his righteousness is filthy rags. If I was to go to Italy I would not go to the Italian section of Chicago and ask some old woman how to get there. I would ask the company that was running the steamships. So I will ask no mere man the way to heaven, for surely he who runs the universe, knows the way. And

that Way is Christ. We have redemption through his blood (Eph. 1:7). It was Christ who by his own blood entered in once into the holy place having obtained eternal redemption for us (Heb. 9:12). There is no middle ground.

After all does it make a difference what we believe? Out of the heart are the issues of life. Man is a fallen creature and can only come to God in God's appointed way. The world says, bring your art, music and all money can buy and enjoy yourself. Christianity (Fundamentalism) shows two men with bleeding backs, feet in stocks, thrust in the inner prison, singing praises to God. Modernism cannot duplicate that. Take away the deep conviction of truth and a man is at sea without a compass. The less spiritual a man is the more ice cream and oysters it takes to keep him in the church. How glad I am that we have a Message of the Brethren Ministry, that is not afraid to stand on solid ground. Sometimes in choosing a pastor the church wants a man that is popular with the young people. That is all right but there is all the difference in the world between pleasing young people and giving them what they ought to desire if they are rightly instructed. The one business of the minister is to be a specialist in the Gospel of the Grace of God. Surely a church should require a prospect for the pulpit to state plainly his position concerning divine truths

before he is elected to that most important position. Of course everyone has a right to their convictions but surely no honest man will claim to hold the fundamentals in order to get a job and yet slip in the modernism in his preaching.

If there is no middle ground what fellowship has fundamentalism with Modernism? I Corinthians 13 is sometimes cited to show the love we must show others, but Paul is there talking about spiritual gifts and not tolerance of false teachers. The tolerance that Paul shows is in Galatians 1:8—Though we or an angel from heaven preach any other gospel let him be accursed. The Cross unites believers and they have love one for another (John 13:35). But the Cross divides believers and unbelievers. "For there must also be factions among you that they that are approved may be manifest among you" (1 Cor. 11:19). Seeing that there are some "among you" it is the divisions on these matters that shows who the believers are. Let us therefore contend earnestly for the faith once for all delivered to the saints and have no fellowship with the unfruitful works of darkness, but rather reprove them, for how shall two walk together unless they be agreed? There is no middle ground. He that is not for me is against me.

Ashland, Ohio.

THE BRETHREN PULPIT

"What Think Ye of the Christ? Whose Son is He?"

By George E. Cone

(A Sermon Recently Preached at Dallas Center, Iowa)

Text—Matthew 22:41-46.

The Sonship of the Christ has been a vital issue since the very beginning of the Christian era. In every age since the founding of the church there have been those who have seriously raised the question. Why not? Jesus raised it before the actual founding of the church. Before the Pharisees and his disciples he raised the question. Doubtless he raised it for a very definite purpose. A clear and legitimate purpose. One is inclined to believe that the far-seeing eye of the Christ saw the time when the question would be raised in similar manner with serious need of proper answer.

It is notable that the Pharisees had no ready answer for the question. Doubtless the disciples would have answered had they been permitted to do so. The time for them to answer was not yet. It was time now only for the answer from the very source of their mistaken, or only partially, correct view of the matter. It is quite probable indeed that the disciples and apostles were not in a position to give a full and correct answer to the question.

Whose Son is he? In a very real and important sense he is, as concerns the flesh,
I. The Son of Mary.

God prepared man, in the very inception of the human race, by telling the first pair that the Messiah should be the "seed of the woman." That this "seed of the woman should bruise the serpent's head." From then down through the ages God revealed to his representatives the fuller plans for this Messiah. The prophets spoke forth their messages from God until we are told that there are three hundred thirty-three separate portrayals of the Messiah given in the Old Testament books.

Far along in the prophecies, yet many years before the coming of the Messiah we have this, "Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel" (Isaiah 7:14). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the

increase of his government and peace there shall be no end, upon the throne of David, and upon the kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9).

In the fullness of time the messenger appeared to the Virgin, hailed her, and made the long looked for announcement. Amazed, yet not doubting, the Virgin must needs know how this thing may be. The messenger is patient and sufficient in his explanation.

The betrothed husband must needs be assured. By a vision he is quieted. According to the revelation of God, previously given, the child is born and named Jesus.

Thus we are assured that from the very beginning of the human race Messiah is promised. Increasingly larger unfoldings are made from time to time. At last we see the Christ, as to the flesh, born of the Virgin Mary.

This is important because:

1. It shows us the Christ as a real man of flesh, and blood and bones as are you and I. He was indeed "found in form as a man."

2. In the flesh he is susceptible to all the weaknesses of the flesh. He became sleepy, hungry, tired and weary with the journey. He found it necessary to withdraw by himself alone at the times of great stress and great need.

3. This put him in a position to be "tempted in all points like as we are." Otherwise his life should not be of any real inspiration and help to us from the human side.

In questioning the Pharisees he probably had in mind to show them, and all men, the inadequacy of the answer they would give. The insufficiency of the explanation of him even if taken merely from the human side. The "Son of David" was not a full answer to the question. That did not even fully comprehend him from the human side. It is true that Christ spoke of himself as the Son of Man, yet he was more.

There are those today who, with the Pharisees of old, see no more in the Christ than the son of David. They

would have us believe that Christ was merely a man. We certainly would not deny that Jesus the Christ was, as he designated himself, "Son of Man." A man after the flesh. Man of and among men, but he was not **by** man. As he put to silence the Pharisees of old so he silences us today, if we hold that he was merely a man. For he was:

II. The Son of God.

Jesus had asked the Pharisees, "What think ye of the Christ? Whose Son is he?" They had answered, David's, yet in their own accepted scriptures the one who was to come was to be greater than David; even greater than the revered leader Moses (Deut. 18). He was to accomplish what no Son of Man had ever been able to accomplish.

Prophecies in the Old Testament to come of Judah's line; to be greater than Moses (Deut. 18); to sit on the throne of David forever (Ps. 2:89; 27:29; Heb. 1:8); the Messiah God's Son, God's Passover Lamb (Ex. 12; John 1:29) came to bear the sins of the world (Isa. 53; John 3:16 and Acts 8:30-35). This is the one who was to come, the one who is the Messiah.

What did the Spiritually minded Jew understand, at that time, about "him who was to come"?

John the Baptist cried (John 1:34), "I saw, and bear record that this is the 'Son of God.'"

Nathanael says (John 1:49), "Rabbi, thou art the 'Son of God.'"

What say the **disciples** who companied with him those years? **Peter** replies for all, "Thou art the Christ the Son of the living God." We turn to **John**, and ask, Why did you write the Gospel that bears your name? And he replies, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name."

Then we have the testimony of **Mary** recorded for us by Luke, where we are told the message of the angel to her in these words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of the Highest ... The Son of God."

Zecharias, in the temple, sang forth (Luke 1:68, 70), "Blessed be the Lord God of Israel; for he hath visited and redeemed his people ... as he spake by the mouth of his holy prophets."

Such is some of the witness to the knowledge of the Christ being the Son of God. Can one who raised Lazarus, dead four days, be less than God? Then, what more important testimony than that of the Holy Spirit on the day of Pentecost; when Spirit proclaimed him as "Jesus of Nazareth," "David's Lord," God's Holy One," their "Risen Messiah."

Also recall that great lesson Paul learned on the Damascus Road, and consider how strange it is that "straightway he proclaimed Christ in the Synagogues, that he is the 'Son of God'" (Acts 9:20). Paul designates Jesus as the Son of God, or The Son, twenty-four times in the Acts and Epistles.

John cries, through his last epistles, "He is antichrist, that denies the Father and the Son" and "whosoever shall confess Jesus is the Son of God, God dwelleth in him, and he in God."

Then there are the great "I Am's" of the Gospels which identify him with Jehovah in his deepest nature. We quote this one, "Before Abraham was, I AM", and we could give others.

For one to ask about most men, "Whose Son is he? is not in the least important. It makes little difference in most ordinary cases. Jesus the Christ raised this question about himself. The vast importance of it is shown when we look at what John has said, "He is antichrist who denieth the Father and Son" but "Whosoever shall confess that Jesus is the SON of GOD, God dwelleth in him, and he in God." Then the **Son** question **IS VITAL**. The difference is one that identifies one with God, or with Satan. Certainly, then, it is an all important question. Then let each

one settle it speedily. Oh! May the Christ be confessed as the Son of GOD for in that capacity he is Savior of the World. Savior of individuals, such as you and me.

Dallas Center, Iowa.

Some Things Christian Mothers Expect

(Continued from page 5)

some Italian children were doing in school. She wondered about it and decided to call at the home and find out, if she could, the secret of this. She called upon the mother and commented upon her children's good work in school. The mother replied, "Me no can't help my children; me know nothing; me have my children bring home their lessons each night and teach them to me so me can learn and then me can help my children." This Italian mother was helping her children far more than she realized.

A woman who came over in the Mayflower was asked why she was coming to America. She replied, "I am going to America to raise governors for them." And she did—her sons became governors.

"Where there is no vision the people perish," might read, "Where the mother has no vision the children will have no vision." As mothers we can bear the torch to light the way.

So we as mothers today have a vision for our daughters. We feel that our daughters are going to live up to our expectations for them.

We want our daughters to believe that to be good is to be great.

We want them to have a high standard of true woman-

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

ON TRIAL BEFORE PILATE—Mark 15:1-5.

The innocent can afford to be silent in the face of accusation; truth will vindicate itself; it is the guilty who get excited and confused when faced with their accusers.

TUESDAY

BARABBAS RELEASED INSTEAD OF CHRIST—Mark 6:15.

"Why, what evil hath he done?" And yet Pilate through fear of the people released a man guilty of every crime and delivered Jesus to be crucified.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend the church prayer meeting if possible. If isolated have a prayer service in your own home and build your program around the "Devotional" article on opposite page. For private devotions read Mark 15:16-21, the mob persecutes Christ and proceeds to Calvary.

THURSDAY

CRUCIFIED FOR OUR SINS—Mark 15:22-28.

Some one has said there were three groups around the cross: the soldiers representing apathy, the Sanhedrin representing antipathy, and the women representing sympathy. In which group are you today?

FRIDAY

MOCKED WHILE DYING—Mark 15:29-32.

"Himself he cannot save." Though said in mockery, it was true, because he came not to save himself, but all who should look to him in faith, imploring mercy.

SATURDAY

REDEMPTION ACCOMPLISHED—Mark 15:33-41.

O great Love of Christ, who went to the depths for us, fill us with that love that will make us willing to go to any length for thee.

SUNDAY

WORSHIP THE LORD ON HIS DAY—"Neglect not the assembling of yourselves together as the manner of some is." If impossible to attend church have a worship program in your own home, reading the sermon and have prayer and singing. For your private devotions read Mark 15:42-47, concerning the burial of Jesus.

hood, lifting others with them instead of sinking to lower levels.

We want them to be beautiful—not just the beauty of the beauty parlor, but to cultivate the beauty of a kind heart and a ready hand to help and to share with others.

We want our daughters to have riches—the riches of the kingdom of heaven, to accumulate treasures of Christian virtues, which will not tarnish with the using.

We expect our daughters to fill a larger place in the church of Jesus Christ, in his program for making this world a good place in which to live,—we expect our daughters to fill a larger place than we may ever hope to fill. We expect them to fill a larger place because we as mothers have tried to set the example and we have tried to be faithful in God's work.

Waterloo, Iowa.

TREASURE

By Peter A. Lea

It's not a palace set upon a hill,
Nor yet a house upon some thoroughfare,
Nor any thing for human eyes to see,
Nor any human hand placed here or there ...
It's just a tiny room inviolate,
A place I go alone, world thrust aside,
To know the joy of Spirit, and the fact:
... Love does abide!

OUR DEVOTIONAL

The Gospel

By Gladys M. Spice

OUR SCRIPTURE

The Universal Gospel. Matthew 28:19-20. Go ye therefore and make disciples of all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world.

The Universal Need. Rom. 10:12-15. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace and bring good tidings of good things.

The Universal Means. (The printed Word). Psalm 119:11. Thy word have I hid in my heart that I might not sin against thee.

The Universal Cost. Matthew 17:24-25. Then said Jesus to his disciples, If any man will come after me let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Matthew 5:11-12. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Universal Result. Matthew 5:16. So let your light shine before men; that they may see your good works and glorify your Father who is in heaven. Matthew 24:14. And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come. Matthew 24:13. But he that endureth unto the end, the same shall be saved.

OUR MEDITATION

William Carey was a Scotch cobbler. One of the strangest things in his shop was a map which covered nearly one side of the wall. It was made of brown pieces of paper pasted together. Instead of a map of mountains, rivers and coast lines it was a map of "people", for here and there all over it were pasted clippings, cut from papers, which told of the condition and needs of the people in various countries over the world. From this map William Carey caught a vision of the world's need of the Gospel. He finally was sent to India as a missionary. Christian England laughed when someone sneered at him as a "consecrated cobbler" going on a fool's errand to convert the heathen. However, when he died, the government dropped all its flags to half mast, in honor of a man who had done more for India than any of their generals. His motto was, "EXPECT GREAT THINGS OF GOD, ATTEMPT GREAT THINGS FOR GOD."

We all know that the printed word is absolutely necessary to spread the Gospel into all the world. Robert Morrison is known as the man who gave the Word of God to China. It took him twelve years to translate the Bible into the Chinese language, for instead of having twenty-six letters in the alphabet they have thousands of characters.

James Evans had a seemingly more difficult obstacle to overcome when he attempted to give the Indians the printed Word, for he found that they had no written language whatever. However, he invented the Cree alphabet which was so simple that an Indian boy could learn to read and write in a week or so.

In this connection we should state that our own missionaries are doing this very kind of work in Africa today—making the Bible a readable book for those who have never heard the "glad tidings."

It is unnecessary to state the numerous hardships, sufferings, and dangers that have to be endured by those who would obey Christ's Great Commission. If you are a reader of the Brethren Evangelist and Missionary you are aware of what our missionaries (as well as others) are enduring even today. Nevertheless we must not lose sight of the promise at the end of the Great Commission. It makes our hearts swell with pride and joy when we realize that our missionaries are carrying on the great work which David Livingstone (the first missionary to the Dark Continent) began.

"If I cannot cross the ocean and the heathen land explore,
I can find the heathen nearer; I can help them at my door.
If I cannot speak like angels, If I cannot preach like Paul,
I can tell the love of Jesus; I can say he died for all."

And now as we are meditating let us ask ourselves these questions and really be honest in answering them.

1. Did Jesus mean ME when he said, "Go ye!"
2. Am I a "respector of persons", or in other words, have I a feeling of indifference as to the salvation of those who are of a different color and nationality?
3. Do I know the contents of the Word well enough to be able to say, "It is written", as Jesus did when tempted by the evil one?
4. Am I sacrificing anything for Christ's sake?
5. Just what does Christianity mean to me?

OUR PRAYER

Dear Father, we thank thee for giving us the privilege of carrying the Gospel to the whole world. It makes us want to serve thee more and more to know that thou hast enough confidence in thy people to give them such a great charge. Help us to brighten the corner where we are and to realize more clearly the need of stewardship of Self, Substance and Service. May thy blessing remain on those who are endeavoring to spread thy Word and may the time hasten when thou shalt gather us together to be with thee. In Jesus' name we pray. Amen.

Canton, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY

Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for July 26)

Lesson Title: The Council at Jerusalem.

Lesson Text: Acts 15:1-35.

Golden Text: "We believe that we shall be saved through the grace of the Lord Jesus." Acts 15:11.

Devotional Reading: Romans 5:1-9; Gal. 12:11-21; 5:1-26; Eph. 2:4-22.

The Lesson

The Council at Jerusalem was called to settle one of the great problems of the early church—i. e., whether Gentiles could be saved without the observing of the teachings of the Mosaic Law. One party held that they could not be saved but the other contended strenuously that the observance of the Law was not necessary. The immediate cause of the trouble was found in the initiatory rites by which the Jews became sons of the law—circumcision—and the fight raged hotly around this question. This particular question was only transient there being principles involved that make this Council of fundamental and perpetual importance to Christian people.

The trouble arose in a missionary church—that at Antioch. Early Christianity was divided into two camps. On one hand there was the Jewish party with all its traditions founded in the strict legalism of the Law, and feeling it incumbent on them to keep the Law strictly. The church in Jerusalem was the center of this party and James—the Lord's brother—is typical of its membership. On the other hand there was the Hellenistic group with the more liberal interpretation of the demands of the Law as opposed to "the Faith" and the conviction that the works of the Law were not necessary to salvation. Antioch was the center of this group and St. Paul is typical of the whole body. With two such bodies in the church it is easy to understand how finally trouble began in Antioch and the early church had to settle the matter promptly.

Many people bemoan the fact of problems and controversies in the church and no doubt many people might be constrained to blame the church at Antioch for precipitating such a controversy, but it seems to me that this is rather a cause for congratulations. Antioch was interested in the spread of the Gospel. In fact she was the truly first missionary church. Hence every question that looked toward the advancing of the work was vital to the church. Her very reaction to the Law stamps her as a live church for dead churches have no problems. Neither do dead people. While we have life and are vigorous the most prominent sign that characterizes our minds is the question mark. Once we stop questioning things and settle back in supreme content with things as they are and we are ripe for a funeral. Honest controversy is a good thing for religion and the church for it keeps us alive to the things that are worth while. As long as men think enough of religious thought to debate about

important points there is little danger that we will be lead off the right road. The most dangerous thing that can happen to any organization is to have it come into a state of deadly calm. Witness the Roman Catholic church of the Dark Ages as a real example of an organization that was unwilling to question life as they found it. Not until the Reformation time did the church really get jolted awake so that she could begin to do her God appointed work. Let us not anathematize the controversialists then for they are real signs that there is still life in religious circles.

Remember that there were real principles at stake in this Council. As long as man lives he will follow certain lines of procedure in his life and thought. In any form of worship it is natural for us to reach the formalities and ritual in one manner or another. Our Brethren church may have nothing like the rituals of the Roman and Episcopal churches but it seems to be the law of the Medes that we should follow set forms in the order of worship. The same thing is true of our church ordinances. We Brethren are very much concerned that we actually practice every ordinance as we find it in the New Testament, and personally I have been in services where if the minister varied the service one got some good brother or sister squirmed and felt that a mortal hurt had been done them. What is that but that we have so far become entangled in the letter that we are in grave danger of losing the spirit of the service. Brethren we have people in our fraternity who have become just as much "Judaizers" as those early Jewish Christians ever knew how to be. We say ordinances are necessary to salvation and we look askance at anyone who does not agree with us. What we need is a real vision of the spirit of our services so that we'll give them their proper value. Ordinances are the pathway by which true blessedness can come to us from God, but if we follow the ordinance just because we have to, I wonder where the blessedness is to be found? If our ordinances are a means of blessing from God let us prove this fact to the world by the type of life we live as a church body. If we claim to be especially obedient in our ordinances, let us prove that same obedience in all parts of our Christian lives. What does it profit a man if he is baptized by trine immersion, partakes of the Love feast; and washes the saint's feet if in his business, moral, and stewardship life he is just the unwashed and disobedient majority? God help us to forget the letter and catch the spirit of our ordinances.

Think of Paul in this case. Before conversion he was of the strictest order of the Jews, one who could call himself a "Hebrew of the Hebrews". He was exceeding zealous regarding the Law, so much so that he trod upon everyone who disagreed with him. Yet

here he is in the Jerusalem council standing forth as the champion of "faith" and demands religious freedom from the yoke of the Law for his Gentile friends. Paul must have been truly converted to have changed so. He threw to the winds all idea of putting the yoke on others even though he was an observer of the Law as a believer. Here is true greatness of soul. His argument was for the free life in Christ Jesus as opposed to strict formalism and mere ritualism. Modern apostles can still profit from Paul's breadth on some questions and his narrowness on others.

The Council was conciliatory. In its final settlement of the matter a compromise was reached and the church profited from its willingness to face a live issue and be big enough to see the right on both sides. Sometimes compromises are dangerous, but compromises guided by the Holy Spirit's dictation always help to bring peace and harmony. Peter plainly showed the Council that God had worked his will in the matter of Gentile conversion and had given the sign of his approval in that he sent the Holy Spirit into the life of even unbaptized Gentile believers. Face to face with this stubborn fact the church did well to square its theory with the fact. If we as Christians were always as careful to square theory with fact we would find that real compromise could be reached on many controverted points and the Protestant bodies would not be split up into so many miserable little factions. The history of Protestant Christianity is largely a history of the failure to see the justice in the other man's position, and the consequent failure to permit the Spirit to lead to an honest settlement of the matter. James and his Jewish brethren are to be commended for their honesty of purpose in seeking the good of the whole church instead of foolishly seeking to carry their own point no matter how right they thought it was. Modern denominationalism is the result—all too often—of the whims of men rather than the leading of the Spirit of God. The Jerusalem Council is clear on this point. Let us give earnest heed to the Spirit in disputes.

Let us remember that "in this world of ours all our spiritual truths, all our eternal realities, have to be expressed in temporal, human, changing forms. There have been stagnant centuries which have kept unchanged the crystallized forms which they have inherited, and they have supposed that faith would cease to be if this particular form of truth should vanish away. The Pharisee could not imagine a true religion without circumcision and the blood of bulls and goats; the Roman Catholic church of the 15th century could not believe the true religion could survive if the doctrine of transubstantiation—the real presence in the bread and wine—should be given up. The Calvinist supposed that his articles of faith were a permanent embodiment of truth and his plan of salvation the only possible one.

They all conceived of truth as something

(Continued on page 15)

J. A. GARBER, President
Herman Koons, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Christian Education Imperative

Christian education is essential for the individual. It takes account of all man's inherent faculties and powers and capacities, every phase of life in this present world and the world to come. Man at his best, for time and eternity, is its aim and guaranty.

Christian education is the bulwark of the home. One home in six is broken by divorce, in this land we hold so dear. For every one hundred homes established as a result of acquaintanceship formed in the Christian college, only one is upset by the courts. When selfishness and self-interest are displaced by the spirit of service and sacrifice induced by Christian education, then each finds joy in serving and sacrificing for the other, and the bonds of affection not only hold but grow stronger and stronger with the passing years. Thus home, blessed by the ministry of Christian education, becomes the seeding place of virtue, the vestibule of heaven.

Equally fundamental and absolutely essential to the church, is Christian education, because it is the great outstanding agency for the production of Christian leaders. Less than one percent of the people attend the Christian college, and yet from this one percent we gather more than ninety percent of our leaders in Christian service. The Christian college is the conservator of Christian leadership. It is to the Grand Army of the Redeemer what West Point is to the Grand Army of the Republic. Wipe out the Christian college and in a single generation there would not be a corporal's guard left for the ministry, the gospel lamps would be extinguished in our foreign fields, and the angels would weep over the departed glory of Israel and the doom of civilization.

Christian education is essential for the nation. We are in an age of unprecedented progress in science and invention. That which is new today is out-of-date tomorrow. Change follows hard upon change. And this is true, not only in the scientific world, but also in social, political, and economic affairs as well. Unrest and dissatisfaction are rampant. The pendulum of sacrifice and co-operation, so prevalent during the war, has swung back to the other extreme. Individualism now has the stage. Class hatred is stalking through the land. Big pay, short hours, light work, pleasure, high living, and luxury make their imperious demands in measure and degree hitherto unknown in the history of our country.

Never was democracy so put to the test as now. It must draw its life from Christianity, and Christianity will become the echo of a bygone age unless we not only maintain, but rapidly increase the work of Christian education. The nation as well as the church must have consecrated and well-trained Christian leaders. In order to assure an adequate number we shall be under the necessity of making the processes of Christian education operative in growing ratio among the masses of

the people. Otherwise there is little hope of carrying civilization safely through this period of crisis and change. Broad culture is not enough; it must be coupled with high, Christian character. A knowledge of facts and conditions will never suffice without the heart of good-will and sympathy and Christian love. Hence, the appealing, ponderous need of Christian education on a larger scale than ever before.—Wm. E. Schell in Religious Telescope.

NOTICE INTERMEDIATE BOYS

What do you say to having a program of good things all our own at National Conference this year. Are you interested in Athletic Events, Baseball, Swimming, Hikes, Campfires and such? If so, get in touch with me and start planning now to go to National Conference at Winona Lake, August 24th to 30th. You parents bring that Intermediate boy with you and we will keep him busy at some good things. Write me at Y. M. C. A., Massillon, Ohio.

W. O. NISH, Intermediate Superintendent.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for July 26)

Glimpses of the Islands

Ship ahoy! Let's afloat! For the hot days of July are here to tantalize our nerves and our tempers. And if we stay here, with but the usual interests and things to accomplish the summer will seem interminably long. So may we climb into our sea plane and skirt the fringes of Old Mother Earth and her sphere which rotates so steadily and whose sun shines upon every living boy and girl in every country of the world.

Just what is an island? Can we call it a country or a territory limited by its own exterior boundaries? An island is a body of land surrounded on all sides, north, east, south and west, by water. Thus it stands alone or is a link in a chain of islands. And as we are going to travel once more, we shall see many islands in every part of the globe.

What two islands do we find near the North Pole? Name them for me, please. Do any people live on these islands? Again, name some islands which arise from the bosom of the Atlantic Ocean; of the Pacific, and the Mediterranean Sea. They are all in different climes and zones, so we shall not expect any two to be alike, shall we? Perhaps, not even the people will be the same color or of the same race, for travel is easy, and people migrate from country to country.

In the South Sea Islands, we find a type of the negro race, very backward in the scale of civilization and learning. They still wor-

ship spirits and idols; they do not know Jesus at all. Many other islands are inhabited by people who do not know what a white man looks like. And when they do see one, too often they mistake him for a god, and worship him.

We need to know our neighbor friends a little more intimately, do we not? Can we not share a part of our fine opportunities with these boys and girls, who have none which we would wish for.

That is why Jesus needs you to tell the story. The islands are often beautiful places to live, with their luxuriant vegetation, their many uncultivated blossoms and the wild fruits of the tree and bush. Wouldn't that be a fine place in which to live? I should enjoy it, I know.

And so, pray for the people of the Islands, as well as the people of Africa or India.

Daily Readings

M., July 20. Shipwrecked on an island.
Acts 28:1, 2.

T., July 21. On Patmos. Rev. 1:9.

W., July 22. The Isles long for God.
Isa. 51:5.

T., July 23. Isles belong to Christ.
Ps. 2:7, 8.

F., July 24. Tell like story of God.
Ps. 96:3, 10.

S., July 25. Tell the story of Jesus.
Acts 1:8.

Ashland, Ohio.

CROWNED OR CRUCIFIED

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart

What will you do with him?
Crowned or crucified? Which shall it be
No other choice was offered to me.

I looked on the face so marred with tears,
That were shed in his agony.
The look in his kind eyes broke my heart,
'Twas full of love for me;
The crown or the cross, it seemed to say;
'For or against Me—choose thou today.'

He held out his loving hands to me,
While he pleadingly said, "Obey!"
Make me thy choice, for I love thee so!"
And I could not say him nay.
Crowned, not crucified, thus it must be,
No other way was opened to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or sought,
Surrendered unto him.
Crowned, not crucified, my heart shall know
No king but Christ who loved me so.—Sel.

It matters not what you ought to be, but what you are.—Publius Syrus.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Life on the Congo

(The following letter written by Mary C. Emmert, one of the recent recruits to our African mission field, is a most interesting description of their trip up the Congo, and we are sure will be received by our readers with much appreciation. We are indebted to Sister Emmert's brother, Attorney R. A. Emmert of Des Moines, Iowa, to whom the letter was written, for so kindly sharing it with us. Because of its length it is being published in two parts.—Editor).

Part I

Imagine a great wide river extending under a tropical sun like a sheet of glass. On either side there is a dense growth of trees and underbrush with vast possibility of hidden life. Would you like to know what a tropical sun is like? In appearance not unlike any summer sun, no larger, not much brighter or hotter, but oh so treacherous. One shudders to see anyone without a helmet.

Just now the glassy calm was broken by a hippopotamus sticking his head up out of the water at some little distance from the boat. He was a little shy about being seen, so we had to be content with several glimpses of his wide-open mouth. We pass on, winding in and out among "the thousands of green little islands" as the sun goes. They are mysterious, silent little islands. Does any one live there? Probably not. The hippos, no doubt, use them as summer resorts.

But you must get acquainted with our valiant little steamer which steadily plows her way farther and farther up river. The lower deck is the most colorful, and between the wood ranked up to feed the ever hungry engine, the miscellaneous crates and boxes, and the natives with their various beds and mat partitions, it is difficult to locate the kitchen where our four and five course repasts are prepared. Many of the black passengers overflow these limited confines onto the flat cargo boats attached to either side of the "Victor Largeau." On one of these we can see an official's Ford, covered with a tar paulin and palm branches well dampened to prevent harm from the falling sparks. Underneath the auto a goat browses upon the palm branches in reach and waits his turn to be served up as was his companion several days hence. Here, too, is generally burning a camp fire with a kettle of manioc that looks like thick mush and which is eaten without the luxury of spoons or plates.

From the cargo boat trails a long canoe, made from a huge tree trunk. On the other flat boat, the cargo of sacks and boxes is piled high and covered with a tin roof. Just underneath this roof lie three or four dusky skins, taking their afternoon siesta. At one end of this flat boat is a cleared space where one lonely pig sleeps out his few days of remaining life. Perhaps he isn't so lonely, though, for here lives a very interesting group of colored gentlemen. One, especially, deserves this appellation, for behold he has a

servant to wait upon him. The "boy", as the French call their personal attendants because their word is too good a term to waste on a native, combs his master's hair with a good stiff instrument that resembles a short steel fan. He begins at the nape of the neck and pushes his way through to the front. Then he carefully and laboriously excavates a part through the thick curly mat and pats his master's hair into a very respectable pompadour—permanent wave effect.

Later, we see this same servant washing the feet of this aristocrat, who all the while continues smoking his pipe in great contentment. Great variety is shown in the matter of coiffures. Some have their hair clipped short, all but a tuft right in front, or perhaps a crescent shaped patch. The ladies have their hair parted into numerous geometric sections, each one of which is adorned by a surprisingly long "pigtail", made of a little hair and a great deal of braid, coiled about in a very bewitching fashion.

But we must leave the enticing possibility of viewing the engine, and finding the kitchen, the monkey, and the chicken pen, all of which must be somewhere you know, and proceed to the upper deck where there really isn't much to see. The front quarter of this deck is a dining room with nothing but a table for eight, a few camp chairs, a number of wicker chairs which the passengers are taking with them, a few of our trunks, and Mr. Kennedy's bicycle. The next quarter is occupied by eight small cabins with two berths each. Then comes the other dining room with stationary tables and chairs for sixteen. Two rooms are necessary as first and second class officials never eat in the same room. The other end of the boat contains a wash room, a shower bath, refrigerators, a stack of huge water bottles containing all our drinking supply, and a congregation of personal boys and waiters. Some of these say "mbote" to us every morning and are very friendly. If they like you and you tell them you are hungry they will give you a banana.

The captain's quarters are up above, but we won't visit him as that would be presuming on loyalty. It is now after five o'clock so we can take off our helmets and clean up for the evening meal which comes at seven. If we're lucky enough to be in mid-stream and not stopped for the night, we can eat in peace. Otherwise a pestiferous kind of moth flocks on board, falls down your back or in the soup without preference, and makes life interesting. Sometimes we close the screens, turn out the lights, and eat by the light outside the windows. As soon as those in the front dining room are through eating, we open our duffle bags like the Arabs, soon put up our beds, and crawl under the nets. So far we have heard no mosquitoes, but we're always afraid there might be some. In the mornings the boat starts out as early as one can see. Yesterday we were awakened by

two natives singing over and over a monotonous chant. We found they were sounding the stream. Suddenly the song changed and we were lodged on a sand bank. Then the fun commenced. The engines churned and churned the water, the crew got out and pushed, yelling and pushing in unison by the help of a cheer leader. It sounded as good as many a college cheer, but accomplished little more, for it was necessary to carry the anchor out in one of the canoes, lodge it at some distance, and pull against it. This last method finally succeeded and at last we were merrily on our way again.

We are told that in several hours we will be stopping at a government post but before we can add a hasty goodbye to our already written letters the boat has stopped. It doesn't take long to carry on the wood which is always ranked up along the shore, but here the captain has a friend with whom he visits several hours. They say that sometimes he spends the whole day here, so we are glad to get started again by noon.

Suddenly everyone rushes to the windows and several men get their guns. Sure enough there is a big old crocodile on the sand bank ahead. He refuses to be a curiosity very long and slides off in the water just as a shot rings out. There is a splash at some little distance from the crocodile, but he probably would have laughed if he had been hit, for his hide is a good protection.

Now we come to a picturesque village with thatched roofs and mud walls. The houses are not at all bad looking. Some of them are just skeletons, evidently in the process of construction. How I'd like to be able to paint or at least sketch the ever changing scenes. Here the country is entirely flat, but nearer the mouth of the Congo mountains bordered us on every side. The sky grows dark and a storm comes up. See the point of land with the one lone tree jutting out into the water? Notice the light in the sky above it reflected in the water beneath, and everywhere else darkness over sky and water. Real waves come rolling in and the rain beats down fiercely. We have to search a sheltered place in the boat as the roof leaks in places. The natives who are on shore buying food for the day run to shelter, for they hate to get rained on. Some say that the only time you ever see a native run is to get out of the rain.

The report is out that the cat is lost, the cat which has been obtained with such difficulty. Our friend, the Frenchman, advises us to hunt it up before another day, as the occupants of the lower deck will probably kill and eat it. So a searching party proceeds to the lower regions making inquiries and listening diligently for the cries of the wanderer. The kitchen and the engine are located but not a trace of the cat. But like most cats it turns up later when least expected—this time in one of the cabins fast asleep.

Little Louise, the half-white child, is al-

ways ready to play hide the thimble, or tag, or just to be held awhile, for she is hungry for affection. If we are busy writing or reading, she gets out her doll and makes a beautiful new dress by piecing together some bright samples of dress goods. She does very well indeed and shows that the Catholic sisters have given her very thorough training. Sometimes she brings out a big piece of cloth

and gets someone to cut her out a dress. Then she has her French school books and numerous pictures and cards, each one of which she reverently kisses as she looks at them. She is twelve but very tiny for her age. Her father insists that she learn a little English at the table each day, but she is very shy and hardly speaks above a whisper.

(To be continued)

A Welcome to Welcome Visitors

The first of December, 1922 was a Red Letter Day in a newly opened Mission station away off in the Northwest corner of China. We had reached that old city of Chungwei, Kansu, on the 9th day of the previous July and it was a great event to welcome our first white men visitors to our clean home which we had created amid the awful dirt and degradation of the central Asian population. Harry A. Franck, the well known author of Travel Books, representing the Century Company, and Major Philoon, of the Military Attache's post at the American Legation, Peking, were our first guests. During this visit arrangements were made for Mr. Franck and his family to occupy our bungalow at Kuling the following summer. It was in our bungalow that he wrote his recently issued book, entitled: "WANDERING IN NORTHERN CHINA", in which he refers to his visit to us in these words, pp. 474, 475:

"We arrived at length, however, just as dusk was spreading, to find the gates of Chungwei still open and the sense of direction among its inhabitants so much better than outside the walls that we brought up before the home of the only foreigners in the town without mishap and without delay. Fortunately this couple were Americans, in fact, the most American of all the mission-

aries we met on our western trip, so that there was no more embarrassment on our side than hesitation on the other when we walked in upon them to say, 'Here we are, with nothing but the clothes we stand in; please take care of us.' It is a long cry, of course, from auxiliary work among American soldiers in Europe to the establishing of a mission in a town of far western China where foreigners had never lived before, so that we rather flattered ourselves that we, the first visitors this new station had ever known, were almost as welcome as we were made.

Chungwei is an ancient and more or less honorable town which claims eight thousand FAMILIES within its walls, among whom only three merchants, without families, were Mohammedans. The city has no north gate because there is no more China north of it, the so-called Great Wall being almost within rifle shot, and beyond that lies Mongolia. The broad plain on which it flourishes is shut in by mountains and sand dunes, but is divided by the Yellow River, from which all the prosperity of the region comes. For in the autumn, after the harvest, the top layer of soil is cut up everywhere into big mud bricks, held together by the roots of the crop, and of these all buildings, even walls, fences, and most furniture are made, and still

there are always great piles of them left over. Then the river is let in on the land and covers it once more with a rich silt that produces splendid rice—certainly there was no suggestion of a rice country on a cloudy December day with a high wind blowing—wheat and linseed in abundance, millet, kaoliang, buckwheat, potatoes as large as if they had come from America, cabbage enough to keep the population from starving if there were nothing else, magnificent grapes and peaches, and what our host assured us were the finest walnuts in China. In other words, all Chungwei needed to be a land of plenty and comfort, and possibly even of cleanliness, was to be somehow broken of the apparently unbreakable Chinese habit of bringing into the world, in the madness for male offspring, every possible mouth which the land can feed, with an instant increase to take up the slack offered by such improvements as the irrigation project.

We were luxuriating in the extraordinary experience of lying abed after daylight when there came a scratching on one of the paper windows of the dining room where we had been accommodated and we heard with astonishment Chang's mellifluous voice murmuring 'Masters, what time like start this morning?' Our missing caravan had finally overcome the difficulties of the river passage and had reached Chungwei about two in the morning. Perhaps it was not out of sympathy for our weary employees as we fancied that we set ten o'clock as the hour of departure and turned over for another nap."

These extracts copied from "Wandering in Northern China" by Harry A. Franck, at Long Beach, California, July 3, 1925.

WALTER SCOTT ELLIOTT, Missionary,
Chungwei, Kansu, China.

NEWS FROM THE FIELD

WASHINGTON, C. H., OHIO

Things have been moving along here in very much the usual fashion since our last news letter, about six months ago. In that letter we rather fully described our difficulties, which are but typical of many rural churches, but which had become rather acute here because of the already small membership. In fact, some had prophesied before we came that within a year the church would have to close. We have been here a good bit longer than that now, and believe we can truthfully say the church is in better condition than when we came—except financially. Through death and removal of some of our most loyal ones, we have lost out here.

Because of these conditions, it will be impossible for this work to continue as a full time pastorate longer than September 1, at which time we are leaving the work here. In fact, we had offered to release the church the first of April because of the financial situation. They were unwilling to do so at that time, however, and a committee was appointed to see what could be done. In a very short time sufficient pledges were received,

not only to carry on the work till September 1, but even to do some much-needed painting and papering besides. Also, I am glad to say that I have been able to help them in planning for the future so that it is certain that the work may be continued after we are gone, if only on a part time basis. The community here needs the Brethren church.

We were called away for three weeks during May and June by the last illness of my father, in Washington, D. C., and the work "slumped" somewhat while we were gone, but is again picking up.

Our Children's Day service, though small, was very good, and was far more than an entertainment.

The latter part of June Brother Jobson was with us, and gave his fine message to a representative audience.

There is one observation that we feel led to make, not merely of this community, but of many others we have observed and read after. It is, that too many Brethren folks have lost their convictions, and are becoming physical weaklings as well.

For example, the folks here like to tell of

the early days of the church, when meetings were held in the home of one of the members; the Brethren came to communion services, by horse and wagon, from as far away as Indiana. They tell of one faithful member who regularly drove her horse ten miles to church, even through the severest weather. Now when everybody has an automobile, many of them closed cars, it gets too wet, and too cold!

There is an unusually large percentage of the membership here that is very loyal; if it were not so, the work could not have continued so long. But even here, there are enough others who "still have their names on the book," that if all would support the church in attendance and offerings as do the FEW, or as they give for their pleasures, it would still be unnecessary for the church to go on part time.

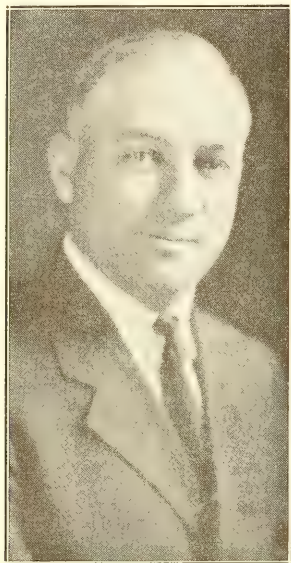
Our own plans after September 1 are as yet indefinite. The Lord has not yet called us to any other work, and we are simply trying to wait for his guidance in this, as in all other matters.

Pray for us, as we remember the work at other places. THOBURN C. LYON.

MANTECA BRETHREN CHURCH, MANTECA, CALIFORNIA

It has been quite a while since we made a report to the Evangelist family. We have been very busy sowing the seed of the Kingdom and we rejoice that as Jesus said, the seed sown in good ground is recognized by the abundant harvest it produces.

We are glad to report that God continues



This is a picture of me himself, as the Dutchman said. Have been on field for over twelve years. Manteca itself is new ground for us, owing to the fact that Lathrop and Ripon have had the churches before Manteca even thought of being a town. I have been in Manteca since it was a town of 100 people and watched it grow to its present size of about 2000.

to use us in the spreading of the Gospel. The attendance at the services is always very gratifying to the pastor. We enjoy a hearty response on the part of the community which we aim to serve. We have a good lot of people. They sacrifice many things for the sake of the church and her Head. This sacrifice furnishes them many occasions of great joy.

It recently came to my mind that I have never furnished a picture of our little church house. I am sending it with this article for several reasons. You will readily judge by the picture that it is a modest little building. It is, and yet we take care of a real good Sunday school. Our attendance ranges around the 100 mark most of the time. Our largest Sunday school attendance was June 14, 1923 when 179 were present.

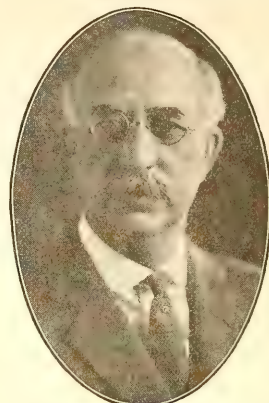
The thing I desire most especially to emphasize at this time is our Northern California Brethren Conference and Bible Institute which was held at Manteca from June 7 to 14. To begin with, I want to say it was a success from every point, greater than our

highest expectations. We had day and evening sessions.

Our workers were Brother E. M. Cobb of Los Angeles, Mr. and Mrs. Leo Polman, and Brother James Cook from Turlock, one of the participating churches. All the work was well received as given by these folks.

Brother Cook gave four messages on the line of God's Challenge to His Church—Separation From the World. They were very clear and were effectively given. Leto Polman specialized in chalk talks to the young people. This work was a new departure for our conferences. It is however now a permanent part of the Conference work. About 45 young people were out every day to take the messages Leo was presenting on the blackboard. Singing choruses appealed strongly to young and old and added largely to the success of the Conference. Mrs. Polman was at the piano. She also sang, and gave work to the beginners. In every part she proved herself invaluable to the Conference. Brother Cobb spoke every afternoon on Doctrines and Ordinances. These lectures were very well received. So much so, that one man said to me yesterday, that he was going to spend the winter in Cobb's church in Los Angeles, and he is not a Brethren man either but was so impressed with the truths brought out.

The evening was always very big. A rousing song service every night, led by Leo Polman. How the young folks and the old did sing. Then Cobb's pictures. He brought them along because we wanted them again. And the house was full every night. Every one enjoyed them better than the first time **we saw them here.** Following an hour of the pictures a short revival sermon, sometimes only about 20 minutes long, but souls were **waiting for the call.** Beginning on Monday evening the 8th, there were confessions at every evening service. By the time Sunday morning the 14th rolled around there were 26 confessions. That afternoon we went to Lathrop about 5 miles distant and baptized 26 souls. It was a blessed Sunday for the Manteca Brethren and for the district of which she is a part. Twenty-five were added to the Manteca church and one to the Lath-



This is a picture of Brother Cobb whom our people dearly love and respect for his fearless and direct presentation of the Brethren position in these days of apostasy. Twice he has been here for meetings and a good harvest has been reaped each time. During the week of our recent conference 26 made the confession and 26 were baptized and added to the Brethren church. His pictures taken in the Holy Lands prove very instructive and illuminating. We recommend them in any revival effort where he can be secured.

the Holy Spirit. A large crowd of people witnessed the baptisms. I would like to drop one hint here to all conferences, remember your young people at all times and make every provision for their instruction in the things of the Kingdom. They respond most nobly and do fine personal work. We had never done this before.

Another part of the Conference was our dining service. Nine hundred people were fed free during the week at a kindergarten building just two doors from the church. Many people could attend under such conditions that could not otherwise come. The cost of this part was thrown into the Con-



This cut is a picture of the one baptismal service that was held at the Conference of 1922 at Manteca, when a large number of people were baptized. Brother Cobb and I both baptized at that time. The reservoir is on the ranch of J. Milo Wolfe at Lathrop, California. I think there were about 35 baptized on that Sunday afternoon. Platt.

rop church. Five of our number are High School students. One father and four of his children were baptized, they having made the confession during the meetings and he at the baptismal service. Oh, it was grand to be there.

I baptized them all, and Brother Cobb laid his hands on them all for the reception of

ference budget. And this was another feature. Before the morning preaching service, I was asked to raise a budget of \$500.00 to take care of all the expense of the Conference. I promised the people that as soon as the \$500.00 mark was reached we would stop right there. We just got out of the \$5.00 gifts, with two \$2.50 gifts when the signal



This is a picture of our little church at Manteca, California. Built in 1921. In addition to the main auditorium it has five Sunday school rooms. We are able by close engineering to seat about 400 people.

There was no room left at the last session of our recent conference when we were advised by the ushers that they could not possibly have seated three more people. This year's conference was held at Manteca.

was given to stop. A dozen hands were up, but we could take only two of them. Just fourteen minutes were required to clear it all up. 'Some folks said they never saw anything like it before. But it was fine.

Every day someone tells me that was sure a fine Conference. That is the truth about it all right. We are rejoicing. We have set ourselves to an increased interest in all the Master's work.

We are always glad to see the good reports of the other churches of the brotherhood. We pray that God may extend the usefulness of the Brethren church. We are doing all in our power to let the community in which we live know that we stand for the Bible in its simplicity and in its entirety. Less than this is criminal neglect. More is useless.

May God keep us all true to the faith that was once delivered unto the saints.

J. WESLEY PLATT, Pastor.

WATERLOO, IOWA

What about Waterloo? That is a question that has, without a doubt, been on the minds of many Brethren. Considering the least that might have been done since our arrival it was enough to keep any young pastor and wife busily engaged. Our ministry here has been a decided contrast to the New Enterprise circuit of churches in Pennsylvania. There we were initiated into the ministry and here we discovered how well we were initiated. Much Christian joy has been ours in both places. So thoroughly were our capacities tested that we know not how to permit Ashland College to improve us during the next school year. Yes, our coming to Waterloo was conditional, both pastor and people expecting our entry into an institution of learning this fall.

Upon our arrival in Waterloo in September of last year, we found well organized church bodies. The Church School here is well known over the brotherhood—not because of unusually large attendance but because of its thorough organization. Mrs. Pauline Wisner, our efficient superintendent, is responsible for these achievements, incorporating her ideas after having received the best kind of instruction at conferences and training schools from time to time. We believe the W. M. S. should make a separate report for the Evangelist readers some time. Their meetings are highly devotional and educational and their

ability to raise money, as has been demonstrated this past year, is a thing at which one marvels.

Three outstanding events have taken place in the church during the past few months that should be mentioned. During the month of March the churches of Waterloo conducted a religious census wherein each church discovered some prospective members. A personal evangelism campaign was conducted in West Side churches by Dr. A. Earl Kornihian of Boston, an expert in this field, who has been responsible for thousands of converts through this method. Seven were baptized by the pastor and seven were received into the church. Others who were visited were influenced for Christ some of whom we are



This is a picture of our song leader and young people's leader, Leo Polman of Los Angeles. Leo is right there with the goods and the people, young and old get much enjoyment out of his leadership in song, his solos, and duets with Mrs. Polman, and his choruses with the young people. This was an eye-opener to this district and the results have made it a permanent part of future plans for conferences. Sorry we cannot present a picture of Mrs. Polman, for as the young folks say here, she is easy to look at. Her playing was an inspiration to the conference.

expecting to be received soon. The best results of that experience were not alone the number of souls won but the blessings won by those participating in the work. Many of our people who had never tried to win a soul went out and talked to the unsaved in their homes. This was but the beginning of similar work in the future.

The Pre-Easter services almost immediately followed the Visitation Campaign. The services were conducted by the writer six nights ending with the Easter program on Easter Sunday. Easter Sunday evening the choir, which has been liberal with splendid music throughout the year, rendered a fine Cantata to an appreciative audience. Mr. Donald Baum, director, a student at Iowa State Teachers' College the past year, deserves the credit for our excellent choir.

A season of pleasure and instruction came during the recent Vacation Bible School, which was a notable success. The school was in session nearly three weeks and culminated with a Children's Program on Sunday morning, June 21st. There were ninety-five pupils enrolled and the average attendance was above the sixty mark. No Sunday school will know the value of capitalizing the child's time during the vacation period until it is tried out locally.

The prayer meetings have been well attended and made interesting by practical religious topics, discussed by those present. We find it true that people are more interested in any project if they themselves have a personal part in that project. The prayer meetings are looked forward to by many with eager anticipation.

As for the young people, and there is a goodly number, they are both encouraging and discouraging. There are three organizations which they support in a complimentary way. There is the separate Young People's Division of the Sunday school, a lively Christian Endeavor Society and S. M. M. After having attended these organizations there seems to be a feeling on the part of many that their church affiliations are completed. It is true that a large number may be seen at morning worship but not enough; while at the evening worship hour they are decidedly scarce. We cannot even console ourselves with the thought that this is true in most churches during this particular age. The present program of religious education is determined to make a deep impression on the youth and will make the young folks more enthusiastic about divine worship.

We can only do our best and leave results with God to whom we give all the glory and praise for things accomplished.

A. D. CASHMAN.

Sunday School Notes

(Continued from page 10)

which could be expressed once for all in a form which all coming ages must keep unchanged. As well might we expect to bottle up the daylight to preserve it. Truth is never some dead thing which can be 'laid out'; it is living, moving, quickening, outgrowing its old forms, taking on new expressions and preserving itself, as life does, by endless variations and by infinite embodiments.' (Dr. Rufus Jones).

Terra Alta, West Virginia.

VANDERGRIFT, PENNSYLVANIA

It has been a long time since a report has come from this church. It is indeed with pleasure that we report to the Brethren church at large, about the progress and growth of this church. It is about five months since we took charge of this church, and the Lord has been manifesting himself in a wonderful way, to his work here. To him be the glory. Since the middle of January twenty-five have confessed Christ as their personal Savior, have been baptized and united with the church. We started our Vacation Bible School a few days ago with a good attendance.

About the middle of May Brother M. A. Witter, Kittanning, Pennsylvania, asked me to help him in his revival campaign. It was a great pleasure for me to assist our dear Brother Witter in his work. And I also enjoyed the sweet fellowship in his home. I shall never forget the dear Brethren at Kittanning for the good attention, co-operation during the campaign, and for all they did for me. May the Lord reward them, is my prayer. Brother Witter has a great and a needy field.

The direct result of the meetings as concerns confessions were fifteen. Brother Witter has a number of people in his church who know how to pray.

J. A. REMPLE.

PORTIS, KANSAS

We want to convey a few squibs of news to Evangelist readers again. We are still on the "activity map" with all branches of church work keeping to about normal. The Sunday school attendance is keeping up quite well. The first quarter of the year we had an average of 114-plus, the second quarter, 109-plus; the lower average is accounted for when one rainy Sunday we only had 29 out, —the lowest since 1922. On the last Sunday in June we had a big Children's Day program and the offering was sent to our African Mission.

Just now the W. M. S. is taking on new life and their work will be carried on with a better showing. The S. M. M. are still active and doing good work. They expect a visit from Miss Edith Garber soon. The Boy Scout work is normal but on the increase with new members. The C. E. has been on the move, and with a new corps of officers we hope to grow more. This organization recently sent two delegates to the State Convention, and the girls came home with a grand new vision of possibilities.

Recently we had the great joy of baptizing an ex-soldier who is an invalid. He had never made the good confession, and he surely felt relief from the burden of sin. He went on his way rejoicing.

At a recent business meeting, the church gave us a call to work with them another year. We count it the greatest victory in our ministerial career, as the call came from a well represented and appreciative membership. We count it the greatest challenge that has ever come to us, for a fourth year work. Praise the Lord. We are praying the Lord to keep us sweet and humble in all our work for the Kingdom.

Portis put on its fifth year of Vacation Bible School, closing a three week period June 12th, with a big public program on Sunday evening the 14th. The work was a great success, but the attendance and enrollment was below that of last year on account of another school being put on in a near-by town. We taught the Junior Boys, and it was a pleasant 15 days we spent with them in "sure-enuff" Bible work.

On to Winona Bible Conference! is our cry. W. R. DEETER.

ANNOUNCEMENTS

INDIANA PASTORS, ATTENTION!

The writer is to be in Fort Wayne fall General Conference, conducting a survey for the National Mission Board. If you have members who have moved to Fort Wayne, or know of Brethren people in Fort Wayne, will you please write to HERBERT A. ROWSEY, 411 Archer Avenue, Fort Wayne, Indiana.

THE TIE THAT BINDS

McGEE-FLAMM—On Tuesday evening, May 26, 1925, David Blackley McGee of Westermont, Maryland, and Miss Orpha Blanche Flamm were united in marriage at the home of the bride's parents, Berlin, Pennsylvania. The bride is a member of the Berlin Brethren church, a graduate nurse of the Western Maryland hospital, and for two years has been employed as a nurse in the Community hospital at Somerset. The many friends of these popular young people wish them a long, prosperous and happy wedded life. Ceremony by the writer in the presence of the members of the immediate families.

W. C. BENSHOFF.

BIBB-BROOKS—Mr. Raymond Bibb and Miss Eula Brooks were united in marriage at the Oak Hill Brethren Parsonage Saturday evening, May 2. These are well known young people and Mrs. Bibb is a member of the Oak Hill Brethren church. The good wishes of their friends accompany them on their journey through life. Ceremony by the undersigned.

FREEMAN ANKNUM.

ANKNUM-MAVOY—Rev. Freeman Ankrum, of Oak Hill, West Virginia, and Miss Esther Mavoy of Fayetteville were united in marriage at the home of her parents, Rev. Joseph Crouse, June 12. Rev. Ankrum is the popular and successful pastor of the Brethren church in Oak Hill. Miss Mavoy is a member of an old and well known family, and is a graduate of Bridgewater College. She has been a High School and grade teacher, as well as a county Sunday school worker. She has been engaged in church and Sunday school work in the Church of the Brethren of which she is a member. Ceremony by the undersigned.

JOSEPH CROUSE.

COURTER-WALTERS—Sister Edna Courter of Conemaugh was united to Mr. Willis Walters by the undersigned, in a pretty ceremony at the parsonage. The young people will make their home in Miner Point where they had already purchased and furnished themselves a residence. The best wishes of a large number of friends accompany them in their new life. Sister Courter was one of our faithful Conemaugh girls and will be missed in the young people's activities.

GEORGE H. JONES.

BOWERS-FRISCHAUF—Brother Merritt Bowers of Echo, a member of the Conemaugh Brethren church, and Miss Margaret Frischauf of Johnstown, were united in holy matrimony by the undersigned, at the parsonage. The young people will go to house-keeping in the city and make their permanent residence there. The young people have our best wishes and prayers for their future happiness. The ceremony was witnessed by a group of intimate friends of the couple.

GEORGE H. JONES.

BITTNER-BOWERS—Harry Elmer Bittner and Nettie Wave Bowers were united in marriage by the undersigned, at the parsonage. A number of guests witnessed the ceremony after which the young people were

conveyed to the bride's home where a wedding supper was served. The best wishes of many friends accompany them in their new life.

GEORGE H. JONES, Pastor.

IN THE SHADOW

COUGHENOUR—Matilda Platt Coughenour, daughter of Frederick and Caroline Platt, was born January 20, 1874 and departed this life April 28, 1925 at the age of 51 years, 3 months and 8 days. She and John Coughenour were united in marriage July 2, 1895. To this union were born one son and five sons. The deceased is survived by her husband, six children, three grandchildren, three sisters and two brothers. Sister Coughenour united with the Brethren church at Berlin, Pennsylvania at the age of 18. She continued a consistent and faithful member until the end. It was after a sickness extending over a period of some months, during which time she suffered much, that she departed to be with her Lord.

WEAVER—Henry Weaver was born August 3, 1845 and died at his home near Berlin, Pennsylvania, May 5, 1925 at the age of 79 years, 9 months and 2 days. He was united in marriage to Mary Ann Stull nearly fifty years ago. Sister Weaver and one son are left to mourn his departure. Brother Weaver was a member of the Downey Brethren church, for forty-five years. In the passing of "Daddy" the family lost a devoted husband and father, the neighbors a true and kind friend, and the community a loyal, upright citizen.

MILLER—Elder Abram J. Miller was born January 13, 1850, and died at the home of his daughter in Johnstown, Pennsylvania, May 29, 1925, aged 75 years, 4 months and 11 days. He is survived by three sons, three daughters, ten grandchildren and five great grandchildren. Brother Miller was a life long member of the Brethren church. He was ordained to the Eldership in this congregation many years ago. Elder Miller was a true servant of the Lord. He was devoted as a husband and father, consistent as a Christian and liberal in his contributions. Living at some distance from Berlin, his attendance at the services was irregular. But when present, he brought with him that spirit of devotion and worship which was helpful to all and delighted the heart of his pastor. It was after a long period of sickness and much suffering at the Memorial hospital at Johnstown that he was taken to the home of his daughter, from which place he departed to be with his Lord. Funeral services for the above were conducted by the writer. May the blessed Lord bring comfort to bereaved friends.

W. C. BENSHOFF.

BALL—Halla Ball, wife of Frank Ball, of near Oakville, Indiana, passed away to be with the Maker on Monday morning, June 8th, 1925, after a very brief illness of one day. Sister Ball was a faithful member of the Oakville Brethren church for some years and had been in the Sunday morning service the day before her sudden call. Funeral services were held in the Oakville Brethren church, conducted by the writer.

S. LOWMAN.

REPLEGUE—Mary Replegue, wife of Samuel Replegue of near Moorland, Indiana, went to be with the Lord the last week in May, 1925. Sister Replegue was well past the four score years and had been in reasonable health until a few days ago when she died of heart failure while sitting in her chair. Sister Replegue had been a member of the Oakville Brethren church almost from its beginning. Funeral services were held in Moorland Brethren church conducted by the writer.

S. LOWMAN.

HALL—Edgar Hall, Sr., was born in Rockbridge county, Virginia, in 1855, and passed away at the Oak Hill Hospital, June 11, on his seventieth birthday. He leaves to mourn the loss eight children, among whom are Brother Edgar Hall, Jr., and Sister Edna Smith, both of Oak Hill. Services were held in the Brethren church, Sunday afternoon, by the undersigned. He was a member of the Oak Hill Top Cemetery.

FREEMAN ANKNUM.

FORD—Russell A. Ford, son of Brother Arthur and Mrs. F. J. of Conemaugh, was killed in a motorcycle accident. Russell was almost 22 years of age when the sad accident occurred. He was a member of the Conemaugh Brethren church and the son of one of our most faithful workers. His father, Brother Ford, has been one of our most successful Sunday school superintendents of the Conemaugh church for many years. The family have the prayers and sympathy of a large number of friends and brethren in this sudden sorrowful accident. Services by the writer, assisted by Brother Ashman of the City church.

GEORGE H. JONES.

VOLUME XLVII
NUMBER 28

JULY 22,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Get the Winona Habit



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The Mecca of the Brethren Church

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Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew **two weeks** in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

What Will We Do About the Country Church?

The country church problem is very real and as yet unsolved, and we must face it very seriously. It is so among all denominations, and everywhere. From many sources and continually come information reminding us of the fact that the rural church is experiencing a lamentable decline. It is so from every standpoint of investigation that can be tabulated—attendance, membership, activities and finances. Recent correspondence with pastors in rural communities where the problem is especially acute has brought the matter afresh to our attention. And that these are not isolated instances, nor peculiar to our church, is evidenced by every survey that is made, and every conference that is held where this problem has place. It was true of the survey made not long ago by Dr. C. Luther Fry in behalf of the Institute of Social and Religious Research of New York City, which undertook to ascertain the real truth about church conditions for the benefit of denominational executives. As we noted at the time, the results of this investigation are published under the title, "Diagnosing the Rural Church," by George H. Doran Company. The basis of conclusions arrived at was neither the financial situation nor membership figures, but rather attendance, as the latter was considered a more reliable indicator than membership, and church finances are affected so readily by economic conditions. During the period following 1888, in Windsor county, Vermont, which was selected for intensive study, the loss in church attendance was shown to be 47 per cent. Taking into consideration the increase in Protestant population over the last generation, the decline in rural church attendance was shown to be 52 per cent in the last generation. Should this loss continue, it is evident what the end will be.

In an article that appeared in a June number of the "Country Gentleman", Rev. B. F. Lamb, executive secretary of the Ohio Council of Churches, points to conditions in Ohio as proof that "the old-time country community is disintegrating" and "the crossroads and hamlet church is being abandoned." He states that the rural church survey made in 1920-1921, revealed more than 1000 abandoned country churches, 400 communities without resident pastors, and 1,700 communities having only two church services monthly. And as we write we call to mind more than a half dozen Brethren churches in Ohio situated in communities where the latter two conditions prevail. "Yet," comments Mr. Lamb, "there are enough live Protestant Evangelical churches, not counting others, to supply one for every 40 farms, or five to every township, and enough preachers to supply one for every rural community of 1,000 provided only they were distributed where they are needed. We found that more than 80 per cent of the home mission funds going to rural Ohio churches was being put into communities already overchurched, whereas other communities that had no churches were being neglected." The Brethren churches of Ohio are not putting mission money into communities already overchurched, but we have churches in such communi-

ties needing help. And what can be said of Ohio might be said of every district, so far as the condition of rural churches is concerned. True, we have some fortunate exceptions, but their fewness only emphasizes the prevailing condition.

What is the reason for this lamentable situation? Mr. Lamb attributes it in large measure to denominational competition, and any one who made any observations at all must have recognized the importance of that factor. We visited a rural community not long since where three small, struggling churches, entirely rural, situated not more than three miles from one another, with others just a little farther removed, are appealing to the same community for support, and it is not thickly settled and is composed largely of tenants. Another rural community, possessing two very small hamlets, in which we are interested, has seven churches located within a radius of five or six miles, and not one of the churches has a resident minister, and only two are able to maintain preaching services as often as every two weeks. These are only samples that could be duplicated many times in every section of our country, but which if placed side by side with the many other neglected and unchurched communities would point out in a convincing way one of the outstanding weaknesses of the rural church situation.

Also it has been pointed out that the abandonment of country churches is the inevitable result of the conditions of modern life. As Mr. Lamb puts it, it is "due to irresistible forces—the automobile, roads, R. F. D., radio, consolidated schools, movies, newspapers, basketball games," which have broken down the former barrier between town and country residents and "wrought a social revolution." "Rural and social economic life", he says, "from a much larger territory is centering in the town or small city, forming a community center at such town, where people go to trade, to see movies and ball games, to hear concerts, for school, for social life, to retire in old age." These are doubtless some of the casual facts that have to do with the situation. But to diagnose the trouble is not to prescribe the remedy. What shall it be? What are we going to do about it?

We cannot ignore the situation for the success of our church largely depends on a right solution. We are a rural people in the main, and notwithstanding our efforts and success in city work, we are likely to remain in a large measure a rural people. It is therefore not a matter of choice but of necessity that we give early and intelligent attention to this problem.

Neither would the neediness of the rural field warrant our ignoring the problem, even if we were free to do so. Aside from the urgent demand that something be done to save our churches, the rural communities are experiencing great moral and spiritual need. They are afflicted with the same sins, the same moral perversities, the same spiritual indifference and godlessness, that make the needs

of the cities stand out so appealingly, because so concentrated. Some even say the rural conditions are worse. Dr. S. Parkes Cadman has said, "Contrary to the general opinion, the rural communities of the United States are on a lower moral and spiritual plane than the cities", and that there lies the church's great and challenging opportunity. He says the spiritual life of the country districts is "cold" in comparison with that of the city, and so needs to be warmed and vitalized. But what is to be done?

Rev. B. F. Lamb says the thing to do is to abandon the open country and crossroads churches and let the town church minister to them, "retailing religion" much after the manner of the retail salesman, establishing contacts with these people, employing house-to-house canvas and personal solicitation for church membership by laymen. The country church, he says, "must extend the parish borders to include the community borders, within which are both country and town folks. To reach these farm folks now practically churchless, religion will have to be merchandised to them, as an advertising man would put it. The town-church idea will have to be sold to them." This will mean of course the subordination of denominational interests to community good, but he thinks that doing away with denominational competition will at the same time take away a prominent reason for 60 per cent of Ohio people being out of the church. He says, "The job of the church, then, is to find some way to co-operate with other churches to do away with competition, bring in those outside the church, reach all folks with the gospel message that speaks in understandable, home-life terms."

Mr. Lamb speaks out of a wide experience and his words should make us thoughtful. They indicate the trend of popular thought on this point, and also the fact that the rural church problem is being taken seriously and attempts made to solve it. But we must determine our own attitude and put our minds to the problem with our own peculiar situation in mind. The town-church idea may be one element in the solution, and might be favorably received where we have a town church near at hand. But what about the open country church that is unrelated to any near-by town-church of our denomination? What will be our attitude there?

We do not presume to offer any possible solution, nor even to point the course of investigation. There is a committee created by last General Conference working on this problem. We are merely stirring up the subject again, so that we shall come to conference this year with it fresh in our minds and, possibly, with some thought that will contribute toward a solution. Think on these things, and write your thoughts for the Evangelist.

EDITORIAL REVIEW

Our Christian Endeavors are needing a little more money pledged to make ends meet in their missionary undertaking in Kentucky. See the secretary's report on the Endeavor page.

Our correspondent from New Lebanon, Ohio church tells of the fine work done by Brother G. W. Kinzie, who is closing his pastorate there. Six souls have been added to the church since past report.

President Jacobs reports that the first term of the Ashland Summer School closed with a fine record. Three members of the faculty, Dr. Jacobs, Dean Miller and Dr. J. A. Garber, are helping out in the Indiana Bible Conference at Shipshewana Lake.

A splendid revival at Glenford, Ohio, with Brother R. Paul Miller as evangelist and Brother Herman Koontz as pastor, resulted in eight conversions and a greatly revived church. An unusually fine spirit is said to exist and a record attendance was had at the communion that closed the revival.

They have been fixing up in splendid style at Oak Hill, West Virginia, for the district conference, as well as for the greater efficiency of their own work. Two have recently been added to the church. The prayer meeting here maintains a most healthy attendance.

AN EXPLANATION: The article by Brother Landis Bradfield on "Peace—the Impossible or War—the Inevitable: Which?" begun in last week's issue and expected to be concluded this week, was crowded out by the General Conference program, which came in after the above mentioned article was set in type and fitted to those particular pages on which it was found advisable to place the program. We are sorry for this interruption, but if our readers will

kindly preserve last week's paper until next week, when the article will be concluded, they may finish reading this excellent treatise without a break in the connection.

Brother Herman Roscoe, secretary of the Benevolence Board, reports the offerings received for the support of our superannuated ministers, and we are glad to observe that the record shows a commendable improvement in response, both in amounts and numbers of churches giving.

Our correspondent from Fillmore, California, reports the splendid condition of the work at that place under the able leadership of Brother Broad, who has done much to set the church on its feet. During a revival under the evangelistic leadership of Brother A. V. Kimmell, seventeen souls took their stand for Christ, and six had been received previous to the campaign.

Word from Brother O. C. Starn, who recently took charge of the Brethren church at Gratis, Ohio, states that "everything is going fine, that a Christian Endeavor society and a mid-week Bible class" have been organized and that the people are responding nicely, and that pastor and people are looking forward with much optimism regarding the future.

Brother E. M. Riddle, pastor at Bryan, Ohio, reports every special day in the church's calendar observed, and that speaks of a loyalty which is commendable and means growth to every interest of the denomination. This church has been disappointed in getting its building plans approved by the state building commission, but they are still working and planning for a larger church on an approved site, though it must be somewhat delayed.

Brother A. E. Thomas has closed his evangelistic season and reports the last two campaigns held at the Pike congregation in Pennsylvania and at Grafton, West Virginia. At the former place twenty-one confessions were received. Brother J. L. Bowman is the efficient pastor. At Grafton the field proved to be difficult and the principal thing sought there was to revive the membership. Brother G. E. Shahan is the pastor.

Dr. M. A. Witter, pastor of the church at West Kittanning, Pennsylvania, reports the evangelistic meeting which was recently conducted among his people with the assistance of Brother J. A. Remple and which resulted in fifteen confessions. That the Kittanning work is growing under the wise leadership of Brother Witter is evidenced by the fact that the Sunday school is outgrowing its quarters and the basement is being put into shape for use.

Dr. and Mrs. G. C. Carpenter of Hagertown, Maryland, were recently the victims of a most pleasant surprise, a twentieth wedding anniversary party, which was staged in fine style by the members of their church. Aside from the nice things that were said about them and the other interesting features of the program, they were presented with a beautiful oak china closet and a table lamp. We wish to bespeak the sincere congratulations of the Evangelist family to Brother and Sister Carpenter on this happy occasion, and wish them many more years of happiness and service together.

GENERAL CONFERENCE PROGRAM is published in this issue, and we have given it prominent place. See that you give it equally prominent place in your plans. It is a good program and ought to command the interest of members from every congregation and bring forth a **ONE HUNDRED PER CENT REPRESENTATION**. It will pay any church to send delegates to General Conference and instruct them to bring home as much of the messages and plans and inspiration as possible. Besides our conference week is also "Winona Sacred Music Week", and every evening a great musical program will be rendered in the Tabernacle. Our evening programs are arranged to close in time so that all can take advantage of this treat.

The hotel rates, we are told, will be very reasonable, ranging about the same as we have been accustomed to paying. There is a movement on foot to have Brethren people making their headquarters at one particular place instead of scattering over the entire grounds. There are many advantages to be gained by such arrangements, but to get the best rates and accommodations guarantees must be made for a specified number of delegates. Those who are inclined to favor such a move would do well to write O. A. Kanauer, or A. R. Benderfer, both of Winona Lake, Indiana, members of the Entertainment committee. Also, any one wishing reservations, or information regarding cottages or other matters pertaining to your entertainment, should write to one or the other of these men. They will gladly serve you.

GENERAL ARTICLES

America and the Greeks and Romans

By Charles A. Bame, D.D.

"The sins of America bear a striking resemblance to sins of Ancient Greece and Rome." Thus does Professor Leighton of the Ohio State University characterize our times, in his book, "Religion and the Mind of Today" in the chapter on "The Recrudescence of Paganism." And while I do not in the least believe in the "cure" he there suggests for the evils of our time, I do agree with his diagnosis of our "Sins." With this statement in mind, I again went through the Epistles to these churches and have decided to give you the result of my thought. If we had no record of those times save the writings of Paul in the New Testament, we would know that they loved war, athletics and feasting. In his similes and illustrations in these books, we know that they had Athletes, Soldiers, Forums, Stadiums and Public Baths. How well could any of us predict what would be the outstanding sins of that time who know so well what happens in our own times with these same things in the foreground. Social and sex complexes, marriage and divorce troubles, intellectualism, a riot of license which they named (like many now would) liberty, these are some of the outstanding sins of that time and our time. What happened then does not surprise us since we know the course of sin: that

they should have given themselves over to idolatry with 30,000 gods—gods that were deceitful, cannibalistic, and voluptuous; gods that taught the right of infanticide (modern birth-control) parricide, (modern Oslerism) incest, (indulged in places of congestion in our great cities)—that these should have happened in idolatrous Corinth, is not, by a million times so surprising as that it could happen in professedly Christian America.

But it is both surprising and confounding that these things should happen in the home country of the world's greatest art, learning and athletes. No wonder that Paul almost disdains scholarship and intellectualism in both the epistles to Corinth and Rome. Note the first chapter of Romans, verse 22 then read what happens in the rest of the chapter; and First Corinthians 1:19-2:8. What an indictment! "For had they known, THEY WOULD NOT HAVE CRUCIFIED THE LORD OF GLORY." What then, were the outstanding "sins of ancient Greece and Rome?" Now, I do not propose to go outside this old Book to get my information though it would not be different, save in its meaning, if I did. The facts of the sins and the nature of them appear the same in sacred and profane writings. Let us note some of them and see if we do not need some or all of the same "cures" that cleared up the sins of that people.

The "New Morality"

The New Morality, as preached by a hundred novelists, whose writings have a far wider influence than any sermons, is that the marriage vow is not a promise, but a declaration of passionate emotion. When this emotion, which it is the fashion to call love, but which the prayer book more bluntly and truly describes as carnal lust and appetite, is transferred to another object, the new morality teaches that the promptings of nature should be obeyed, and the marriage broken. There is a clamor for widely extended facilities for divorce and remarriage; in America, and in some countries of Europe, divorces are so common as to entail no social penalties. The adulterer and his paramour are received in society, and we hear it said, "So-and-so is much happier since his, or her, new marriage." This is at present the test case whether we still accept the authority of Christ, or prefer a new religion of our own; for we are face to face with a new ethical standard, contrary to the conscience of the human race from the first, as well as to the positive law of the religion which civilized humanity professes. I am convinced that this perverted romanticism will before long be rejected with disgust; but meanwhile we are suffering from the decay of a sound moral tradition based on divine sanction. There is a logical coherence in Christian morality; if we deliberately reject it in part, the residuum will not really be Christian, and our "sensible religion" will be hardly distinguishable from no religion at all.—Dean W. R. Inge.

1—"The Greeks Seek Wisdom" and the Romans "professed themselves to be wise." The Greeks had Plato, Aristotle and Socrates—all studied, even now, for their splendid developments in the fields of philosophical originality undiscovered anywhere else. The Greeks had art. Her models of sculpture still stand in the places of the great around the world, unexcelled. Humanly speaking, they had a right to be proud of the progress they had made. And it certainly took more courage than many modern philosophers have, to stand up against it; but Paul had that courage. To the Greeks he said, "Had they KNOWN, they would not have crucified the Lord of glory." To the Romans, he said, "professing themselves to be WISE, they became fools and changed the glory of the uncorruptible God into the image made like corruptible man, and to birds, and fourfooted beasts, and creeping things." How modern indeed! Behold the viscerates of this world gathering while I write, at Dayton, Tennessee, to PROVE TO THE COURT that man came here by the reverse process! Perish the proof which they do not have, lest we get the same condemnation of the same offended God who left us the record that he created man in his own image. Now, nowhere do we find our preacher disdaining true wisdom. His whole argument is against the wisdom that does not come from the Spirit. Note 1 Corinthians 2:9-12. This was the answer to the cry of Aristotle, "O that some one would come from heaven to teach us what is right and what is wrong." Intellectualism did not save Greece nor Rome and if Ameri-

ca is saved from "sins that bear a striking similarity to those of ancient Greece and Rome," we be fools to expect that it will save us. But what are the cures that are offered now, but the same ones? The most listened to preacher in our country today is the one who is saying that our young people will not listen to the Bible story; they must have it modernized—humanized, I think would be the better characterization,—and that is the very thing against which the scholar Paul disclaims in the texts quoted in this article. Intellectualism does not save, at all.

2—"The Greeks Stumbled at the Cross." How truly this follows, now. How foolish, anyway, is the cross to human wisdom. So far as I know, it was Ingersoll who said the finest human thing that could be said about the cross, when he said, "The place where man has died for man, is holy ground." But holy ground does not save; it takes a holy life and that life is not lived by mortals but imparted as "the free gift of God." Here again, modern wisdom "has trouble with its thinking." The free gift of God is not

evidenced by the microscope and hence, it troubles. They stumble, like the Greeks, at the cross. Modern philosophy can not reason it through, and so, too much of it sees no cross to cherish.

3—**The Greeks Broke the Conventions of Society.** What a category of sin and crime is that enumerated in 1 Corinthians 6:9, 10! Fornicators, idolators, adulterers, effeminate, Sodomites, thieves, covetous, drunkards, revilers, extortioners; "And such were some of you!" If these were named in the modern terms, how well they would fit the trend of things in this day of intellectualism. Trial marriage, birth control, adulteries both within and without the marriage relation, sexual leniency and familiarity, all these are familiar to anyone who reads the modern journals and listens to the modern reformers. A most popular judge makes no apology for advocating life conduct that contravenes the teaching of the Bible and all the best conventions of the best peoples of the world. Books that can not be sent in the mails are sent otherwise, thus evading the meaning of the law that says they are unfit to be read. How terrible and nauseating is the mess and yet it is being advocated as the way out of the muddle in which heaven-born America finds herself.

4—**The Greeks Profaned the Lord's Supper.** It was but the natural consequence of the neglect or ignorance of the Lord's way. It may have been neglect, as Paul seems to intimate when he tells them that he had delivered unto them the ordinances correctly. So, it must have been their intentional course, to deliberately do as they pleased. They were the inheritors of the wisdom of the world and needed,

they presumed, no one to tell them what was better than they knew. But the hero was bold to tell them that they could "drink condemnation to themselves" if they did not do this thing "as delivered to them." There was a right way and that was God's way. There was a standard to be attained, not one to be let down, as a modern preacher would invite all Christianity to do. "Striking resemblance," said the professor quoted at the beginning of this article, do the sins of Greece and America bear. What cured them, will cure us. What condemned them will condemn us. We can not travel this road and not reach their destination. Though the form of Greek Christianity is not as pure as we think it ought to be, there can be no doubt that it is that alone which has kept as much power in that people as they have. The sinners and their posterity have long ago gone the way of the earth at the end of the third or fourth generation. So will any civilization; we know; there was a time when it was just the record of the decalogue, but now we know it as a scientific fact that the third or fourth generation becomes sterile and ceases to produce. "The wicked shall be cut off," is no truer than it was before, but we have measured and observed and know it scientifically and statistically. "The way of the transgressor is hard," is being fulfilled before our eyes, assuredly. "Let the wicked forsake his way and the unrighteous man his thoughts and LET HIM RETURN UNTO THE LORD AND HE WILL HAVE MERCY, AND TO OUR GOD AND HE WILL ABUNDANTLY PARDON."

Ashland, Ohio.

The Growing Menace of Gambling

(EDITOR'S NOTE—The following article on "**GAMBLING**" by Dr. W. Stuart Cramer in the **Reformed Church Messenger** brings fresh to our attention a menace to society that seems to be growing, at least it is all too common and needs to receive more outstanding condemnation than has recently been given to it. Some may question whether or not gambling is more prevalent now than a generation ago, while others will be very positive that it is so. However that may be, there has seemed to be very little said about the evil, and when silence reigns the devil is usually hard at work. If there has been no growth in this baneful practice, it is not because there has been no opportunity. Practically every obstructing influence has allayed its interest and relaxed its attention and for the time little or nothing has been said or done to focus public disapproval upon it. It is during such seasons of quiescence that an evil reinvigorates itself in the public mind, gains a new sense of respectability and so acquires a new lease on life. Suppose you give the matter some attention in your community, place your ear to the ground, and discover how prevalent gambling has become, then wisely start the ball of sentiment rolling against it. And if you have an experience that you think will be interesting and beneficial to others, tell us about it).

"Dean Inge, when in this country said that one of the most threatening moral ills in England today is the great prevalence of gambling in high places and low. If he had known more about America he could have added, 'And the same is true of this country.' It is true, and it is high time that the moral and spiritual leaders of the church awake to the fact. In my own community there is much agitation in the press and in the moral agencies of the city on this subject. A number of sermons have been preached against gambling, and printed in the newspapers. In all the agitation of months, no one has ventured to say in public or print in our papers a statement in defense of gambling. This is evidence of the fact that not only preachers and Christians generally regard gambling as wrong, but also those who are not enlisted as such, as well as those who are indulging in it either as a pastime or for gain.

"Most men and women in middle life grew up in homes where they were taught as children that gambling is wrong.

It was not practiced in the home itself by parents. If it was known to be practiced outside the home anywhere in the community, they were taught that it was a disgraceful thing and those who practiced it were pointed out as persons to be avoided socially. Many of us grew up with this training and thus derived our convictions that gambling is sinful.

"The same cannot be said of this generation however. There is gambling going on in many homes and in various places. Children are face to face with it daily. They see it in the little store around the corner, where they spend their pennies for confections, in the form of punchboards. It is the big feature of the County Benefit Carnivals, conducted as a rule by Christian men and women. It is flagrantly prevalent in County Fairs. Indeed it is so common that one can easily see the children of this generation growing up with the conviction that gambling is not wrong. We seem to be raising a generation of gamblers. If this be so, one can easily picture in the next generation the conduct of business and politics, of schools and churches, in the hands of men and women who are either gamblers or do not think of gambling as wrong. This certainly does not promise that for which we pray in the words, 'Thy Kingdom come; Thy will be done on earth as it is in heaven.' Gamblers do not control heaven, and it is our business to see that they do not control the earth.

"Gambling is wrong because it encourages men to commit crime and scheme unscrupulously to get all they can from society without putting their talents and energy at the service of society. It discourages labor, industry and thrift. It takes to one's self that which does not belong to one. It injures business by producing forgers, embezzlers, and loafers. It injures homes by weakening the moral character and influence of fathers and mothers, and by setting a bad example for children. It injures friendships by turning friends into enemies. Covetousness has no place between friends. Indeed, the most essential things in our social structure are in danger when in the hands and under the guidance of gamblers. There are at least two Commandments out of the ten against it: 'Thou shalt not steal,' 'Thou shalt not covet, etc.' The whole spirit of Christ's gospel and life is against it.

(Continued on page 8)

National Conference Program

The Brethren Platform: The Bible, the Whole Bible
and Nothing But The Bible.

P R O G R A M
of the
Thirty-seventh General Conference
—of—

THE BRETHREN CHURCH
to be held at

WINONA LAKE, INDIANA

August 24 to 30, 1925

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints." Jude 3.

MONDAY, AUGUST 24

Evening

- 6:45-8:10 General Conference Session. Auditorium.
Song Service.
Announcements.
Devotions. B. H. Flora.
Sermon by the Vice Moderator, J. A. Garber.

TUESDAY, AUGUST 25

Forenoon

- 6:15-7:00 Prayer and Praise Service. Auditorium.
Leader, G. W. Rench.
8:00-9:00 GROUP MEETINGS.
Ministers. Chapel of the Inn.
"Opportunities and Problems of the Brethren Church."
W. S. Bell

Laymen. Auditorium.
Subjects and speakers to be announced.
S. M. M. Bethany Lodge.

- 9:00-11:00 Organization of Conference. Auditorium.
Music.
Devotions. J. W. Brower.
Moderator's Address. C. F. Yoder.

- 11:00-12:00 Bible Lecture. Subject to be announced.
Dean J. Allen Miller

Afternoon

- 1:30-3:00 General Conference Program. Auditorium.
(Publication Session.)
Editorial Address, "How Literature Tells."
Geo. S. Baer, Editor The Brethren Evangelist
Business Manager's Report. R. R. Teeter.
Address, "Suiting Literature to the Individual."
Quinter M. Lyon, Sunday School Editor

- 3:00 W. M. S. Session. Auditorium. Mrs. F. C. Vanator
presiding.

Song.
Instrumental Music. Mrs. Cora Stuckman.
Devotions. Mrs. J. Allen Miller.
Vocal Solo. Mrs. S. M. Whetstone.
President's Annual Message. Mrs. W. H. Beachler.
Report of Officers:

Second Vice President. Mrs. G. T. Ronk.
Financial Secretary. Mrs. N. G. Kimmel.
Treasurer. Mrs. Mary C. Winger.
General Secretary. Mrs. W. O. Nish.
Outlook. Mrs. Ira D. Slotter.
Literature Secretary. Mrs. D. A. C. Teeter.

Announcements and Appointing Committees.
Benediction.

Evening

- 6:45-8:10 General Conference Program. Auditorium.
Joint Session, Laymen and W. M. S. Auditorium.
Speakers and subjects to be announced.

WEDNESDAY, AUGUST 26

Forenoon

- 6:15-7:00 Prayer and Praise Service. Auditorium.
Leader. H. F. Stuckman.
8:00-9:00 GROUP MEETINGS.
Ministers. Chapel of the Inn.

Report of Sec'y-Treasurer. Memorials. Elections.

W. M. S. Tabernacle.

Song.

Instrumental Music.

Devotions. Mrs. J. Allen Miller.

Vocal Solo. Mrs. B. F. Owen.

Election of Officers.

Unfinished Business.

Exhibition of "Best Programs" and Recognition Service.

Benediction.

Laymen. Auditorium.

Subjects and speakers to be announced.

S. M. M. Bethany Lodge.

- 9:00-10:00 Business Session of Conference Delegates. Auditorium.
Music.

Devotions. A. E. Whitted.

Business.

- 10:00-12:00 General Conference Program. Auditorium.
(Promotion Program Session.)

"Essentials in Building a Spiritual Church. G. W. Rench.

"The Stewardship of Life." A. V. Kimmell.

- 11:00 Bible Lecture. Subject to be announced.

Dean J. Allen Miller

Afternoon

- 1:30-3:00 General Conference Program. Auditorium.
(Promotion Program Session.)
Devotions. J. A. Garber, Director Spiritual Department.
"The Why and How of Tithing and Its Blessing."
Orion E. Bowman.
"Essentials and Methods of Evangelism."
Evangelist Elmer C. Miller.

- 3:30 W. M. S. Session. Auditorium.

Song.

Instrumental Music. Miss Fern Miller.

Devotions. Mrs. J. Allen Miller.

Vocal Solo. Mrs. L. E. Stockwell.

Address. Mrs. Margaret T. Russell.

Election of Officers.

Evening

- 6:45-8:10 General Conference Program. Auditorium.
(Home Missions Session.)
Devotions and Inspirational Remarks. G. C. Carpenter.
Home Mission Secretary's Report. Wm. A. Gearhart.
Reports from Lost Creek and Krypton, Ky. Mission
Points.
Home Mission Sermon. G. C. Carpenter.

THURSDAY, AUGUST 27

Forenoon

- 6:15-7:00 Prayer and Praise Service. Auditorium.
Leader. C. C. Haun.
8:00-9:00 GROUP MEETINGS.
Ministers. Chapel of the Inn.
Message. "The Biblical Preacher", Chas. H. Ashman.
Laymen. Auditorium.
Speakers and Subjects to be announced.
S. M. M. Bethany Lodge.
9:00-10:00 Business Session. Auditorium.
Music.
Devotions. M. A. Witter.
Business.
10:00-12:00 General Conference Program. Auditorium.
(Benevolence Session.)
"The Laborer and His Hire." J. Raymond Schutz.
"Our Widows and Orphans." H. F. E. O'Neill.
11:00-12:00 Bible Lecture. "The Second Coming of Christ."
L. S. Bauman.

Afternoon

- 1:30-3:00 General Conference Program. Auditorium.
(Sunday School Session.)
W. H. Beachler presiding.
Devotions.
Report of Secretary and Treasurer.
Report of President. W. H. Beachler.

Address. "The Present Challenge in Religious Education. Mrs. Pauline Wisner.
Divisional Conferences:
Children's Division. Miss Alice Wogaman.
Young People's Division. George Jones.
Adult Division. B. T. Burnworth.
Administration. Norman Kimmel.

3:30 W. M. S. Session. Auditorium.
Song.

Pipe Organ Selection. Quinter M. Lyon.
Devotions. Mrs. J. Allen Miller.
Musical Reading. Mrs. C. E. Saylor.
Address. Four Phases of the Thank Offering.

Mrs. Margaret T. Russell.

Evening

6:45-8:10 General Conference Program. Auditorium.
(Joint Sunday School and Christian Endeavor Session.)
Address. "The Sunday School as a Religious Educational Institution." B. T. Burnworth.
Address. "Working Together." F. C. Vanator.

FRIDAY, AUGUST 28

Forenoon

6:15-7:00 Prayer and Praise Service. Auditorium.
Leader. Dyoll Belote.

8:00-9:00 GROUP MEETINGS.
Ministers. Chapel of the Inn.
Address. "Are we a Disappearing Brotherhood?"

Martin Shively.

Laymen. Auditorium.
Speakers and Subjects to be announced.
S. M. M. Bethany Lodge.

9:00-10:00 Business Session. Auditorium.
Music.
Devotions. E. L. Miller.
Business.

10:00-12:00 General Conference Program. Auditorium.
(Evangelistic and Bible Study League Session.)
Song. "Rescue the Perishing." Everybody singing.
Scripture Lesson with Short Exposition. Alva J. McClain
Prayer. A. B. Cover.
Reports from League Officers.
Special Evangelistic Music.
Evangelistic Address. Chas. H. Ashman.
11:-12:00 Bible Lecture. "Jude, The Defender of the Faith."
(An Exposition of The Epistle of Jude.) L. S. Bauman.

Afternoon

1:30-3:00 General Conference Program. Auditorium.
(Ashland College Session.)
General Theme:
The Problems of the Christian College Today.
The Problems Stated. President Edwin E. Jacobs.
Religious. Professor J. A. Garber.
Denominational. Dean J. Allen Miller.
Educational. Registrar Charles Anspach.

3:30 W. M. S. Session. Auditorium.
Song.
Instrumental Duet. Herma and Vada Grisso.
Devotions. Mrs. J. Allen Miller.
Vocal Solo. Mrs. Harry Green.
Address. Mrs. Margaret T. Russell.
Benediction.

Evening

6:45-8:10 General Conference Program. Auditorium.
(Ashland College Interests Continued.)
The Plans Proposed by the Board of Trustees of Ashland College. President Orion E. Bowman.
The Pledged Support of the Church.

Charles H. Ashman
Harley Stuckman.

Sermon. Professor Alva J. McClain.

SATURDAY, AUGUST 29

Forenoon

6:15-7:00 Prayer and Praise Service. Auditorium.
Leader. Claud Studebaker.

8:00-9:00 GROUP MEETINGS.

Ministers. Chapel of the Inn.
Address. "Making the Communion Service Impressive." W. C. Benshoff.

Laymen. Auditorium.
Speakers and Subjects to be announced.

S. M. M. Bethany Lodge.

W. M. S. Place to be announced.
Song.

Instrumental Music.
Devotions. Mrs. J. Allen Miller.
Vocal Solo. Miss Susie Snyder.
Presentation of New Work and Plans.
Unfinished business.

9:00-10:00 Business Session. Auditorium.
Music.

Devotions. C. C. Grisso.
Business.

10:00-12:00 General Conference Program. Auditorium.
(Foreign Missions Session.)
Speakers to be announced.

11:00-12:00 Bible Lecture. "A Study of an Old Testament Parable." W. H. Beachler.

Afternoon

1:30-3:00 General Conference Program. Auditorium.
(Christian Endeavor Session.)

1:30 Rejoicing in Song.

1:40 Deepening the Devotional Life." Homer A. Kent.

2:00 "Worthwhile Social Activities." Gladys Spice.

2:20 "Leadership and Service Results." Chas. Mayes.

2:30 Graded Christian Endeavor:

- a. Junior. Doris Stout.
- b. Intermediate. W. O. Nish.
- c. Senior. Herman Koontz.

Evening

6:45-8:10 General Conference Program. Auditorium.
(Foreign Missions Session.)
Speakers to be announced.

SUNDAY, AUGUST 30

Forenoon

6:15-7:00 Prayer and Praise Service. Auditorium.
Leader. Chas. A. Bame.

9:30-11:00 Sunday School.
Home Missions "Dollar Day" Offering.

11:00-12:00 Morning Service.
Music.
Devotions. W. I. Duker.
Sermon. W. S. Bell.

Afternoon

2:00 General Conference Program. Auditorium.
Music.

Bible Lecture. "A Study of a New Testament Miracle." W. H. Beachler.

2:00 Junior Endeavor. Doris Stout, Superintendent.

2:30 Intermediate Endeavor. W. O. Nish, Superintendent.
(Place of meeting to be announced.)

Evening

7:00-9:00 General Conference Program. Auditorium.
7:00 Senior C. E. Meeting. H. H. Rowsey, Leader.
8:00 Evening Service.
Music.

Devotions. S. M. Whetstone.
Sermon. "A Bible Without the Christ."

Frank G. Coleman.

Benediction.

The Conference Music will be in charge of Edwin E. Boardman, Jr.

EXECUTIVE COMMITTEE

W. C. Benshoff, Chairman
J. C. Beal, Secretary
Freeman Ankrum
Dyoll Belote
B. T. Burnworth
W. R. Deeter
J. A. Garber.

C. C. Haun
G. L. Maus
L. A. Myers
J. Wesley Platt
Willis Ronk
H. V. Wall

THE BRETHREN PULPIT

Pentecostal Powers

By C. Delbert Whitmer

TEXT: Ye shall have power.—Acts 1:8.

God works through means in spiritual things as well as in material. The church is his instrument. God will not and cannot violate his laws. Electricity is the best agent known by which to illustrate the workings of the Holy Ghost. Electricity can do almost anything, but only in conformity to law, only by means of conductors, only as its way is prepared. Let the machinery be in order, and see how the electricity flies along the wires, carrying your messages, propelling your cars, furnishing your lights. But let the machinery be out of order, let the wire be cut, and where is your electricity? Even so it is with the Holy Ghost. Let the conditions be complied with and how he flashes forth power, light and salvation! Let the wire be cut, and even the Holy Ghost cannot overleap the break. The fire from heaven cannot come.

So let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

First. It is the power of religious **earnestness**. Half hearted religion is no religion at all. God wants the whole heart or none. Earnestness is working at religion, not playing at it. The disciples knew the power existed. They meant to have it. To get it they would meet the conditions whatever they were. Religious earnestness means ardor, determination, irresistibility, victory. Without it there can be no Pentecostal power.

Second. Pentecostal power is the **power of union**. Forty sticks will not make forty separate fires scattered over the prairie. They will all go out. Put them all together and now see what a blaze. Again and again we are told that those one hundred and twenty disciples were all in that upper room—not one hundred and nineteen, but one hundred and twenty. All were there and with **one accord**. Think how some church members refuse to unite in prayer and will not work with the rest of the church! O how these weaken the strength of the church! Every refusal to co-operate detracts that much from the power and effectiveness of the church. We must be with **one accord**.

Third. Pentecostal power is the power to **Witness for Christ**. Christianity is a religion that advances by means of testimony; and only so. Where no one speaks for it, it dies. It needs the tongue. The disciples were to be witnesses for Christ. For the first thirty or forty years there were no books written about him. His church grew mightily, but all by means of the witness given by word of mouth. If the first disciples had not talked more about Jesus, than

some of his present disciples, his cause would have been dead before the New Testament was written. We are not bold enough to speak on behalf of the Christ who died to save the world.

Fourth. Pentecostal power is the power of **God's Word**. Have you noticed at Pentecost what a reasoner, what an expounder Peter had become? What gave him such power over men's hearts on that memorable occasion? Read over his address, and you will find that it is founded on quotations from the Old Testament. Peter treated it as the word of God. Have you observed how often we read in Acts, "**and the word of God grew and multiplied?**" A thought is like a seed—it has life in it and it grows. Did you ever know a church to have Pentecostal power when it did not honor the divine word? They who honor the Word realize a growing grace in their own lives and an increasing power over the lives of others.

Fifth. Pentecostal power is the **power of prayer**. O how I would like to have heard the prayers in that upper room! Such thanksgiving for the life and death and resurrection of Jesus! Such supplications made under the inspiration of the Holy Spirit! Such confessions of sin and unworthiness, and requests for pardon! O, there was prayer, just in the right place, time and manner, just as Jesus had directed! And what an answer it received! Who can explain, analyze or define this power of prayer? Christians, do we want apostolic baptism? Do we want Pentecostal power? Are we willing to pay for the Pentecostal price of apostolic prayer? They who wait upon the Lord shall renew their strength and go forth empowered by the Holy Ghost.

We have waited six thousand years for steam and electricity; but these forces existed even in Eden, and might have been used had we only known how. We have waited two thousand years for the conversion of the world. The power to bring it about exists. It is the power of the Holy Ghost. It only waits to find human lives through which its power can operate in the world. We can have it in Pentecostal measure if we will comply with the conditions. Then shall the world be speedily brought to Christ. Shall we have it?

South Bend, Indiana.

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

TRYING TO SEAL THE DEATH CELL—Matt. 27:62-66.

They attempted the impossible who sought to imprison in the tomb the Lord of Life and death. He rose as naturally as the seed comes forth that is planted in the earth.

TUESDAY

THE SINLESS FOR THE SINFUL—1 Peter 2:21-25.

"Christ is the world's life." He that believeth on me, as the Scripture hath said, Out of the depths of his life shall pour torrents of living water.

WEDNESDAY

MID-WEEK PRAYER SERVICE—Attend prayer service at the church if at all possible, or have a prayer meeting in your home, if isolated, and use the "devotional" article as the basis of your program. For your private devotions read Mark 16:1-8, the record of Jesus' resurrection.

THURSDAY

THE FIRST TO SEE HIM—Mark 16:9-13.

Jesus will be seen of those who seek him, and those who have drunk deepest of his forgiving and life-giving grace will seek him most earnestly.

FRIDAY

HE SEEKS HIS OWN—Mark 16:14; John 20:19-28.

Christ becomes real to those who tarry much in prayer, and there is where all doubts disappear.

SATURDAY

HIS LAST WILL AND TESTAMENT—Mark 16:15-20.

May we seek to carry out that will to the letter and not try to change or withhold it from execution.

SUNDAY

WORSHIP THE LORD ON HIS DAY—Attend his sanctuary if possible, otherwise have worship in your home and read the sermon and have singing and prayer. For private devotions read Acts 1:1-11.—G. S. B.

OUR DEVOTIONAL

The Promises

By W. R. Deeter

OUR SCRIPTURE

"And this is the promise which he promised us, even the life eternal (1 John 2:25). He that overcometh shall not be hurt of the second death (Rev. 2:11). To him will I give authority over the nations (Rev. 2:26). He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels (Rev. 3:5). Wherefore he hath granted unto us his precious and exceeding great promises" (2 Peter 1:4).-

OUR MEDITATION

The promises are not mere ornaments of the Word, but its very strength, and substance. We are wholly dependent upon God, and we are altogether unworthy of his favor. Our HOPE is in his sure word of promise.

The Bible is pre-eminently a book of promise. No other book recognizes so fully the weakness and the sin of man, and no other book reveals such a great and gracious God. The Scripture begins with a promise. The first word spoken to man, the sinner, was the promise of redemption. And Scripture closes with a promise, "Yea, I come quickly"; to which the heart of the believer responds, "Amen: Come, Lord Jesus." The Bible opens with the promise of the first coming of Christ, and closes with the promise of his second coming; and all the way between is strewn with promises, as the sky is studded with stars. They illumine every page, and shed the light of heaven upon every step of our journey from the cradle to the grave.

These promises are suited to every occasion, every experience, every need. Under whatever condition a man may be placed, there is always a promise to bring courage and cheer to his heart, a promise that speaks to him by name. They are ministering spirits, sent forth to minister to them who shall be heirs of salvation; and they come to men arrayed in the power and grace of God. A striking picture in life is given by the Pilgrim of Bedford jail: "with beaten and punished body through self-affliction, two souls lay on the floor half dead for days, without light or food or drink. Then they thought to pray at a midnight hour, and through the early hours of the morning, relief of heart and soul seemed near, when all at once Christian broke out in passionate speech. 'What a fool am I thus to lie in a sinking dungeon, when I may as well walk at liberty. I have a key in my bosom, called Promise, that will fit any lock in Doubting Castle.' It did, and the door and gate that barred the way, opened and they walked at liberty." "

There is no prison so strong, no wall so high, no gate so barred, that it can long confine him who bears in his bosom this key called Promise. It will open the door to every house of bondage and set the captive free. Or we may change the figure and say that the promise comes to us as the angel came to Peter while he slept between two soldiers in the cell of a Roman prison. His chains fell off, the gate flew open, and he was delivered from the hand of Herod. To every man who is bound in prison the promise comes to lead him out of his captivity into that freedom wherewith Christ sets his people free. The promises are the foundation of our faith, the strength of our hope, the inspiration of our prayers, the joy of our hearts, the ministers of our needs, the keys to every prison, and the Keys of the Kingdom of God. Blessed are all they who put their trust in them.

OUR PRAYER

Grant me, even me, dearest Lord, to know thee, and love thee and rejoice in thee. Let me at least advance to higher degrees every day, till I can come to know thee bet-

ter, and realize thy goodness to me. Let knowledge of thee increase in me here, that it may be full hereafter. Let the love for thy promises grow every day more and more here, that it may be perfect hereafter; that my joy may be great in itself, and full in thee. I know, O God, that thou art a God of truth; O make good thy gracious promises to me, that my joy may be full. Amen.

Portis, Kansas.

THE HARVEST IS WHITE

And there should be set apart, in every congregation of disciples, special periods when the whole church would concentrate itself day and night upon the one divinely commissioned task of winning souls to Christ.

It seems strange that it should be necessary to urge this upon those who wear the holy name, who have declared their faith in Jesus as the Son of God, and who, in their baptism, have registered their vows of allegiance and obedience. But, alas! there are many who wear the name, who confess the faith and who have obeyed the initial command to be baptized, who seem to think that they can do as they please about obeying this great evangelistic command of the Lord Jesus. What a harvest we could have if every church would crown continuous evangelism with evangelistic meetings; if every preacher would give himself, body, soul and spirit, to the effort to win people to Jesus; if the members of the church could be trained as gospel teams to carry the message of salvation and to do personal work; if there could be in every Bible school decision days; if all who are of the faith would undertake seriously, resolutely, indomitably, to win all to the faith! What a harvest we could have! What music of the sickle would fill the world and what joy there would be on earth and in heaven! "Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest" (John 4:35). "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few" (Matt. 9:36, 37).—"The Harvest Is White."

The Growing Menace of Gambling

(Continued from page 4)

"Society cannot afford to compromise with gambling, any more than the Board of Health can afford to compromise with the typhoid germ when known to be present in the milk or water that are consumed by citizens of a community. Gambling is as a germ. It takes hold of the moral character and grows into a passion which tears to pieces the finer instincts of human nature and stands in the way of their culture. It must be eliminated.

"We may well ask ourselves: 'What shall be done about it?' First, let teachers in our schools and in fact the whole organization of our school system set themselves against gambling, and teach the children that it is wrong and a sin against God, self and society. Second, let the same emphasis be put upon the evil of gambling from the religious side, by churches and Sunday schools. Where Jesus Christ is made the ideal of our life, it is a simple matter to show how foreign gambling is to his life and teachings and how it is destructive of his Kingdom.

"Third, if men persist in promoting gambling in gambling dens, fairs, carnivals, festivals, in shops or anywhere else, in such a way as to be within the reach of the law, they should be prosecuted for the protection of society.

Fourth, those who gamble for recreation in homes and clubs—and their name is legion—should be appealed to on the basis of moral suasion by pastors and others of influence with the hope that their moral sense may be aroused and that they will make the sacrifice involved in cutting out gambling from their life for the sake of their good influence upon the community in general. It is a serious matter and demands drastic treatment."

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for August 2)

Lesson Title: The Epistle of James.

Lesson Text: The Book of James.

Golden Text: "Be ye doers of the Word, and not hearers only." Jas. 1:22.

Devotional Reading: Sermon on Mount. Mt. 5, 6, 7; Amos: Chaps. 3-6.

The Lesson

There are several striking factors to note regarding this Epistle of James. (1) It is pre-eminently Jewish in thought and word, there being no references at all to the great fundamental doctrines of the Christian faith. So Jewish is it that some commentators in the past have classed it as the writing of an unconverted Jew since they contended that the two references to Jesus (1:1 and 2:1) were interpolated. This idea doesn't carry weight however for though the epistle is strongly Jewish in style it is nevertheless just full of the spirit and power of the sermon on the Mount. (2) The fact that Jesus is only named twice and that none of the theology or controversial matter of those early days are found in the epistle count for little when one remembers how brim full of practical Christianity the latter is. (3) The epistle is written in fine Greek, notwithstanding its strong Jewish tone. (4) The writer is not an apologist. He speaks with authority and his word is evidently accepted without dispute, as coming from one who knows the truth.

The writer of the epistle had a splendid start in life for he had the same mother as Jesus himself and insofar as her contribution counted in life James and Jesus had an equal start. James was a born legalist and even from pious, orthodox Jews he was given the name of "The Just." In all his Christian life, apparently, he held fast to the Law, counting it "the royal law" and the "law of liberty." As such it was not only to be obeyed but it was worthy of one's obedience. True freedom—for James—came through the Law and even in the Jerusalem council when he made his compromise settlement he is careful to see that even Gentile Christians be ceremonially and religiously clean. By his careful life James helped to mold the church into a unit. He died as a martyr to the faith—tradition telling us that he was hurled from the wall of Jerusalem and when the fall did not kill him he was struck over the head with a fuller's club.

James is a practical religionist. To him there can be no internal faith life without the external manifestation of it in good works. He has very little time for "loud speakers." He is anxious to see faithful doers. We're not saved by our good works but our good works show the world that we are saved. Here is the acid test of Christian experience for this is our way to let the world see Jesus in our lives. Many Christian people take their religious experience out in faithful attendance at church, but what good does that do us if we absolutely fail to prove

our case in the eyes of the world? The reason the people outside the church look askance at the Christians is because so often we're such poor advertisements and witnesses for the Christ we say we love and serve. Note some of the high lights in James's letter.

1. Testings of faith help to produce Christian character. We can't understand why temptation and trial comes, but in the light of James' word they come to prove our inward worth and stamina. So often when we're tested we blame the Lord for our woes but God is not guilty. He may permit testing to come but he doesn't end them our way. They come because we are particularly open to certain sorts of lusts and desires and all God can do is to let us prove ourselves so that he can mold us into grander figures. He is the giver of good and perfect gifts, and he never changes in his benevolent goodness to men.

2. Obedience is for James the organ of spiritual knowledge. The man refusing to obey is a spiritual failure. Such a man can see in a mirror the reflection of himself as the possessor of great opportunities before God, but since he refuses complete obedience to the Giver of opportunity he fails to truly appreciate himself or his God. The mirror in our spiritual life is "the perfect law of liberty" and as we continue in this perfect law as obedient followers we come into true blessedness. Have you ever heard people complain about the insipidness and tameness of their Christian life? If you get behind the exterior of their experience you'll most often find that they're "all front"—they go through the motions of Christian living but they've never put the bedrock of obedience into their life. In its true essence Christianity is obedience to the word and will of the Lord Jesus.

3. James teaches brotherly love. This love exhibits the finest traits of true charity. Riches or lack of them is no basis for discrimination in our loving. Both rich and poor are sons of the same heavenly Father, and thus are worthy of equal consideration. "Love thy neighbor as thyself." is one of the hardest words in Holy Writ to actually do. Just think of it a moment: I love myself to the extent of all the fine clothes I need—and more; to all the fine food; to a good home; to an automobile; to money in the bank. Do I love my neighbor to the same extent? I do not. Do I even try to do him good? Maybe, if the doing doesn't cost too much in time, money and effort. We Christians just mumble over the words. "Love thy neighbor as thyself" and never understand them—or rather we don't want to understand. Is it any wonder that a certain man of reasonable wealth said once: "If I was a Christian I'd be a poor man in an hour." Deride the thought all you want to, but is there not a lot of truth in it? Brethren we play with words.

The tongue is a holy terror capable of great good but used all too often to stab good character to death on its sharp point. When a Christian truly learns how to put the "Stop! Look! Listen!" sign on their tongue they have made a real stride toward Paradise. We like to talk and our tongues get us into more trouble than most of our overt acts of sin. Our good works are discounted and oft-times destroyed because our unruly tongues say unkind and bitter things. The sad fact is that often we speak in ignorance, and because we don't know all the facts we really kill a soul struggling to a higher life. I know people right now who have practically lost all interest in Christian living just because some Christian people who ought to have known better talked at the wrong time and in the wrong place. Here is a practical lesson for us all to learn: Keep quiet, until you know the facts, and then be careful what you say.

"A wise old owl lived in an oak,
The more he heard the less he spoke.
The less he spoke, the more he heard,
Why aren't we all more like this bird?"

5. Worldliness is to be shunned by the Christian who seeks peace and power. James deals with worldliness in the light of bickerings, lust, strife, and evil speaking. These and their kindred vices denote worldliness. When these things are present in the life they make plain the fact that our spiritual power is at low ebb. The truth is that the spirit of the world has crowded out the spirit of God, hence these things come upon us. Worldliness, robs us of spiritual power by which we are enabled to cope with the evil one. It also robs us of power in prayer. "We ask and receive not because we ask amiss." Worldliness makes us enemies of God and in this condition we cannot truly be called Christians for whatever else a follower of Christ is he is a friend to God. Jesus said, "Henceforth I call you not servants, but friends." The spirit of the world is in the church today and it is proven by the fact that we'll have to send our preachers to West Point and Annapolis instead of to seminaries, for most preachers nowadays feels as if he is head of a war department instead of a church. The trouble is we fight over such little things and when our better judgment is enthroned we're ashamed of ourselves—though we'd hate to confess it.

In this brief manner I've felt constrained to note a really great book. Read the letter of James, Brethren, and let us make it real food for our souls. May the Divine Father lead us into the full truth by his Spirit.

Terra Alta, West Virginia.

Every one owes it to the world to find the good qualities in others. When we hear of a good deed or a noble act, let us tell it quickly as we would tell a spicy bit of gossip. When we talk of our acquaintances we should forget their shortcomings and remember their good traits. Try to encourage the good things, and to stop the progress of the bad.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Ohio State Convention News

The Ohio State Convention was held in Canton, June 23-26. There were approximately four thousand delegates registered. It was indeed an inspiration to see such an assembly of young folks who are interested in "Christ and the church."

On June 24th each denomination entertained their own delegates. A Rally was held at the First Brethren church, with an attendance of fifty-two. This is reported to be the largest Brethren C. E. Rally ever held.

The program was carried out as printed in a recent number of the Evangelist. A general discussion followed, in regard to just what we must do to arouse more enthusiasm among our own Endeavorers.

Following the program a supper was served in the basement of the church, which was prettily decorated in the Senior Colors—red and white.

The Canton Endeavorers certainly enjoyed the privilege of entertaining such a fine group of Brethren people and hope that there may be even a larger rally at the 1926 State Convention which will be at Columbus, Ohio. G. M. SPICE, National Secretary.

SECRETARY'S REPORT

on Christian Endeavor's Kentucky Work

Pledges previously reported, \$345.50
Number 29, Masontown, Pa., ... 10.00
Number 30, Warsaw, Ind., ... 25.00
31, Altoona, Pa., 5.00

Total amount pledged to date, ... \$385.50
Inasmuch as the goal for this year's work was \$400.00 and we have only received \$385.50 in pledges to date, we are asking that the societies who have not pledged help us "go over the top." If any of the other C. E.'s feel as though they could increase their pledges we would be glad to hear from them.

It was requested that all pledges be paid not later than June 30th. If you have not already sent yours in, kindly do so at once.

G. M. SPICE, National Secretary.

A "Second Conscience"

To be the "second conscience" of several thousand men is an experience not given to many people. But, according to an editorial in a Duluth, Minn., newspaper, it is one of the jobs of Norman D. McLeod who has just completed twenty years service with the boys' department of the Duluth Y. M. C. A. Men and women of the city turned out to honor Mr. McLeod on the anniversary.

"This is a well-earned tribute," says the editorial. "For twenty years a Duluth man has been devoting all of his time and all of his energy to 'getting under the skin' of boys in their teens.

"More than 7,000 boys have come in direct contact with him during that time, and many of these boys look upon him as a second conscience. They will tell you that their acts

have been greatly influenced by the thought of what Mac would think of them. They might have been willing on many occasions to defy their conscience, but they hesitated to disappoint Mac.

"Somehow we can't help feeling that the record of having been a beneficial influence in the lives of 7,000 boys is to be preferred to making a few millions of dollars or to being elected to almost any public office.

"Here's hoping that Mac will carry on for another twenty years with greater results each year in the number and the quality of the graduates from his little college of good-citizenship and manhood."

Nearly one-fourth of New York City's prison population is composed of boys under sixteen. Two-thirds of the prisoners are under 21 and three-fourths under 28, according to an official statement.

In Christ there is no East nor West,

In him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;

His service is the golden cord,
Close behind all mankind.

Join hands, then, brothers of the faith,
Whate'er your faith may be!

Who serves my father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North:

All Christly souls are one in him
Throughout the whole wide earth.

—John Oxenham.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for August 2)

Following Jesus Out-of-Doors

Matthew 13:1-23

I wonder just how intensely you are enjoying your summer's vacation? Are you living every minute of the day, making those hours fill up brimful with the happy delights that only a summery day can give you? I hope you are, and of course you have forgotten all about your school books with their lessons to be learned; you have forgotten those times when you must remain quiet for eight hours a day, not wriggling your hands and feet, haven't you? And I am glad for that, too—for summer time is the time to get a healthy tan skin, sun-burned shoulders and freckly noses—for you are now to live and to spend your hours of play out in the park, in the woods or in the swimming pool.

Johnnie, what would you like most to do today? Go fishing, I guess. Mary, what would you like to do? Go to the park or playground,

I wouldn't wonder. And if I were to ask all of you in turn you would give me very similar answers—for you all love fun and sport and play.

I think Jesus realized all the beauty and grandeur of the country wherein was his home. How could he miss such grand rivers and lakes, such beautiful hills and sunsets? We know that he wandered through a wheat field one day with his disciples, for they plucked some of the grain to eat, we are told. And then we know he wandered through the meadows, for he said, "Look at the lilies, how beautifully they grow and spin."

A lily of the meadows about Jerusalem was a beautiful object of Creation—spotless, white, with a creamy yellow throat. I don't wonder that he admired them as they grew so wild and so profusely.

Can you tell me of the story Jesus tells about the fig tree? Why did he curse it? And as soon as he had called it bad, it withered away. Jesus wanted every tree and shrub, every bulb and seed to be fruitful and multiply and recreate itself. And that is what Mother Nature does every spring, summer and fall. She builds up anew her leaves, her poppies, her grass, her vegetables from her moist soil that we may enjoy them and use them.

I am thinking now of a beautiful picture by a wonderful French artist. The picture is entitled, "The Gleaners." If you do not have it in your home, go to the library, and ask for an art book, find the picture, and this is what you shall see: A group of men with scythes on their shoulders, women with long flowing robes carrying stalks of wheat under their arms. They are happy and contented at the close of the glorious autumn day, because they have toiled and have won what nature had provided for them. The glowing sun sinking in an amber red casts a radiance over the figures, making their beauty translucent to your appreciative eye and mind. Study it a while. You will soon grow to love it as I do, for I think it presents a beautiful story such as Jesus would have loved to tell.

Remember, true happiness is found in the smallest and most insignificant things of life, and nature will speak to you out of those things which make their impressions on you.

Daily Readings

M., July 27. Jesus and the lilies.

Matt. 6:28-34.

T., July 28. Jesus and the sheep.

John 10:11-15.

W., July 29. Jesus and animals. Luke 12:67.

T., July 30. Jesus and the ploughman.

Luke 9:62.

F., July 31. Jesus and the storm.

John 6:16-21.

S., Aug. 1. Jesus and the fig-tree.

Mark 11:12-14, 20-25.

Nappanee, Indiana.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Life on the Congo

(Concluded from last week)

(The following letter written by Mary C. Emmert, one of the recent recruits to our African mission field, is a most interesting description of their trip up the Congo, and we are sure will be received by our readers with much appreciation. We are indebted to Sister Emmert's brother, Attorney R. A. Emmert of Des Moines, Iowa, to whom the letter was written, for so kindly sharing it with us. Because of its length it is being published in two parts.—Editor).

PART II

From twelve until three it becomes almost too hot, so we sleep part of the time away, if we can. Otherwise it is quite comfortable and there is no trouble to amuse ourselves. Just now we meet a good sized boat coming down the river and whistle an enthusiastic greeting to it. We are still on the Congo and haven't come to the equator yet. They say the sun rises and sets at exactly six o'clock in this region. This evening it lingers long in the western sky, but finally decides to take the plunge, and without any hesitation darkness settles over the earth.

The boat anchors for the night in front of a small native village of perhaps a half dozen huts, very crude ones, with a native fire in front of each one. There at one side is the first white ant hill we have seen. The few huts, the fires gleaming through the dusk, the ant hill, the natives, and the huge overtowering trees make a very satisfying picture of Africa, corresponding nicely to previous expectations. Let's ascend the gang plank, plant our feet upon the ant hill which shows no signs of life, and visit the camp fires. One searching party reports that there is a crocodile foot in process of being cooked so we examine each camp fire diligently in the darkness and at last are rewarded by seeing a fat white paw roasting on a grill over a slow fire. We ask what it is and are told the native name, but a French speaking native arrives to inform us that it is truly a crocodile. Upon inquiry he also assures us that it is very good, but since it scarcely looks big enough for the family, we don't stay until it is done, but come back to dine on board ship.

We have learned to eat avocado pears which resemble a pear in haspe and a melon in taste, and which the New Yorkers eat as great luxuries. We didn't need to learn to eat pai-pais (something like our paw-paws), the pineapples, oranges, and bananas. The native bananas, however are a disappointment and are much better cooked. Banana fritters aren't half bad. But we won't linger over this subject as it is best to take the menu as it comes.

Another morning comes and we put on high white shoes and long sleeved dresses because we are in the tsetse fly region. But it is no use, they can bite through anything, so we decide we might as well be comfortable.

There's a cry of "ship ahoy" and to our delight we see the "Oregon," an American missionary ship belonging to the Disciples' Mission. Can you imagine the thrill of seeing the American flag and of waving to kindred spirits who are on their way home? No, I doubt if you can get the feeling.

That night we anchor too late to see anything but some magnificent old trees lit up by the ship's lights. There is no village here and we are in touch with the jungle itself. The big old trunks and white branches gleam through the dark foliage and someone mentions the possibility of boa-constrictors coming on board. The night, however, passes uneventfully, and so we live from day to day in the midst of an ever-changing scene. The wonderful sunset, alone, pays for having endured the heat of the day. We leave the Congo and enter upon the less traveled but not less picturesque Oubangi Chari. The equator is crossed safely this time without a murmur from Neptune; only the sun shines more fiercely upon us in fiery protest. We do not suffer from the heat but we are a little afraid of its majesty and contrary to the deference paid most kings, we keep on our hats until he has passed from sight.

The evening is varied by a romp on a nice large sand bank where we stop. The hippopotamus tracks arouse interest in a chase but the five valiant hunters return sometime during the night without booty. At the next stopping place we land to hunt for fruit. There are plenty of banana trees, some pai-pai, and a pineapple hedge but everything is green. A native has a beautifully marked snake-skin but has already sold it to the captain's black wife, whose existence I hadn't even suspected until this transaction.

The Frenchman relates the story of the black aristocrat whom we paused to watch several days ago. He has a good claim to all his pomp and vanity, it appears, for he is a native chief owning goodly possessions. Perhaps he is nearer royalty than those looking down upon him. He is returning from a never-to-be-forgotten trip to Brazzaville where he bought everything in sight from a pousse-pousse (rickshaw) to hair tonic and dye for his black curly locks. He is in doubt just how this should be applied, and confides his perplexity to the Frenchman together with the fact that he has spent every sou he had, and please could he have five francs to buy something to eat. There are two mysteries in this brief narrative: just what color did he intend to dye his hair, and did the Frenchman give him the five francs?

Little Louise comes running very much excited and pointing to the trees on shore. The tops of the trees are swaying violently as if a storm were coming, but, no, upon closer inspection it is not the wind but a troop of frolicking monkeys. Their bodies appear to be as large as good sized collie dogs, but they jump from branch to branch and tree to tree without mishap. The boat moves on

all too quickly for once, as this kind of acrobatics is better than Ringling Brothers.

Now the boat stops again for wood and our aristocratic chief and his friend appear on dress parade. The chief is resplendent in a soldier's suit with brass buttons. From his helmet down to his shoes he is entirely correct. Probably the blue leggings are a trifle bizarre but he carries himself and his cane very jauntily with an air of elegance I'm sure you would envy. However, he is outshone on this occasion by his friend who appears in a sky blue suit, faultless in every detail, with not a wrinkle or a misplaced crease. He swings his cane and looks casually around conscious of the fact that he is the center of many admiring gazes.

Here at Impfondo, while the chief is taking his promenade, we meet an heroic French couple, Mr. and Mrs. Feurly, of whom we had heard in France. They have started an independent mission in the midst of this cannibal tribe and are laboring on in the face of difficulties without any definite means of support. In past days four French officials have lost their lives in this region at the hands of the hungry natives. Our hearts go out to these faithful missionaries as we bid them goodbye.

At Boungou a smaller ship, the "Club," is awaiting our arrival in order to take us up the gradually diminishing river, but much to our delight the captains decide to divide the cargo and leave the passengers undisturbed. While the crew are carting our big trunks around on their backs, we proceed to see the town. It isn't difficult to pick out the white men's houses. At the corner of one veranda, peering at us through the matting, squats an ape. He offers to shake hands with us, but we fail to recognize any kinship with him and discourteously refuse. A continuous twittering draws our attention to a large bare tree that is literally full of large oriole-like nests and their orange and black colored occupants. A flock of dark red birds and a few pelicans seen at a distance were about all the birds we had seen thus far. We wander through the village and into a magnificent bamboo grove whose graceful willow like foliage is very pleasant. The only store in the village has nothing but canned milk and sardines in the way of eats, so when we find displayed on the post office veranda a dozen or more large green leaves, each one of which serves as a nest for three or four eggs, we see visions of eggs for breakfast in the morning. Alas, the dark guardians of these treasures inform us that they are already sold to the white inhabitants of the city. The open air market, presided over by ladies in grass skirts, has only cassava root and plantains for sale. The plantains look like huge green bananas, but must be cooked before eating, so the search for fruit is fruitless so to speak. At a distance several natives are picking something, so with increased hope we approach them, but yes, we have no bananas, only coffee berries. Perhaps it's the memory of the

three course fish supper of the evening before that produces all this effort on our part, for, it having been Friday, each course consisted principally of fish. The antelope and chicken dinner, that awaits our return to the boat, is an agreeable change and we are soon in the land of dreams once more.

Another day rolls by uneventfully and late

in the afternoon our boat pulls into shore. Put on your mosquito boots and come with us to investigate. Let's see why the crowd is collecting over there. In the center of the circle of French admirers by a camp fire sits one of the city's best dressed ladies smoking her evening pipe. Like most beauties she is not at all abashed by her audience and

feels at ease in her finery, which consists of a Hula-hula skirt reinforced by beautiful permanent embroidery work tattooed on her back. But it is the monstrous pipe and the big whiffs of smoke she puffs out that bring the applause. The pipe stem is a young tree and the bowl proportionate. How does she manage to get her mouth over it?

NEWS FROM THE FIELD

WEST KITTANNING

On May 18 Brother J. A. Kemple came to us at West Kittanning to lead us in a three weeks' revival. Brother Kemple is thoroughly loyal to the Word of God and his messages were heart searching and so clear that his meaning could not be misunderstood. There were fifteen decisions during the meeting. Six of these have been baptized, one more awaits baptism and three had already received triune immersion and were renewing their covenant. There were five children from homes where the parents were not Brethren who will not at the present time unite with the Brethren.

The work at this place is growing and there is great need for more room for the Sunday school. Preliminary step have been taken to fit up the basement of the church for a number of Sunday school classes. This can be done without difficulty as the basement stands well out of the ground, affording ample light. Floor, ceiling, and movable partitions between the class rooms will be needed.

The church recently received a very welcome visit from Brother Orville D. Jobson who gave his message concerning the mission work in Africa. He also spoke at the church at Brush Valley and at the Myers Schoolhouse on the same day. This visit cannot fail to result in intensifying the interest in the African work and in a spiritual uplift to the churches here. No one can become deeply interested in carrying the Gospel to the remotest corner of the earth without experiencing a genuine spiritual revival in his own soul.

M. A. WITTER.

HAGERSTOWN, MARYLAND

"The Gateway to the South"

The following account of a most pleasant June event appeared in the "Daily Herald" of this city recently:

"A hurry call to his church—the First Brethren—to perform a wedding ceremony, brought the Rev. and Mrs. G. C. Carpenter back to Hagerstown from an inviting dinner at the home of Mr. and Mrs. Mel Ridenour, last night. The ceremony was a complete surprise party given by more than 200 members of the church, to celebrate the twentieth wedding anniversary of Dr. and Mrs. Carpenter.

"Met at the door of the church, by members of the congregation the pastor and his wife were escorted into the church while the wedding march from Mendelssohn was played by Prof. Charles McClure, followed by the flower girl, Miss Lois Beachley, two brides-

maids and two best men. But instead of the marriage ritual the "bride and groom" listened to congratulatory talks by the Rev. Dr. J. M. Tombaugh and the Rev. D. Conrad Clever.

"The Rev. and Mrs. Carpenter were then seated under a basket of white roses, from which gay streamers were dropped, and presented, for the congregation, with a beautiful golden oak china closet, and from Mrs. Mary Harner, with a table lamp. The "bride", Mrs. Carpenter, was presented with a beautiful wedding cake.

"The church was decorated for the celebration with palms and cut flowers. Refreshments were served and a program of readings and music given by the Misses Dorothy Long, Virginia Shank and Jane Sprecher. The congregation was then invited by the pastor to inspect the new parsonage, adjoining the church, at 104 South Mulberry Street. The Rev. and Mrs. Carpenter will visit Gettysburg Monday on a trip celebrating the twentieth anniversary of their marriage."

A few straws in the air indicated something doing but we never dreamed of such an immense affair. Some had wished that the "bride" would have on a gingham dress and behold their wish was granted and the hesitating, bashful groom had just come from the dusty harvest field. But what did it matter, for the bride appeared as attractive as twenty years ago—to the groom. We tried to express our appreciation of the love and good will of this splendid people, but what we said we scarcely know. The gift itself is beautiful. And the love that brought it multiplies its beauty.

We are now living next door to the church in one part of the triple house recently purchased by the church. After redecorating, the parsonage presents a very inviting appearance and furnishes a very desirable home. The number is 104 South Mulberry street and the temperature was also 104 when we "fitted" in the first week of June. We never heard of a "fitting" back in Indiana but that is the word in "Maryland, My Maryland." About 15 strong men kindly came with trucks and muscles and the transfer was quickly made but the "before and after taking" lasted more than a month. Rev. and Mrs. G. L. Maus and "The Eikenberrys" from Peru, Indiana, were the first tourist callers at the new parsonage, the latter traveling in a "house on wheels."

Our recent Children's Day program was one of the best. The Sunday school has made a good record in 1925. The Woman's Day program given by the W. M. S. was a real success, giving instruction in tithing in

a very vivid and impressive manner. Happy are they who line up with God financially. God is the best partner man can find.

Conference time is almost here. May the Lord direct and rule in both the district and general conferences.

G. C. CARPENTER.

RADIO GRAMS IN EVANGELISM

My last message for the year comes from the Pike church near Johnstown, Pennsylvania, and Grafton, West Virginia.

We were at the Pike church three weeks. The meetings were torrid—hot is right. I mean the weather. Brother J. L. Bowman is the pastor. We were glad to work with him, having known him when he was pastor of our church at Berlin, Pennsylvania. He is a very congenial worker and is doing good work among the people. They are loyal and true and it is one of the really strong Brethren rural churches. We had a splendid time among them. Net results were 21 confessions. Praise the Lord. This was another great victory. We had the privilege of visiting with our family at the home of my mother and sister at Johnstown, and of meeting lots of old associates. We cherish the week spent among this people.

When once we were through, we started by motor to Grafton, West Virginia. We stopped Monday evening with friends at Mt. Pleasant, Pennsylvania—then on to Grafton. My, what a sermon is preached among the mountains of Pennsylvania. It was a delightful trip save for a few miles of bad roads in West Virginia. We arrived at Grafton for the first service on Tuesday evening. The pastor is G. E. Shahan, a man who knows the Bible, and although he works every day and hasn't much time for study of the Word yet we feel and know that he has a good working knowledge of the Book. We learned to love him for his loyalty to the work.

The church is a mission point partly supported by the Pennsylvania Mission Board. A year ago Brother Bame dedicated the building to God, Brother Bradford Shaffer was pastor at that time. Like most of our mission points, careful handling is needed. A strong guiding hand must lead them over the rough places. In time it may become a strength to the Brethren church at large. But that time is not yet. The people of the community in general have not yet been convinced that the project is going to go on. The membership is composed generally of people whose knowledge of things spiritual is very limited. In the short time of two weeks we were unable to accomplish anything save the pledging of the membership to work togeth-

er—a divided house cannot stand, it never has, it never will. Our impression is that a church such as this should have at its head in official capacity men whose lives are so convincingly like Christ that people will be impressed. I have confidence in the ability of the pastor but he cannot do it alone. A great revival is sorely needed which will awaken the church to its sense of responsibility before God.

This meeting closed my work under the league for the season. We are now at Allentown, Pennsylvania, spending a month's vacation with Mrs. Thomas' parents. We had a nice trip, Visiting Washington, D. C. and Mt. Vernon, Virginia, the home of George Washington and then we went over the battlefield of Gettysburg. What a thrill we had! What a task awaits the younger generation of America to hold fast to the heritage handed down to us by our forefathers! Again we wish to thank the people for their kindnesses shown us everywhere, and to the Evangelistic League. In all their dealings with us through Brother Wall, they have been kind and considerate. We are expecting to work under their direction another year. We have some choice dates yet open. May God bless you all. Write me at North Manchester, Indiana.

A. E. THOMAS.

OAK HILL, WEST VIRGINIA

Time has passed so rapidly, filled with so many events, that it has been difficult to keep track of reports. Since the last letter to the Evangelist family we had our Mother's Day service on Sunday evening, May 10. The program was long with many musical numbers and finally the sermon. However the crowd that filled every bit of available space in the building, and who blocked the sidewalk and streets, expressed their appreciation of the service. New faces are being seen in the services and even though the time has come when the summer slump is expected our Sunday school increases in attendance. The midweek prayer meeting and Bible study class still averages around fifty in attendance with a splendid interest. When the Book of Acts is finished as it will soon be we are planning a study of the Gospel of John. Since the last report two have been baptized and received into the church. These are splendid people who have been workers in another denomination. They are already at work and have made themselves valuable additions to our number. The Oak Hill Brethren church instead of losing out in taking a stand for the Whole Gospel, is winning out, and the city and community knows that we stand four square on the Old Book.

It had been necessary to borrow a baptismal outfit, but now we have our own, and plan to wear it out and purchase another. The church has been redecorated and instead of the dull natural finish that depressed the worshiper, there is a beautiful ivory ceiling and spruce sidewall. The casing and wainscoting were varnished, the floors painted and a rug was secured to take the place of the carpet on the pulpit. The garage which had never been painted has also been painted a color that goes well with the color of the house. The fence in front of the church has

been changed so our congregating crowds will not block the sidewalk. An electric bulletin board has been secured and with the many letters and figures we will be always able to keep passersby informed of our programs. When the Post Office is moved, as it soon will be, there will be as many people of the town pass in front of the church as any given point in the city, thus with the changeable board we will be fortunately situated.

The church at Salem has been redecorated on the inside and it also is very much improved.

At a recent business meeting we were given a unanimous call to continue the work here for the coming year, commencing the first of September. The time that was given to Gatewood will be given to Oak Hill. Oak Hill must eventually come to full time service but this is an important step. The work at Gatewood will be provided for. We were also given a vacation during August and the third of August we expect to start west visiting in the old pastorate at Washington C. H., Ohio; Hamlin, Kansas, and Garwin, Iowa; finally reaching Winona in time for Conference. On our return we will immediately plunge into meetings here with Brother Frank Coleman on the firing line.

A number of folk from Oak Hill, Gatewood and Salem are planning to be at Winona for the Conference.

As I write this we are on the eve of our Conference, and more will be said later regarding this.

We feel that with the harmony and spirit of co-operation that prevails that we are facing a year of great achievement and growth, but to him be the glory and honor.

FREMAN ANKRUM, Pastor.

REVIVAL AT GLENFORD, OHIO

I am sure that the churches of the brotherhood would like a report from the Glenford Brethren church. The Spirit of God is working mightily among the people and the church is certainly showing signs of progress and growth.

The work has been given a forward urge by a three weeks' revival which ended June 29th. Although the meeting was held in the midst of a very, very busy season for the farmers, the interest and enthusiasm was noteworthy. Eight precious souls found the Lord Jesus Christ. There are still many more who need our prayers and untiring efforts.

We praise the Lord for the precious souls born into his Kingdom, as well as for the new spiritual atmosphere that has grown in the church. The Spirit-filled messages of the evangelist have done much to unify the members, and give them a greater love for Jesus Christ, and a more intense passion to save the numerous lost.

We feel assured that the revival spirit will not disappear with the leaving of Rev. Miller. The people are still praying and working, and the prospects are good for a number of people to accept the Lord Jesus Christ.

Monday evening the meetings closed with the Communion service. It was a glorious time. Those who had accepted the Lord during the revival were gathered with the church about the Lord's tables. More than seventy-five communed, making the largest commun-

ion in the history of the Glenford church.

I wish to take this opportunity to tell what a joy it was for me to be associated in a meeting of this kind with the evangelist, Rev. R. Paul Miller. His spiritual life and devotion to the cause of Christ is an inspiration to every one in his company. If you want a good man for your revival, secure Rev. Miller. HERMAN KOONTZ, Pastor.

REVIVAL AT GLENFORD, OHIO

Through the graciousness of the Secretary of the Philadelphia School of the Bible, who so arranged my work that I was enabled to do two months of teaching in one, and by the kindness of the board of my own church, I was able to hold a three weeks' meeting for Herman Koontz who is pastor at Glenford, Ohio. After the long, hard winter's grind, it was indeed a refreshing time to get back into the harness in a revival again. It was surely a happy time of fellowship and labor with Brother Koontz, for he is certainly a fine brother and also a tireless worker. The church indeed has been blessed through his ministry there. I do not believe that anyone could have done better than he in the last two years in the problems which faced him when he went there. He deserves very high praise for his fine wisdom and judgment in his work. The church indeed has in him a most capable pastor of power in the days to come. Inasmuch as he is very much averse to having anything to his credit spoken in his presence I will write it here so that all may read, and so that he may studiously avoid reading this article if he so desires.

As to the situation in the Glenford community, no doubt many who have been there before me have written more accurately than I could. Suffice it to say that as I found the church, it was on the high road to better, nobler and higher things than they have ever yet accomplished. In a most beautiful spirit, between forty and fifty of the members of the church stepped up to God's altar, declaring that they thus desired to manifest to all men their purpose to put all mistakes and failures of the past under his Blood, and to give themselves to Christ's service wholly as never before. God most graciously worked a mighty work in the history of the church that night is our firm belief. In countless ways and incidents among the members, and toward the new converts, this spirit and purpose was manifest even before the meeting was over. I believe that we shall hear of greater things from this people in the days ahead than they have yet done for him.

I never found more generous hospitality anywhere than I found here. I don't believe I ever realized what a test Adam had when he faced Eve with her tempting offering, till I was face to face with the irresistible dishes prepared by the hands of the women of that place. Not satisfied with this, one good brother, Frantz Helsler, had to load me up with twenty pounds of real Black Heart cherries to take home. I would have had a quart of fine Maple Syrup too if I hadn't fallen upstairs in the dark one night! Oh, that was a sad experience. And such as that cannot be obtained in Philadelphia. It won't be hard to get me to stop in that country again that is sure.

We stayed over for a communion service on Monday night, which was declared to be the largest Glenford ever had. I hope it was. I also hope it will only be such until the next one is held. As to the offering, they did wonderfully, coming as it did at the end of the farmer's year before any crops were harvested. God has some precious people down there, and may his most precious blessings rest upon them is my prayer.

R. PAUL MILLER.

Philadelphia, Pennsylvania.

BRYAN, OHIO

As the corresponding secretary is very busy, we shall give a brief report of ourselves as Brethren in the Northwestern corner of Ohio.

We are glad to report a fine spirit in the church, with a willingness to do for the Master's cause. Every special day in the church calendar during the year has been observed. Our response to the various benevolent appeals has been fine. In fact, better than any previous year in most cases. In addition to this the local treasury has ample support.

Since the date of last National Conference, our Sunday school has maintained the best record, a uniformly high record, during our pastorate.

The Men and Boys' Organization conducted their regular meetings throughout the winter and spring months, being well attended with good programs.

The W. M. S. has carried its work in an exceptional manner also. One of the very fine things which they did this spring, was to finance the papering of the parsonage (first floor). It cost them approximately fifty dollars but the pastor and family greatly appreciate the act.

The Sisterhood organizations now number two. A Junior group has been organized. Each group had an outdoor meeting in the park recently and elected officers for the year.

Last, Christian Endeavor was represented at the state convention at Canton by four members. Our society is not quite all that it could be, yet space forbids mentioning in detail many of the good things that are being done by this organization each year.

During the past winter, it was agreed by the congregation that we make plans for the rebuilding and enlarging of our church. The congregation was enthusiastically behind the project. Plans were drawn, but when the Ohio State Building Commission passed their verdict, we had our hands tied. Plans were rejected because of the size of the lot, and close proximity to adjoining lot lines. Our disappointment was keen because we cannot secure more room just now. Our building fund grew last year more than a thousand dollars and we expect to keep it growing, planning to have an adequate sized lot somewhere, sometime. The present church building is being painted and redecorated, with needed repairs, so that we can carry on the good work with some degree of success, until we can have the needed room.

The pastor was recalled for another year after October 1st. Our pastorate here thus far has been very pleasant. However many

demands have been made of us in the church and community, but we rejoice that we were able to serve. Many times we are called to minister in homes where sadness has entered, where the family is not in any way identified with this church.

Our prayer is that the spirit of Christ shall prevail in all things throughout the brotherhood and that we all shall be found faithful until the coming of our Lord.

Pastor E. M. RIDDLE.

NEW LEBANON, OHIO

Dear readers of the Brethren Evangelist: As we enjoy reading reports from our sister churches, we presume you would also like to hear from the First Brethren church at New Lebanon, Ohio.

We are glad to say that God has blessed us with a true man of God to fill our pulpit and carry on the work at this place, also a Christian Endeavor Society and a Missionary Society within the last five years, for we seemed to be going in a haphazard way as it was, before, with only a pastor for half time and no young people's society and doing very little for missions.

Since the last report was made from here, six more have been received into the membership of the church: four by baptism, one by relation and one by letter. In our C. E. society we have some very promising young people and our Woman's Missionary society has been a banner society so far. We praise the Lord for this.

But as the best of friends must part, God seems to be calling our pastor, Brother Kinzie, and family, to work in other fields. This indeed makes our hearts heavy, but we are trying hard to say, "Thy will be done," for we feel sure this is the reason for him handing in his resignation.

We shall miss the entire family, for they are all trying to use their talents for the Lord. May God bless them wherever they may go from here.

Up to the present time, we do not know who will take the place of our pastor, but we pray the Lord's will may be done in securing a new pastor.

May we ask your prayers in our behalf, that the high standards of our church will not be lowered by this change.

MRS. O. A. PIATT,
Corresponding Secretary.

FILLMORE, CALIFORNIA

Dear Evangelist Readers:

It is some time since you have heard from us. The Lord is still prospering us, and our church is in a better Spiritual condition than ever before, due to the prayer life of our people.

We had a wonderful series of meetings some weeks ago, conducted by our Brother Kimmell, who was sent to us by the Evangelistic and Bible Study League. For three weeks he preached a series of sermons, which were constructive, instructive and in which Jesus Christ was pre-eminent. He visited the homes, and came into personal touch with

the people in such a way, that he left behind him a host of friends. He brought men and women, who had not been to church for years, to hear his messages and was a constant benefit and blessing to both pastor and people.

Our band of faithful workers had prayed as never before, and on the Sunday previous to the meetings six souls were taken into its folds, and through much prayer we were indeed ready for a revival.

Seventeen souls took a stand for Christ and the Brethren church, others were reclaimed and two took a stand for definite Christian service, one of them having filled our pulpit during our pastor's much needed rest, and expects to again soon while Brother Broad is away attending our Bible Conference at Long Beach, July 18th to 26th. Our revival is still on and several others have come out for Christ and the church.

The part greatly enjoyed by those able to attend was the morning prayer meeting from 9:30 to 10, followed by an hour of Bible study, from which we derived great benefit and blessing.

Brother Broad, our pastor, came to us in a crisis in the church three years ago, and by much prayer, and work has brought us out on top. He is the man for Fillmore, loved by his flock and by the people of the community, being ready to mix with the people and willing to help in any way needed to further the work of our Lord and Savior, Jesus Christ. He and his family are much loved by all who know them.

For some months we have been having a men's and women's prayer meeting on Wednesday evening, and it has worked well, the average attendance being from fifty-five to sixty. Pray for us here. Yours

Waiting for His Coming,
MRS. MARY YOUNG.

NEWS OF THE COLLEGE

The first term of summer school closed today with the graduation of 22 students in the two year normal course. Superintendent H. H. Helter of Mansfield gave the address. More than forty were seated on the rostrum and then the aisles were full with some standing. The total enrollment for the term was, counting out the withdrawals, 248. We always close this term with a treat of purple and gold ice-cream which takes over 300 cones, counting Faculty and friends.

Dr. Miller spent the week in Shipshewana, Indiana, and the writer expects to be there over Sunday. Then I go to Oak Hill, West Virginia, for the conference during Tuesday, Wednesday, Thursday and Friday.

Professor J. A. Garber will spend a day or two at Shipshewana this coming week.

Word from Professor L. L. Garber indicates that he is enjoying England and the Continent.

Professor E. G. Mason, who is at the Ohio State University working on his Master's, writes of his work there and also that he is anxious to enter upon his new duties here in September.

Indications now are that next year will be up to the standard in enrollment and otherwise.

With Professor Mason in History and Education, Professor McClain in the Seminary and Mrs Leslie in Elementary Normal, we ought to be able to care for an increased number of students.

EDWIN E. JACOBS.

REPORT OF CHURCHES, SOCIETIES AND INDIVIDUALS CONTRIBUTING TO SUPERANNUATED MINISTERS' FUND FOR 1925

| | |
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| Loree, Indiana, | \$ 38.34 |
| Los Angeles, Cal., 1st Ch., | 14.25 |
| Los Angeles, Cal., 2nd Ch., | 50.00 |
| Marianna, Pa., S. S., | 15.00 |
| Nappanee, Indiana, W. M. S., | 3.00 |
| Berne, Indiana, S. S. and Ch., | 30.63 |
| Beaver City, Nebr., | 20.00 |
| New Paris, Indiana, | 140.10 |
| Goshen, Indiana, | 158.47 |
| Hamlin, Kansas, | 20.28 |
| Flora, Indiana, | 39.23 |
| Pleasant Hill, Ohio, | 12.00 |
| Gravelton, Indiana, | 10.90 |
| Maple Grove, Indiana (Eaton), | 5.81 |
| Pike Brch. Ch., Pa. (Conemaugh), .. | 20.59 |
| Ardmore, Indiana, | 8.85 |
| Nappanee, Indiana, | 55.15 |
| Louisville, Ohio, Sisterhood, | 5.00 |
| College Corners, Indiana, | 6.75 |
| Rittman, Ohio, | 3.50 |
| Milledgeville, Ill., | 14.00 |
| Ankenytown, Ohio, | 6.00 |
| New Lebanon, Ohio, | .50 |
| Sergeantsville, N. J., | 11.00 |
| Brush Valley, Pa., | 17.07 |
| W. Alexandria, Ohio, | 11.90 |
| Gretna, Ohio, | 10.68 |
| Louisville, Ohio, W. M. S., | 5.00 |
| Hagerstown, Md., | 50.30 |
| Lathrop, California, | 4.80 |
| Oakville, Indiana, | 16.35 |
| N. Manchester, Indiana, | 85.94 |
| Listie, Pa., | 12.00 |
| Corinth Ch., Indiana (Twelve Mile), .. | 21.39 |
| Wooster, Ohio W. M. S., | 5.00 |
| Portis, Kansas, | 27.27 |
| Ellet, Ohio, | 5.00 |
| Sergeantsville, N. J., Add., | 3.90 |
| Martinsburg, Pa., | 42.90 |
| Ashland, Ohio, | 66.45 |
| Kittanning, Pa., | 37.69 |
| Garwin, Iowa, | 16.00 |
| Cerro Gordo, Ill., | 11.50 |
| Mauertown, Va., | 26.23 |
| Falls City, Nebr., | 92.90 |
| Darwin, Indiana (Chili), | 5.78 |
| Fremont, Ohio, | 5.00 |
| Roann Church, Indiana, | 12.50 |
| Roan S. S., Indiana, | 13.15 |
| Berlin, Pa., | 37.85 |
| Pleasant Grove, Pa., | 2.72 |
| McKee, Pa., | 45.75 |
| Louisville, Ohio, Add., | 29.75 |
| Uniontown, Pa., | 50.00 |
| Bryan, Ohio, | 45.00 |
| New Enterprise, Indiana, | 7.00 |
| Mexico, Indiana, | 13.70 |
| Canton, Ohio, | 58.15 |
| Washington, D. C., S. S., | 75.31 |
| Carleton, Nebr., | 23.21 |
| Columbus, Ohio, | 5.00 |
| Summit Mills, Pa., | 14.30 |
| Middlebranch, Ohio, | 20.59 |

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| St. James, Md., | 6.02 | Bessie Suman, Fairplain, Md., | 1.00 |
| Fairhaven, Ohio, | 3.30 | J. B. Rarson and Daughter, Harrison- | |
| Dallas Center, Iowa, | 12.25 | burg, Va., | 2.00 |
| Pittsburgh, Pa., | 150.00 | Mrs. C. M. Shaw, Washington, D. C., .. | 1.00 |
| Mt. Pleasant, Pa., | 16.15 | Ruby Garrison, | 1.00 |
| Johnstown, Pa., | 24.25 | J. S. Hazen and Wife, Ashland, Ohio, .. | 2.50 |
| New Lebanon, Ohio (Add.), | 14.95 | J. R. Brower and Wife, Brethren, | |
| Washington, D. C., Ch., | 29.50 | Mich., | 1.00 |
| Campbell, Mich., | 22.00 | Mrs. C. L. Hites, | 1.00 |
| Gratis, Ohio, | 15.50 | Mrs. Minnie Schad, Bryan, O., | 5.00 |
| Conemaugh, Pa., | 60.49 | L. G. Wood, | 1.00 |
| Pleasant Grove Ch., Iowa (N. Eng.) .. | 1.00 | I. C. Warner and Wife, | 1.25 |
| Warsaw, Indiana, | 17.60 | Mrs. Birdie Leslie, | 1.00 |
| N. Liberty, Indiana, | 13.60 | Ora Abshire, | .75 |
| Roanoke, Indiana, | 1.50 | Sherman Fontz, | .40 |
| Milford, Indiana, | 12.40 | Monroe Jones and Wife, | 1.00 |
| Goshen, Indiana, W. M. S., | 25.00 | C. D. Engle and Wife, | 1.00 |
| Martinsburg, Pa., Add., | 1.50 | Isaac Grubb and Wife, Johnstown, Pa., .. | 5.00 |
| Waynesboro, Pa., | 57.02 | Laura E. N. Hedrick, | 24.00 |
| Smithville, Ohio, | 12.00 | Alice Garber, | 5.00 |
| Meyersdale, Pa., | 54.74 | Thomas Gibson, | 4.00 |
| Allentown, Pa., | 29.15 | Susan Himes, | 1.00 |
| Clayton Ch., Ohio (Brookville), | 25.75 | Mrs. D. C. Moomaw, | 2.00 |
| Limestone, Tenn., | 15.00 | Mrs. H. B. Lehman, | 15.00 |
| Roanoke, Va., | 10.00 | Mrs. D. L. Bowman, Forest Grove, | |
| Clay City, Indiana, | 6.35 | Ore., | 2.50 |
| Lanark, Ill., | 32.31 | Clyde A. Garland, Pittsburgh, Pa., .. | 10.00 |
| Sidney, Indiana, | 6.00 | Grove Snyder, Conemaugh, Pa., | 2.00 |
| Tiosa, Indiana, | 16.00 | Rev. J. C. Nehr, Nampa, Idaho, | 3.00 |
| Morrill, Kansas, | 13.65 | R. Harman, Johnstown, Pa., | 2.00 |
| Center Chapel, Ind., (Peru), | 4.17 | Myrtle Arnett, | 20.00 |
| Pittstown, N. J., | 7.50 | | |
| Denver, Indiana, | 5.25 | Total, | \$3,215.58 |
| Elkhart, Indiana, | 50.00 | | |
| Masontown, Pa., | 15.00 | The Committee earnestly desires all | |
| Sunnyside, Wash., | 32.00 | churches who may not have contributed as | |
| Los Angeles, Cal. (N. W. Jennings), .. | 36.50 | yet to this fund to do so soon as the final | |
| Waterloo, Iowa, | 120.00 | report will soon be compiled for National | |
| Goshen, Indiana, Add., | 3.00 | Conference. Yours respectfully, | |
| Philadelphia, Pa., 1st Ch., | 62.70 | H. E. ROSCOE Secretary | |
| Whittier, Calif., | 100.00 | National Board of Benevolences. | |
| Hudson, Iowa, | 5.60 | | |
| Fisher Estate, Peru, Ind., | 100.00 | | |
| D. E. Moomaw, Roanoke, Va., | 2.00 | | |
| I. W. Miller, Goshen, Ind., | 15.00 | | |
| W. H. Miller, Oak Hill, W. Va., | 1.00 | | |
| Mrs. D. W. Campbell, Sandusky, O., .. | 5.50 | | |
| Mary A. Snyder, N. Martinsville, W. | | | |
| Va., | 5.00 | | |
| Mrs. John A. Myers, | 10.00 | | |
| John A. Myers | 5.00 | | |
| A Servant | 5.00 | | |
| A Servant | 5.00 | | |
| Wm. Rockford, Conemaugh, Pa., | 20.00 | | |
| Carrie M. Stoffer, Lost Creek, Ky., .. | 2.00 | | |
| James Crockett, McClure, Ohio, | 2.00 | | |
| J. W. Beer, Nickerson, Kansas, | 1.00 | | |
| Jennie A. Woods, | 1.00 | | |
| J. A. Danser, Tunnelton, W. Va., | 1.00 | | |
| Harry R. Ringler, Johnstown, Pa., | 3.50 | | |
| Jacob C. Fontz and Wife Williams- | | | |
| town, Pa., | .80 | | |
| Mrs. C. A. Wells, Rockwood, Pa., | 2.00 | | |
| Mrs. S. Wyman, Sacramento, Cal., .. | 1.00 | | |
| F. B. Goughman, Johnstown, Pa., | 10.00 | | |
| Anna M. Cashour, Trotmore, O., | 1.00 | | |
| Nell Zelty, | 1.00 | | |
| Mrs. H. S. Enslow, Ottawa, Kas., | .40 | | |
| Lila McCann, Cameron, W. Va., | 5.00 | | |
| Aaron Showalter, Adrian, Mo., | 5.00 | | |
| Rowana Donovan, Modesto, Cal., | 1.00 | | |
| Mrs. Anna V. Ruble, Blackwell, Okla., .. | 2.00 | | |
| Jones Mills, Pa., | 1.00 | | |
| Mary C. Kryder, Akron, Ohio, | 10.00 | | |
| Mrs. C. G. Gorde, Harrisonburg, Va., .. | .50 | | |

ANNOUNCEMENTS

FROM GENERAL CONFERENCE SECRETARY

National Conference credentials have been sent out. If any have not received them, or have received an insufficient number, please write me and I will forward the required number immediately.

O. C. STARN, Secretary,
Gratis, Ohio

NOTICE

In this issue of the Brethren Evangelist will be found a copy of the program for National Conference. The program is being printed at the earliest possible moment. Only those who have had the work of "whipping into shape" a conference program know of the many delays encountered. More than six months have passed since definite work was begun. It is to be hoped that no one whose name appears on the program will be unable to take the part assigned. In the event that circumstances make impossible your being present you will confer a great favor by notifying the secretary immediately.

The matter of hotel rates is being investigated and a report of the committee having this in charge should soon appear in the Evangelist. J. C. BEAL,
Secretary Executive Committee.

VOLUME XLVII
NUMBER 29

JULY 29,
1925

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Come to Beautiful Winona



General Conference, August 24-30

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew **two weeks** in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

William Jennings Bryan--Christian Patriot

The great Commoner is dead and the nation mourns. The whole country was shocked when the news was flashed far and wide that on Sunday afternoon, July 26th, William Jennings Bryan succumbed to an attack of apoplexy and hemorrhage of the brain. He was at Dayton, Tennessee, where he recently gave of his great influence and ability to the prosecution of the Scopes evolution case, and was engaged at the time of his death in completing plans for carrying his militant campaign in behalf of fundamental Christian doctrines throughout the country, and was to have spoken on the court house lawn of that little city on Monday night, delivering his carefully prepared exposition of Christianity, "What Shall I Do With Jesus?"

Mr. Bryan was one of the greatest Americans of this generation. He was great as an orator, great as a Christian gentleman, great in leadership, great in conviction, great as a writer and publicist, and great in his ability to hold the center of the stage of national interest. As an orator he had no peer during his generation and few if any equals. It was this unusual oratorical ability that brought him so quickly into prominence and won for him the Democratic nomination for the presidency in 1896. And it kept him in the limelight from that day to his death. But with all his ability as an orator, he would not have held the respect of the American people so long and so constantly if he had not been so thoroughly sincere and so nobly Christian. He was one of the outstanding men in American life that have done so much in recent years to popularize Christianity and to cause it to be recognized as an asset to men in high political station, and not a thing to be kept under cover, or spoken of apologetically, as was the situation not many years ago. He has always been a leader, and never a follower, in any cause he espoused. He followed his convictions only, while other men followed him. He has always spoken boldly for what he thought to be right. He has not always been on the popular side, but he was always on the side he thought to be right, and whether right or wrong, men listened to him with respect when he spoke and gave deference to his influence when he took sides.

In politics few men have had such an extensive and profound influence on our country's life as he. In many respects he saw far ahead of his fellows and, what is unusual with such prophets, lived to see many of his ideas appropriated by others and incorporated into national policy, while in other respects his ideas were visionary and impracticable. Three times he was defeated for the presidency, yet he continued to wield such an influence on Democracy that he was able to cast the die at the Baltimore convention that made

Woodrow Wilson president, and to the day of his death he remained a factor in politics greatly to be reckoned with. He gained distinction in official circles as secretary of state under President Wilson by arranging and securing the adoption of more than thirty treaties with other nations. So strong was his conviction against war and his belief that it was avoidable, that he resigned from Wilson's cabinet when official notes with Germany took a form which made war seem inevitable.

In matters of morals and religion he always stood openly and fearlessly on the side of the right as he understood it. His influence in crystallizing public opinion against the liquor traffic was outstanding and his own temperate example did much to make liquor drinking on all occasions discountenanced. In religion he had strong convictions, and sought not only to make it a very personal matter, but to popularize it and to see that men should take it seriously and think correctly about it. The older he grew the more emphasis he placed on religion and religious ideals, and he lent his great oratorical talents to the preaching of religion in a remarkably successful way. In fact, he has long appeared more in the light of a great preacher than a politician.

The large place which he was able to steadfastly hold in the thought and affections of the people was due in no small way to his genius as a writer and publicist. Soon after his second defeat for the presidency he returned to Lincoln, Nebraska and established "The Commoner", which during its twenty years of life, was almost wholly given over to the dissemination of his own political philosophy and which he himself wrote practically in its entirety. Wherever he went in his many travels here and there over the country, he was always found busy over his typewriter in his train apartments getting out the mass of material that went into his "Commoner." He was an inveterate worker, and it was not strange that he should die with pen in hand, so to speak, while planning one of the most stupendous campaigns of his remarkable career and outlining what he conceived to be the essentials of the most vital cause he ever espoused.

He was a great man from many different angles, and now both friend and foe are uniting to do him honor. Many men have disagreed with him; many disagreed with him to the last. But no man could have lived so long in the public eye without being genuinely great by his own right and inherent qualities, and he was fortunate to live long enough to mellow the opposition of his bitterest opponents, and to prove to even the most incredulous his true greatness.

Defense Fizzle Still Fizzing

We recall that when a boy and joining in the popular type of Fourth-of-July celebration, we occasionally got hold of a cheap fire-cracker that did not "go off" as it was expected to do. It would only "fizz" and sputter a little, then "fizz" and sputter a little more. When we thought it was safe, we would examine the fizzle of a fire-cracker to see if the powder had all fizzed out, which was a dangerous thing for a youngster to do, for we sometimes got burnt powder in our face.

This is a parable.

The celebration of Defense Test Day was a fizzle last year, and was even more so this year. And as the *Herald of Gospel Liberty* says, "The only thing it succeeded in doing was to demonstrate for a second time the fact that the people of the United States have no stomach for a military festival such as the Prussian war lords used to delight in." The *Dayton (Ohio) News*, appealing for larger co-operation under date of July 3, said editorially:

"Reponse to the appeal of the Defense Day committee for Dayton has shown almost a total absence of interest outside of the immediate committee circle. Indeed, those charged with responsibility have met with much discouragement save on the part of those connected with the army, the guard, and the reserve. What has developed here is present in large measure throughout the country."

And the *Dayton Journal* is authority for the statement (made on the morning of July 4th) that "not more than a thousand people" out of Dayton's boasted 200,000 inhabitants showed sufficient interest in the Defense Day exercises to gather to see the show. Practically every magazine or paper that bestirred itself to make mention of the affair reported about the same success or less. In many places both press and public speech were significantly silent about the whole affair. The War department was considerably up against it to find plausible excuses for the failure, but they finally whipped some into shape.

The real reason of course is the bare fact that the people are not merely "indifferent", but are downright opposed to military display and have treated it to a demonstration of "passive resistance." And they were encouraged in this very attitude by the lukewarmness with which President Coolidge himself treated the affair.

Yet the militarists are not so easily discouraged and though it would seem that Defense Day had entirely fizzled out, we must not relax our vigilance and treat the matter too carelessly, for it is still "fizzing." The *Gospel Messenger* says, "There is too much at stake from the Militarist's point of view for Defense Test Day to be permanently dropped. In some form or other Defense Test will certainly remain a pest to be reckoned with for many years to come." In fact, Major General John L. Hines, Chief of Staff and Acting Secretary of War, is reported to have said that he will ask the next Congress to pass a law that will specify some particular day as Defense Test Day and that will stir the people out of their "indifference," which he thinks is the reason for the failure of their military show. It is evident that our militaristic minority are dead in earnest and are purposed to be persistent until they have educated the public to their way of thinking. There is not the slightest chance of their winning out if the Christian people keep awake and watchful. We must match their persistent scheming and agitation with eternal vigilance and constant effort to guard and strengthen a hatred for war and its methods and a love for peace and co-operation. Every church conference should speak out boldly and plan to meet the issue squarely and effectively. Let us not cease to be cautious because Defense Test Day has proven such a fizzle, it is still fizzing.

Father Endeavor Clark

Forty-four years ago Rev. Francis E. Clark organized the first Christian Endeavor society in Portland, Maine, and on July 6, 1925 he resigned the presidency of the United Society of Christian Endeavor in Portland, Oregon. He began his work on the Atlantic coast in the most extreme eastern state and relinquished the reins of office on the extremity of the western coast. And just thirty-eight years ago to the day of his resignation he was called from a splendid pastorate in Boston to devote his entire time to the interests of the movement he had set going. Dr. Clark presented his resignation fourteen years ago, when he had reached the age of sixty

years but the Endeavorers refused to accept it, and he was persuaded to continue to direct the work, though at the same time he was serving as president of the World's Christian Endeavor Union. Now he has insisted that he be relieved of the presidency of the United Society and his wishes are heeded. His health has not been the best of late years, but he still maintains his youthful spirit and interest.

The magnitude of the work he has accomplished and the inspiring influence of his life on the youth of almost two generations are beyond calculation. He early caught the vision of the inestimable value of youth and the necessity of conserving them for Christ and the church and proceeded to put his vision into realization and the whole Christian world is indebted to him. He is still president of the World's Christian Endeavor Union, and his pen will doubtless continue to record helpful experiences and words of wisdom for the benefit of the Christian Endeavor hosts both in America and throughout the world.

Dr. Daniel A. Poling, for some years associate president of the United Society, now becomes president, and a worthy successor he is. President Poling has already won the confidence and affection of the young people and has proven his executive and leadership ability. Christian Endeavor is still in good and safe hands and its continued growth should be assured.

EDITORIAL REVIEW

Don't blame automobiles for taking people away from church; they will go where church members direct them.

"He that willeth to do shall know," and it is the only way that one can approximate an understanding of the length and breadth and heights and depth of the love of God.

He who attempts to convert loafers, should try especially hard to make a thorough job of it, lest he fill his church with a lot of "dead wood."

Brother S. P. Fogle writes of some splendid success in evangelistic work in Virginia, three baptised at one place and sixteen confessions at another.

The letter from Dr. Florence N. Gribble will be eagerly read. At the time of writing they were expecting the arrival of the missionary recruits very soon. Of course by now, they have been on the field several months already.

Brother Austin R. Staley, pastor at Morrill, Kansas, writes that the Lord's work is progressing nicely at that place. Their Vacation Bible School was a "decided success," and they are planning to remodel and enlarge their church building so as to accommodate their growing Sunday school.

President Jacobs had an enjoyable trip to the Maryland-Virginia conference recently held at Oak Hill, West Virginia, according to his statement in his notes this week. He and Dr. Miller and Professor Garber gave valuable assistance to the Shipshewana conference in Indiana. The second term of Ashland College Summer School is proving unusually successful.

We call your attention to the bulletin on page 13 concerning the health situation at Winona Lake. Many have become concerned because of the typhoid fever which developed following the Church of the Brethren Conference there. But the source of the infection seems to have been discovered and remedied and it is said conditions at Winona are normal. In a later note Brother C. C. Grisso of Warsaw, states that the crowds at Winona were never larger than they are now and that people there are not disturbed. It is always well, of course, to be cautious, but when there seems to be no occasion for uneasiness, let us hold steady and not "rock the boat." A great program has been prepared for us, but attendance is an important element to a successful conference. Plan to come in large numbers as if you had never heard of typhoid. You can be sure that the management of our conference would quickly take steps to change the location of conference if there appeared to be, or if there should yet develop, any danger to our health at Winona. But when others are gathering there in great numbers and health conditions are normal, we see no good reason for fear on our part. Let's go! LET'S ALL GO.

GENERAL ARTICLES

The Possibilities of God

By Dr. A. T. Pierson in "King's Business"

There are three very prominent sayings that have a curious relation to one another. The Lord Jesus Christ said: "With men it is impossible," then he added, "With God all things are possible," then he added "**All things are possible** to him that believeth." There is no limit to the possibilities of God; there is a very serious limit to the possibilities of man, but when man is joined to God by faith, then God's possibilities become man's possibilities.

This is so great a theme that I scarcely dare to touch it. If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises. God, so to speak, has exhausted the possibilities of human language in his appeal to the believing soul.

Let us confine our attention to the promises addressed to faith. You will find three passages of great impossibilities bearing upon this.

I. The Spiritual World

In Matthew 17:14-21, in immediate connection with the transfiguration, when our Lord came down from the mount, he was met by a man whose son was possessed of a demon. He had brought this son to the disciples, and they had proved that it was impossible for them to cast out the demon. Then the man had brought him to our Lord: "Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

II. The Natural World

If you will turn to Mark 11:22 you will find another lesson of a very similar character. Our Lord had cursed a barren fig-tree on his way from Bethany to Jerusalem at the eventide, and when he came to it again in the morning his disciples observed that the tree was "dried up from the roots." Clear down to the bottom of the tree this withering curse had penetrated. "And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

III. The Human World

Once more, in Luke 17, our Lord had been teaching his disciples that they must exercise toward their brethren who were offended against them almost unlimited forgiveness. "If he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." We do not readily see the connection between such a petition and the answer, Why should they

ask for increase of faith when he was telling them not to exercise resentment? They had the sense to see that faith was the source of the power that is exhibited in grace. he says, "If ye have faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked by the root, and be thou planted in the sea; and it should obey you."

The Realms of the Universe

You see all these are alike in the lesson they teach, and yet unlike. They are like in this, they tell us that what is impossible to man is possible to God, and possible to a believing child of God. They differ in the circumstances under which these sayings were given to them.

In one case it was a natural obstacle, a mountain in the way, and faith can remove that natural obstacle, a hindrance of nature. In the second instance it is possession by a demon. Here faith enters the world of spirits and deals with malignant wicked spirits. In the third case faith enters into the domain of the human soul and deals with his disposition.

These are the whole of the realms of the universe in which faith could exercise any power. In the natural world dealing with natural forces, in the spiritual dealing with fallen spirits, and in the human spirit dealing with that little world that is within every man. Yet our Lord says, if ye have faith you can remove a natural obstacle, you can cast out a demon, and you can root up a deeply-rooted evil temper.

The Seed With Life

Notice this grain of mustard-seed. What is it introduced here for? "Oh! on account of its size," some would say. I don't believe any such thing as to the size of the seed. How easy it would have been for the Lord Jesus to say "as a grain of sand." It is rather that the mustard seed differs

from the mountain in the fact that the mountain is a dead mass of matter, while the mustard seed has the secret of life in it. That is a great lesson for us. Here is an obstacle in the natural world, but no life; here is the demon in the spiritual, but no divine life; and here are your evil dispositions, but no divine life in them, it is the life of the Devil. Get the life of God once within you, in truth, and all these things will be vanquished.

It is not because of anything in me, it is because of something in God; and it is because God is in me that such things become possible—things that without him would be absolutely impossible. I remember when I was a boy and took my first experiment in electricity. I knew intimately the teacher of the school in which I was then a pupil, and one day he said to me, "I wish you to try the battery." He put the rods into my hands, and as he turned the crank my hair stood on end, the electricity was in me. While I was there I was like the battery. You become God-like when linked on by faith to God's power, and the power that is in God comes into you, and things become possible to you that were impossible before; but when that power is let go you can do no more than any other man. Oh! if we could learn this fact.

ON TO BEAUTIFUL WINONA

By George Stanley Baer

On to beautiful Winona,
The place God made with care
On to beautiful Winona,
A holy place and rare.

'Tis there the bubbling springs and hills
And universal shade,
And cool lake breeze and rippling rills
Bring joy to youth and maid.

It is there for real vacation,
And there for rest and calm,
And there for recuperation
And there for spirit's balm.

And it's there—a place devoted
To glorifying truth.
And the holy church promoted
By men of age and youth.

So on to famous Winona,
Where great of heart and true
Still meet in our loved Winona,
Their spirits to renew.

The Faithfulness of God

I call your special attention to the expression, "Have faith in God." It is a peculiar form of expression nowhere else used. It means, "hold the faithfulness of God." Not "exercise the faith," but "get hold of the divine faithfulness in God." He never promises without performing. Command this sycamine-tree, command this demon to leave this child that is possessed, and what God can do he will do. It is a wonderful thing. Further on I believe that the exact language is determined by the Holy Ghost—there is no mistake, no accident: "Have thou faith," "hold," "remove," "whosoever shall say," not pray, but ^{believe} What is the difference? This is a fiat. What is a command: "let it be." The first recorded fiat is, "where be light," and light was. That is a fiat. If you got hold of God's "faithfulness," let this thing be, and it shall be. What a tremendous power there is in faith, faith that is a bond of union with God, faith that holds fast the "faithfulness of God."

Absolute Confidence in God

And now, let me say, the whole power of prayer depends upon the faith that offers the prayer. Believe that ye shall receive them, and ye shall have them. "This is the confidence that we have in him, that, if we ask anything according to his will he heareth us: and if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

A Great Example of Faith

Look at that scene on Mount Carmel. It is a great lesson about faith. Elijah was in the spirit to call down floods. There had been no rain for many days, probably dews, heavy dews, but no rains; and now the time comes for rain, so he cast himself down upon the earth, and put his face between his knees, shutting out everything but God. He wanted to know nothing about the outside world. Then he said to his servant, "You go and take an observation look towards the sea." And the servant went up and looked, but nothing appeared to the servant's sight, and the servant comes back and says, "There is nothing." Well that's just what I expected; I have been asking, and did not get anything at all. But Elijah says, "Go again." And again and again he went, till it came to pass at the seventh time, that the servant said, "There ariseth a little cloud out of the sea, like a man's hand." Why like a man's hand? Because a man's hand had been raised in supplication, and left its shadow on the sky! And he said to his servant, "Go up, and say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." There's an example of faith. There had been three and a half years of drought, but Elijah went right on praying in absolute confidence, and when there was only a shadow, like a man's hand on the firmament, he knew that in an incredibly short space of time the heavens would be black with rain.

The Prayer and the Plane of Faith

You are to hold fast to your faith till you get your answer. The prayer of faith can only be answered on the plane of faith. If you come down to the level of sight you would not recognize it; it may come in disguise.

In ten thousand cases we fly away, and do not sit still on the plane of faith for the answer. Oh! how little we know the sublime rest of faith, that takes all to God and leaves it there, and brings no burden away from the throne of grace. That is beginning to sound the possibilities of a prayer-answering God.

What a stupendous witness to a prayer-hearing God was George Muller, a man who had but a shilling to start with, and when he died only £180 to his credit in the bank, but who in his life received and expended £1,500,000, yet never appealed to a man. Go and see those buildings with their 1700 windows and sheltering 2200 human beings. I asked him two years before he died, "Did you ever have to lose a meal because God failed you?" "Never." "Did you ever have to postpone a meal more than an hour?"

"Never." "Did you ever go to bed without enough provision for the morrow?" "No less than five thousand times have I gone to bed with no provision for the morrow." "Did you sleep?" "Every time."

The Multitude of Possibilities

My friends, it is a most serious matter that calls for the profoundest prostration, that in all this multitude of possibilities and practical experimental knowledge of the Lord Jesus Christ, there should be so few of us who know what it is to make a splendid venture of faith on the omnipotence, omniscience of the unchangeable God. Surely, surely, we ought to fast and pray that we may know something of the possibilities that come from the impossibilities of those who have once learned the possibilities of God.

Citizenship Co-operation

Excerpts from address by: Mary Grey Brewer, delivered at the Sunday afternoon session—July 5th of the Citizenship & Enlightenment Conference at Round Lake, N. Y.

Mrs. Brewer is Superintendent of Organization of the Anti-Saloon League of New York and the Allied Citizens of America.

Patriotism is something more than Fourth of July oratory, standing up when the national anthem is sung, and taking off our hats when the flag passes by. There is a patriotism of peace as well as of war. Patriotism is practical participation in politics.

The whole success of democracy depends upon intelligent people taking active part in Government. The political work that counts is done behind the scenes. We must not complain that politics is "dirty" if we don't do anything to make it clean.

We must not be contented to go to the primaries and vote for "machine picked" candidates. We must become part of the "machine" that picks them and identify ourselves with our parties from the ground up. After all, the "political machine" is only the organization that makes political action possible. Whether it is good or bad depends upon the type of people who run it, and whether these people are good or bad depends upon the voters.

The woman patriot will become a member of her County Committee. She will get acquainted with the local bosses and will improve their methods and their point of view. Politicians can be made responsive to the sentiments of their constituents. When the dregs exert their full influence in County Committees as well as at the primaries and elections, they will have dry candidates and not until then.

If our political parties are badly governed, the women have no one to blame but themselves. They clamored and worked for the vote. Now they have it, and if they use it intelligently they can wipe out the lost vestige of liquor and boss control from the politics of the country.

Women share the responsibility for prohibition. They have a responsibility as voters, as well as women, in maintaining it. In many states they voted for local option. There were 17 suffrage states at the time the Eighteenth Amendment was ratified.

Every woman should inform herself in which Senatorial District and Assembly District she lives; who her Congressman is, how he votes on enforcement legislation; who her representatives at Albany are and how they voted on the State Prohibition Enforcement bills. She should write them expressing approval or disapproval of their action; remembering that politicians are human. They thrive on encouragement. If they are good, give them your support. If they are bad, tell them so and punish them by withdrawing your support. Only in this way will you make politics clean.

Peace---the Impossible or War---the Inevitable; Which?

By Landis R. Bradfield

(Bachelor's Oration at the late Ashland College Commencement. Published in Two Parts. Part II)

War is also destructive of human life. Prof. Bogart estimates 26 million combatants and noncombatants as the total death toll of the World War. This means that a population of 16,500 is destroyed every day of the War. To the 26 million dead must be added 20 million wounded, 9 million orphans, 5 million war widows and 10 million refugees. We are horrified to read of a single human sacrifice offered to Dagon or Moloch, or to Baal or Ashtaroth. But we accept this enormous human sacrifice to the God of War as a matter of course.

It seems almost sacrilegious to put down the boundless destruction of War in a cold mathematical table. Only an infinite mind can comprehend what this means in terms of human suffering. Take the single item of ten million refugees. That means ten million human beings driven homeless, and often penniless out of Russia, Armenia, Turkey, Belgium and the battle areas where armies marched and counter-marched.

Yet in the face of these facts men say War is inevitable, War is a tonic, War is justifiable. The unreasonableness of such arguments is plainly evident to the Peace loving individual.

War which destroys material resources and human life also destroys moral standards. Some one has said that the first casualty of War is truth, the next love, then follows liberty, then justice. If war itself is wrong, is immoral, then it is not strange that a whole brood of resultant evils should follow. It is the making of immorality lawful, that is so disastrously demoralizing. By creating enmity and hatred where love and good will should reign, war prostitutes and violates the highest and holiest things in life.

Will Irwin says that, "bayonet practice was a most effective piece of 'psychological' preparation for the job of 'killing.'" The sergeants in charge of this game enacted a kind of hymn of hate, a familiar combination of American

oaths shouted to the War demands a moratorium of customary moral standards. Truth must be exchanged for a propaganda of exaggeration and falsehood. We may wash our hands like Pilate. We may protest our innocence but we cannot thus lightly cleanse ourselves from the blood stains of the millions dead.

War is not only wrong in its methods and in its results but it is unchristian.

It is unchristian because it is the utmost negation of Jesus' Way of Life. Whatever else it is or is not it can hardly be denied that war is unchristian. Jesus' life and ministry are the absolute antithesis of the spirit and the example of the militarists. He steadfastly refused to advance his ideals by coercive means. In the cross God himself turned the other cheek to humanity. It was here that Jesus launched his great offensive of love. The forces set in operation by his act are still dynamic and powerful.

Jesus dared to oppose the primal instinct of the whole social order based upon the acquisitive and predatory ten-

dencies in man. He saw life not as a savage battlefield, but as a human family. He viewed it not as class struggle, a racial strife, an imperial conquest, an armed preparation for devastating war, but rather he saw a divine purpose in life. He saw life as a laborer working in a divine kingdom of love and goodwill.

Jesus' teachings and example were understood as opposed to war by his followers and the early church. Prof. Harnack says that up to 150 A. D. "The possibility of the Christian as a soldier did not exist." The Christians refused to take part in the defense of Jerusalem when it was destroyed in 70 A. D.

For fifteen centuries the official church lost its conscience upon the subject of War. Only here and there an occasional prophet or reformer raised his voice in protest. Such as Francis of Assisi; Wyclif, George Fox, Wm. Penn, William Lloyd Garrison, Whittier, Tolstoi, the Moravians

But today the church is awakening. Humanity is being stirred. Jesus Christ once crucified and long neglected, is still the conscience of the race, and is reasserting his call to Peace.

Having thus briefly presented our charges against war, we turn for a consideration of a few methods by which we can secure Peace.

It is indeed gratifying to know that a world consciousness of the evils of war is arising.

Educators, ministers, lawyers, statesmen, and even a few of the militarists group are saying, "Let us have Peace." These men and women are beginning to see that the one big task is to supplant War by Peace. They believe that they can prove to the world that War is not Inevitable and that Peace is possible.

The following quotations indicate the thought of some leading individuals along the line of Peace. Walter S. Athearn says, "If fighting ever gets out of the

race, it must die out in the presence of the ideal of Peace."

Sir Philip Gibbs: "The hope of the world is in the younger generation. Civilization as I see it can only be saved by its children, and not by them if they are brought up like their elders in the same narrow way."

John Tigert, United States Commissioner of Education: "The schools are the great mills through which we must grind the grist of peace, and where those qualities of human character which will bring about the sway of righteousness, justice and reason can best be developed."

We have heard these men and we ask what is the way to Peace? How can we secure Peace? We cannot drift into peace any more than we drifted into adoption of prohibition laws. If we want peace we must work to get it.

We believe that one step in the direction of Peace is a World Organization. By this we mean an organization of a World Court, a League of Nations, and International Court of Justice.—Call it what you please but the idea is that this international body have the power to substitute Law for War. Some are criticising this type of organization as too limited in power to settle all disputes. But

Preparedness

Preparedness! Preparedness! Ah hear the constant cry
That is wafted from the valleys to the One who rules on high.

Aye—and true it is, preparedness I would have
my children learn,
And would they heed my message for what they'd soon discern.

Not preparedness for legal murder, not preparedness for cruel war,
Not prepared with shells and cannon to cover fields with gore.
Not prepared with poison gases, lives to take, or wreck complete,
Not prepared with submarine terror to sink thousands in the deep.

But Prepared to live and let live, to reach out a hand of love,
To those left across the waters, 'Tis my Spirit, emblem, Dove.

Yet, Prepared to fight life's battles with a courage strong and true,
Men who heed the Master's message dare to live and die. Do you?

From E. C. Moomaw's, "Christianity vs. War."

why not extend its jurisdiction? World conferences would undoubtedly prove of great value in settlement of international disputes. They have proved their worth in settlement of disputes between capital and labor. Some are saying these methods will not stop war, that the economic system between nations must be changed. How can we change the economic system unless we have some mutual understanding with other nations?

The spread of knowledge of world situations is going to make it increasingly difficult to arouse patriotic fervor over economic aggression.

Once the machinery is set up for orderly settlement of international quarrels, it will be used. The machinery must exist before it can be used, and it must command confidence. When once the machinery is set up and started, if it should stop, we must be willing to tinker with it until it continues to work.

A second avenue by which we can arrive at World Peace is by world wide Disarmament.

Armaments are costing our country each year 550 millions of dollars with a steady increase due to the increase in forces permitted under the National Defense Act. David F. Houston, recent Secretary of the Treasury estimated that our government has cost since its beginning, 67 billion dollars. Of this amount 52 billions have gone for War or purposes of War. We have lived on the other 15 billions. Can anyone imagine what our country would be had we used the 52 billions for purposes of Peace?

The recent military maneuvers in the Pacific but add to the expense of armaments, and tend to make more difficult the realization of disarmament. We have recently learned that our Navy Department is planning to send a fleet of fifty-three vessels to Australia in July. Can we afford to carry on such huge military demonstrations to the detriment of international fellowship and understanding? It seems unfair for America to flaunt her array of battle-ships in the face of Japan and England and expect them to smile about the matter.

Better were it to take our Navy out in the Pacific and do a little practice work on it with a few of our highly explosive aeroplane bombs. Then when it has been sunk, destroy the bombing planes and left over bombs, and set our marines and soldiers to the pursuits of Peace. When we are willing to do this we are beginning "To make the world safe for democracy."

A third road to world Peace is that of world wide education for Peace. This movement includes both secular and religious education.

A problem confronting us in secular education is to replace in our text books the glories of heroes of war by the achievement of heroes of Peace. Why should French children be taught to hate the Germans? Why should they be led to believe that France is impeccable? The answer is evident. That the so-called spirit of Patriotism for France may be instilled within them, and that hatred toward Germany might be kept alive.

Where hate is love cannot dwell. Were the majority of individuals of one nation to possess good will and love for the peoples of another nation, and were this good will mutual, the War spirit would cease to exist.

The churches can be a potent factor in educating for Peace by rightly interpreting the Jesus Way of Life. The Sunday Schools, our Young People's movements, and church Conferences all must take their stand on the side of the man of Galilee. War will receive a serious blow whenever Christians are willing to say "we will not go to War."

Sherwood Eddy has said it. Kirby Page has said it. Fosdick has said it. What do you say? There can be no compromise. We either stand for War or against it. As for me, I am against it with all the vigor of my being. I cannot do otherwise and read my New Testament. I believe that we need a Psychology of Peace rather than of War. I believe we should steel our arms and draft our bodies for the Cause of Peace and not for War.

Fellow classmates if we as Christians represent a Chris-

tian College, we have a grave responsibility in this program for promoting Peace. We cannot have spent four years in this College and leave its Halls ignoring the challenge of this World Problem, which we believe to be the Greatest facing us today.

If our churches fail us in educating for Peace, if our Christian colleges fail in supplying leaders for Peace; To whom shall we go for leaders?

Leaders are needed to stamp out this business which has for its chief aims, destruction of human life, destruction of economic resources and a fallacious educational policy.

We believe that War is wrong because its methods are wrong. Because its results are disastrous and because it is unchristian.

We believe that War is not inevitable, and that Peace is possible. We believe that it is possible through world organization, through world disarmament, and through secular and Christian education.

We believe that the Christ of the Andes is a token of Peace to all the World. Can we say in words similar to those inscribed upon that monument, that, "Sooner shall the mountains crumble to dust, than we as Christians break the Peace to which we have pledged ourselves at the feet of Christ the Redeemer."

Ashland, Ohio.

Why Join The Church?

I OUGHT to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I OUGHT to belong to the church because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers, it is an institution of workers; it is not a rest camp, it is a front line trench.

I OUGHT to belong to the church because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of the good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I OUGHT to belong to the church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

I OUGHT to belong to the church because of hope; hope that lives when promises are dead; hope that paves the way of progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I OUGHT to belong to the church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

I OUGHT to belong to the church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.—Evangelical Messenger.

BLESSEDNESS

Blessedness is the felicity of the inner man. It is the mind at rest, the soul in peace, the spirit in rapture. That was the life of him who had not where to lay his head, yet walked through all his days in radiant joy, heeding little what happiness he had.

—W. M. Clow.

THE BRETHREN PULPIT

The Greatest Thing

By J. L. Kimmel

(Sermon written for the Muncie (Indiana) Press Weekly Sermon department and forwarded for publication also in our Evangelist "Pulpit".)

TEXT: "Ye are our epistles written in our hearts known and read of all men." II Corinthians 3:2.

In writing his second letter to the church at Corinth, Paul the Apostle, gave expression to a great outstanding truth which we should emphasize more today.

It seems there were those in the Corinthian church who tried to blast the reputation of the great Apostle and questioned his authority. In order to justify himself, he cites them to his own conduct and past record as an evidence of his sincerity.

In his courageous manner, characteristic of his entire life, he declares that it was not necessary at all for him to bring to them letters of recommendation or commendation as others did. The fact that the Church at Corinth was established and that the people who composed the church who were formerly steeped in sin and bound by the shackles of idolatry, but were now enjoying their Christian liberty, was all the evidence needed.

The Religious Life

Ye are our epistles written in our hearts known and read of all men.

When the Spirit of the Living God writes upon the fleshly tablets of men's hearts, it means far more than any recommendation written with pen and ink. It is the righteous life that counts at last. No man can dispute it. There is nothing to say against it. It stands out as the mighty Gibraltar of the Christian faith and is the climax of the Christian religion.

Men do not read the Bible as they should and perhaps three-fourths of the people do not read it at all. But they do read the lives of Christians and professing Christians, too, and the unfortunate thing about it all is that we have too many professing Christians and not enough Christians in our churches. And the world reads the lives of these people in the churches who do not live Christian lives and then condemns the whole Christian church.

Bible the Best Book

When Sir Walter Scott was sick and about to die, we are told he said to his son-in-law, "Go and bring the book and read to me." When asked what book he meant he answered, "There is but one book, the Bible." If every person who can read would read the Bible, a great revival would soon take place in Muncie and our problems would

be largely solved, and this wave of crime would come to an end.

The Bible is a panacea for every ill and a solution for every problem in human life.

But the people do not read the Bible as they should and too many church members do not practice what the Bible teaches, and so at the last analysis we have nothing left to convince the world of the reality of the Christian religion but the righteous life.

But we are told by the non-Christian that the church people do not pay their debts and neglect their religious duties and do just like people who do not belong. No doubt this is true of some church people, but such church members **never** get any consolation from the Bible nor from the Christian pulpit.

The Bible does not overlook the sins of any man neither does the minister in the pulpit who preaches the gospel of Christ, and is right with God himself. Many good people are much concerned about the Bible and are afraid the Bible will lose out. But the Bible never had such an influence among men as it has today. With all the contention about science and evolution, modernism and fundamentalism, premillennialism and postmillennialism, the Bible still remains the word of God and more people believe in it than ever before.

But let me once more call attention to the fact that the Bible means nothing unless the truth it contains is transmuted into flesh and blood and becomes a living power among men. And the churches mean nothing, only so far as

they succeed in transforming sinful lives into lives of righteousness, and devotion to God.

Influence

The influence of a good man never dies and lives through the ages to come.

The influence of John Bunyan is greater today than ever before as far as making the world better is concerned, and so with hundreds of others.

Live the right kind of life my friend and use your influence for good.

Muncie, Indiana.

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

FAULTS DISCOVERED—Mark 9:30-11; 10:13-16.

In most unsuspecting ways we betray our weaknesses and in most effective ways our Lord applies the remedy.

TUESDAY

A SUCCESSFUL MINISTRY—Luke 10:1-24.

Was the success of the "Seventy", sent out to proclaim the message of the kingdom and to heal the sick, any greater than what we have a right to expect today of God's messengers?

WEDNESDAY

MID-WEEK PRAYER MEETING—Attend a church prayer service if possible, if not have a prayer meeting in your home, using the "devotional" article as the basis of your program. For your private devotions read Luke 10:25-37, showing love's demand of one another.

THURSDAY

CHRISTIAN SERVICE—Luke 8:1-3; 9:57-62; 10:38-42. The highest place we can fill is that of humble service for the Master, and whether it take the form of the giving of substance, daily activity or devotion in the home, no excuse can suffice for refusal.

FRIDAY

THE FORM AND PERSEVERANCE IN PRAYER—Luke 11:1-13.

Our Lord gave the disciples a model prayer and then taught them the importance of importunity. May it not be that sometimes God holds off in his answer that we may learn to hold on in petition?

SATURDAY

DARKNESS AND LIGHT—Luke 11:14-26, 33-36.

Jesus declares that the state of the backslider is worse than that of the man who has never been saved. Let us then take heed that our light be not turned to darkness.

SUNDAY

THE DAY FOR REST AND WORSHIP—Worship God in his sanctuary if possible. If isolated have worship in your home, inviting friends to join in prayer, singing and the reading of the sermon. For private devotions read Luke 11:37-54, describing Christ's hatred of shams. —G. S. B.

OUR DEVOTIONAL

Sympathy for the Fallen

By Mrs. Louis P. Clapper

OUR SCRIPTURE

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men (1 Thess. 5:14). I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:35). And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:32). Let no man put a stumbling block or an occasion to fall in his brother's way (Rom. 14:13b). For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep (1 Cor. 11:29, 30). Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another (Gal. 6:1-4). We then that are strong ought to bear the infirmities of the weak, and not to please ourselves (Rom. 15:1). And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God (Rom. 12:2). If we live in the spirit, let us also walk in the spirit (Gal. 5:25). Therefore, let us not sleep, as do others; but let us watch and be sober (1 Thess. 5:6). And be ye doers of the word, and not hearers only, deceiving your own selves (Jas. 1:22).

OUR MEDITATION

There was one on the Jericho road who was fallen, helpless. Christ plainly taught that in the world of spiritual things our duty was not to pass by such with a "holier than thou" attitude, or in careless indifference; rather, we were to sympathize, lift, try to restore. This we must do to "fulfill the law of Christ," which is the law of love. The law required love to be to another "as thyself." To love AS Christ has loved us is infinitely higher, and is HUMANLY impossible. Such passages as Ephesians 4:30, 2 Corinthians 10:5, Ephesians 5:20, 1 Peter 2:9, 1 Thessalonians 5:16, 17, Ephesians 4:1-13, present impossible demands upon the human resource but God most evidently expects them to be realized in every believer's daily life. He knows better than we that we could never produce any such quality of life; yet he is not unreasonable in his expectations, since he stands ready to supply all that he demands. The Spirit indwells the believer for this very purpose. Of our own selves, we are not asked even to attempt these standards. The Epistles are full of assurances that the imparted energy of God through the Spirit is sufficient for all that God has required. "It is God which worketh in you both to will and to do his good pleasure."

The ministry of restoration is limited to SPIRITUAL believers only, according to Galatians 6:1: "Brethren, if a man be overtaken in a fault, ye which are spiritual resolve such an one in the spirit of meekness: considering thyself, lest thou also be tempted." How many heartaches would be avoided if this plain instruction were heeded! This is a service too often attempted by the self-appointed variety: tactlessly, rough-shod. As oil is the symbol of the spirit, so the power of the spirit, working through the believer, removes danger of friction; there is only one way in which it can be done, and that is to **DEPEND, RELY** on the Spirit to do it. The locomotive engineer will accomplish

little when pushing at his ponderous train. He is not appointed to such a service. His real usefulness will begin when he takes his place at the throttle. The important thing in the believer's life is to **MAINTAIN** unbroken reliance upon the Spirit. O, that we might be ready at all times to answer, when he asks, "Lovest thou me?" "Lord, thou knowest all things; thou knowest that I love thee." And when we hear those clear commanding tones, "Feed my sheep" may we be prepared with real "feed" and go at once to care for the "sheep." Christian service is not always essential to spirituality. If it is his will for us, we are just as spiritual when resting, playing, ill or infirm as when we are active in service. Our one concern is to know and do his will; but normally, true spirituality is expressed and exercised in the ministries committed to believers and which can be accomplished only by the power of God. "Considering thyself, lest thou also be tempted." This is one of the great practical reasons for sympathy for those who have fallen. If we have overcome, it is through no merit of our own, but because of using the strength that is made in weakness. There are weeds in almost every soil. If you dig up the soil there will be found the seeds from which they grow. These seeds, however, can germinate only under the conditions brought about by sunshine and rain. There might be the seeds of weeds in our nature, deep down out of sight; but should they be thrown up by some change of circumstances, we shall find evil in ourselves we never dreamed of. The devil has neither forgotten us, nor lost our trail. **But we can resist him and he will flee.**

What then is essential to sympathy for the fallen? It is that we must be truly spiritual, that our lives must be given unhindered to the manifestations of the spirit. These blessed realities are all provided for in the presence and power of the spirit and will be normally produced by the spirit in the Christian who is not grieving the spirit, but has confessed every **KNOWN** sin who is not quenching the spirit but is yielded to God; and who is walking in the spirit by an attitude of dependence upon his power alone. Such a one is spiritual because he is spirit-filled. "But thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

OUR PRAYER

We come humbly before thee, O Heavenly Father, realizing our great weakness and at the same time thy great strength. We are truly thankful for the privilege of knowing thee and we pray that we may lean on thee, relying upon thy Holy Spirit as never before. We desire no greater joy than that which comes by serving thee, and in serving thee we will be serving our fellow-men, lifting up the fallen, encouraging the discouraged, leading lost souls to thee. Keep us in thy loving care and guide us in every thought and deed that all may be done to thy name's honor and glory. We ask it all in Jesus' name. Amen.

Louisville, Ohio.

SHUT THE DOOR

A man was standing in a telephone booth trying to talk, but he could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and bye said sharply, "If you'll shut the door you can hear."

His door was not shut and he could hear not only the man's voice, but the street and store noises, too. Some folks have gotten their hearing badly confused because their doors have not been closed tightly. Man's voice and God's voice have become mixed in their ears. They can not distinguish between them. The trouble is partly with the door. If you'll shut the door you can hear.

Religious training through actual attendance at Sunday schools, it is claimed, reached only twenty-four per cent of the boys in New York City between twelve and eighteen years of age.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for August 9)

Lesson Title: Beginning the Second Missionary Journey.

Lesson Text: Acts 15:36-16:5.

Golden Text: "He shall have dominion also from sea to sea, and from the River unto the ends of the earth." Psal. 72:8.

Devotional Reading: Psalm 67.

The Lesson

The Book of Acts presents an aggressive, progressive program of missionary endeavor. There was no halting of the forward movement after the church had definitely taken up the Lord's challenge. The forward movement is to be especially noted in the case of Barnabas and Paul. After the first journey was ended they waited for some months—maybe seven years—before starting their new advance, but when everything was ready they decided to revisit all the first established preaching centers. Before beginning advance work the old work had to be supervised, revitalized and firmly re-established. This was good business as well as good missions. Think of our churches today seeking always to advance but seemingly careless as to the well being of established bases. Somehow we emphasize the word "GO" and seem to forget the fact that we should be careful about reserve positions. The whole world may hear the Word, but it is our duty to see that more of the people heed it. Right at this point the careful superintendence of honest workers bears its rich fruit.

Paul and Barnabas disagreed on how the work should be conducted. The fact is, it was more than a disagreement. It was a sharp controversy over the questions of helpers on the field. One would naturally think that calm, compromising, conciliatory Barnabas would not have permitted the matter to go as far as a separation of forces, but in this particular case Barnabas was apparently convinced that he was right and he refused to yield. This uncompromising attitude coupled with Paul's passionate and fiery disposition was enough to produce a rupture in the harmony that had existed. One of the most vital problems that faces mission forces today is the problem of harmony in the work. People would think that when men are engaged in the specific task of seeking to win a world for Christ that the very immensity of the labor would produce the desired harmony, but this is not so. Missionaries are human, with human limitations and outlooks, and generally they are so situated in large foreign centers or isolated places that oftentimes they "get on each other's nerves." Eccentricities, mannerisms, characteristics—these all enter into the problem and oftentimes, because the right methods were not used in handling a given situation, serious trouble has arisen. It's a fine thing for missionaries to be together, but to my mind it's a lot more wholesome for the success of the work

to put a number of miles' journey between each principal missionary. This is one case in point of "absence making the heart grow fonder."

I'm glad that Barnabas and Paul had a sharp fight while they were at it for after the noise of battle had ended the church found itself with a vastly increased mission force with the ability to handle the work efficiently in different sections of the needy world. People reprobate misunderstandings and controversies—especially when they have to do with mission work—but oftentimes, as in this particular case, the trouble produces wonderful spiritual results. The situation looked mighty bad when friends of years' standing were separated and for a time filled with bitterness, but the Lord saw to it that his work didn't suffer for two mission bands went forward instead of one. So with our misunderstandings in the conduct of the Work, the present may look bad but the God of the present and future works even our weaknesses into his glorious plan for world redemption.

Historical Christianity is a case in point.

Denominationalism today is the result of controversy and differences in interpreting the same New Testament. But the fact of many denominations has worked for a speeded up world evangelistic program. As long as men have different backgrounds and different dispositions there will be differences in concepts, but the union that God looks for is union of the Spirit. Where he is found in power denominational differences will be able to do very little to prevent him from convincing of the world "of sin, and of righteousness, and of judgment." The denominations have done good in that they have put wholesome checks on each other. When Roman Catholicism ruled supreme in western Europe she was a monster of immorality and shame, but Roman Catholicism in the presence of an aggressive Protestant spirit has had to, outwardly at least, cleanse herself and present a more respectable front to the world.

John Mark was the cause of all the trouble and he is worth paying some attention to. Mark had a fine heritage for he was a nephew of Barnabas. There is little doubt that he possessed latent powers of a fine type, but in his early manhood they were held in check by a spirit of cowardice. On the first missionary journey Mark failed miserably to do his part and deserted his companions at

(Continued on page 14)

German Switzerland and the Sunday School

By Prof. Dr. Theol., Arnold J. Ruegg

(Addendum to "Sunday Schools and Healing of the Nations." Report of the World's Sunday School Association Convention, Glasgow, June 18-26, 1924).

I am here as a delegate of the Kirchenrat of the Canton of Zurich, that is to say of the Established Church of the Canton of Zurich. Still I beg you will allow me to speak today in the name of the whole of the German Swiss Sunday schools. In 1913 there were in German Switzerland 250 Sunday schools, 1,230 Monitors and 29,000 scholars. The Zurich Sunday School Association has just made a census and the report for 1924 is 278 Sunday schools, 1,303 monitors, 30,288 scholars. The free churches are not included here but their numbers are considerable. My estimate for the whole of Switzerland is Sunday schools 2,700; Teachers and Monitors 9,000; Scholars 165,000. The population of Protestant Switzerland is about 2,500,000. There has been an increase since the World's Convention in Zurich in 1913 and it would have been much greater except for the recent war.

A monthly periodical for Sunday school workers has been started, and we were very happy to secure the services of Mr. Frankhauser, now director of a normal school of public teachers, as the editor. The paper appeared in 1915 and is now in its ninth year of circulation and the number of subscribers is increasing. Anything that is of interest

for the Sunday school worker gets place in the "Weg zum Kinde" (Way to the Child). Through the Federation of Protestant Churches in Switzerland there is friendly intercourse between the Sunday school associations of several denominational organizations. As a token of good-will I mention the very liberal gift of American books on Sunday school work which were presented to our Zurich University library by Bishop Nuelsen. In more than one of our Universities the teachers of practical theology give lectures about the history and the best way of conducting Sunday schools and children's services which are followed not only by regular students but also by monitors from the laity.

To make progress in Christianizing Switzerland we need home missionaries and home missionaries of the very best sort. But do you know a better one than the child? The child with his influence over the heart of father and mother. Let the children be our missionaries. But before you can send them you must teach them. When Christ said "Go ye into all the world" he also meant the child's world. O what a beautiful task we have! Therefore let us with all our consecrated endeavors do our very best, to bring the children to Jesus. As it is the conviction of this whole organization so we are also in Switzerland fully persuaded—through the child we will conquer the world for our Lord and Savior.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

A Summer Sunday Evening Service

By Willard Price

A Fanny Crosby Pageant and Program

In honor of Fanny Crosby, blind writer of more than eight thousand sacred songs, including many of the most beautiful in our hymn books, a charming pageant has been written, "The Life of Fanny Crosby." This pageant is available for use by churches, provided that at least half the proceeds be devoted to the realization of her desire for a living memorial, a home for the aged, to be erected in her own town, Bridgeport, Connecticut, by the Fanny Crosby Memorial.

She wrote her songs in her mind. Sometimes she would hold a song thus for weeks before the opportunity came to repeat it to someone who would write it down. At one time she was given a list of forty titles and composed a song for each title, holding all the forty songs in her mind before committing any of them to paper.

One incident, related in the pageant, was the composition of a song in twenty minutes while a man waited before catching his train. In forty minutes the train was due—but the song was finished in half that time. The work of that twenty minutes will never die, for the song was "Safe in the Arms of Jesus." The pageant tells the story as follows:

An Immortal Song in Twenty Minutes

"There is a rap at the door.

Fanny and her friend, Mrs. Knapp, look toward the door.

"Come," says Fanny.

Enter Dr. W. H. Doane, in great haste, wearing a coat and hat and carrying a satchel. Removes his hat. Consults his watch. He says:

"Good evening. Excuse my impatience, Fanny . . . How do you do Mrs. Knapp? . . . In exactly forty minutes my train leaves for Cincinnati where I am to help Dwight L. Moody in an evangelistic campaign. Here is a brand new melody of mine. Can you write words for it that will please Mr. Moody?"

He puts a manuscript sheet of music on the organ.

"Now?" asks Fanny.

"Yes, now."

Fanny, somewhat helplessly, "I'll try. It seems short notice."

Doane goes out.

"Be back soon—have an errand," and Dr. Doane goes out.

Mrs. Knapp goes to the organ and plays the melody. Fanny, as she listens, is thinking hard, her lips moving silently.

"Play just the first strain again."

Mrs. Knapp does so.

"I have the swing of it now. Will you please write this down?"

Mrs. Knapp takes a pencil and writes as Fanny dictates.

"Safe in the arms of Jesus
Safe on his gentle breast;
There by his love o'ershadowed
Sweetly my soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to me,
Over the fields of glory
Over the jasper sea."
Fanny sings the chorus softly as Mrs. Knapp plays.

"Safe in the arms of Jesus
Safe on his gentle breast;
There by his love o'ershadowed
Sweetly my soul shall rest."
Mrs. Knapp says, "That fits the music perfectly."

"Can you suggest any changes?"
"I would not change a word."
Knock at the door. Dr. Doane enters.
"I am sorry, but I must leave to catch that train. I don't suppose . . ."
"Yes, we are ready."

Mrs. Knapp hands Dr. Doane the words. He reads them and seems deeply moved.

"Beautiful, Beautiful. Thank you Fanny, I know they'll delight Mr. Moody. I remember how pleased he and Mr. Sankey were with your 'Speed Away' and surely this has as great a message. Good-bye."

He leaves, and Fanny, with uplifted face, says:

"Father, as this song speeds away into the world, may it have thy sanction and blessing and may it be a comfort and cheer to many of thy children."

Unable to see, the world, yet she saw it more plainly, I suppose, than many of us, who have surface eyes but none within. She loved beautiful scenery. Perhaps it was even more beautiful as seen through the lens of her spirit. She liked to sit at the window where she could "look" out upon the hills, woods and sunset, and, from the gentle wonders of nature, she would get inspiration for her songs.

She knew personally and was honored by

(Continued on page 14)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for August 9)

Seeing God In Nature Psalm 19:1-6

Many years ago a wonderful poet sang:
"What is so rare as a day in June, For then if ever come perfect days." And we agree with him, do we not? But I wonder why he didn't sing another strain to the eternally fair days of July? For if June days are

rare, July days are rarer, for every hour of each day is just filled to overflowing with the best gifts of Nature. Every day, sunshine, every day mellowness, everyday, a glorious beginning in a gorgeous sunset, and a triumphant closing with a picture of iridescent colors and hues.

Just now as I am penning these few unchastened words, the Sun is sinking behind a banked mass of clouds, too glorious to describe. And that isn't all, for it sheds its colors, its shades over meadows and field, over city and lane.

Fairies are dancing about the golden sheaves of July wheat shocked and standing like silent sentinels, far and wide. July days have given us the wheat and other grains to harvest and tuck into the winter's bin.

And soon it will be autumn! Then Nature in her lazy manner, decides to shorten those days, which have been so kind to you and me. But is she lazy in all her movements? No, for every day, she changes gowns, new for old, colorful for drab, and drab for flaming. She wants you to notice that she isn't poor and that she needs not be pitied—for everything which brings you happiness she holds enclosed within her secret Pandora's box. And she won't open until she is ready.

Perhaps you are spending your summer days at the lake or ocean side. Will you watch the waves, as they ebb and flow, recede and rise? What makes the water such a shimmery mass of green or emerald diamonds at one glance, and then at another so violet-like? I think the water sprites and fairies are having a good time there too, don't you?

And so we need but remember these few lines from a poet's pen to grasp the glory of each new day:

"So here has been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?"

Daily Readings

- M., Aug. 3. God seen in his works.
Rom. 1:20.
- T., Aug. 4. The sky shows God's glory.
Ps. 91:6.
- W., Aug. 5. God's goodness in Nature.
Acts 14:17.
- Th., Aug. 6. God's promise in Nature.
Gen. 8:21, 22.
- F., Aug. 7. Seeing God in harvest.
Ps. 85:12.
- S., Aug. 8. Seeing God in country life.
Ps. 23:1-6.
Nappanee, Indiana.

Knowing one's responsibility is one thing; measuring up to it is another. Many Christians fail to measure up to the Master's expectations concerning them, simply because they will not do their duty.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A News Letter from Our African Mission Work

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Francaise,
 April 21st, 1925.

Dear Readers of the Brethren Evangelist:

Another swiftly passing month has gone with its record of joy and sorrow, of suffering and rejoicing in the name and for the sake of him whose we are and whom we serve.

April has been a month fraught with various experiences. Heart searchings on the part of our native Christians, stringent dealing with sin—these and many other things bring sorrow and pain to a missionary's heart.

Our medical work has been on the increase although strength has been flagging—Marked improvement has been noted in a number of cases and others cause us to keep patiently looking to him who is the only Healer.

April 12—Easter Sunday, was the day of our love feast observation. The Lord gave us a blessed time in fellowship with him.

On April 13th, mail once more arrived. The arrival of mail has been long delayed this season and its coming means a redletter day indeed. We received a cablegram (which arrived in Bangui March 13th) saying that our six sailed March 10th. The time of their arrival is now doubtless very near. Tepois were sent to meet them and we trust there will be no delay in their speedy arrival.

Brother Sheldon arrived here April 20th and will await the arrival of the others, and return with some of them to Bassai.

A telegram has just come saying that our party left Brazzaville the 15th. This means doubtless that they arrived yesterday the 27th at Bangui. They are still a week's journey away and will doubtless encounter another delay of a week in getting porters and all in readiness. However we expect to welcome them about May 11th. It will be a joyous greeting, as it will have been over two years since Miss Myers left Bassai and never were two years more filled with varied experiences of joy and sorrow for both. Then it will be a joyous experience also to welcome those, who although new missionaries, are some of them old friends. And 'twill be joyous also to welcome those who, both new missionaries and new friends, yet pull at our heartstrings as we think of their obedience to him who is Lord of lords and King of kings—obedience in entering this dark land for Christ, obedience in spending the joyous news of Christ to this dark corner of the earth—the last perhaps of the unevangelized territories. Much of joy is in our hearts, joy as we enter with renewed energy upon the arduous work for which our reinforcements are all too few. May God speed forth many others, to multiply our fruitfulness.

FLORENCE NEWBERRY GRIBBLE.

Who Am I?

By Miss Marian Morrill

I am——, well I believe I shall let you guess. I have been a citizen of all the ages, but not always under the same name. Anyone who loves his country loves me, who really loves his country I mean. The office-seeking politician and the money-grasping merchants avoid me. But I am the servant of the teacher, the pastor, and the public-spirited citizen who sees beyond himself and his immediate needs to the days that are to come.

I make my home in many places, wherever I find those who need me. I am in the lumber camps in the West, where men spend their days cutting down the mighty trees that will become home and office furnishings. I carry the message of Christ to these men and a breath of the outer world, to make life more worth while.

You will find me in the South establishing schools for the Negroes. With my helpers I am trying to provide the opportunity which the State in which they live does not give, the opportunity for higher education. I believe that the race problem will never be solved without the help of trained men on both sides.

I take up my abode in the crowded parts of our big cities. I build a gymnasium, a

social room, a library. I teach cooking, sewing, hygiene, English. I provide playgrounds and men and women to look after them. I aid the new Americans in adjusting themselves to America and her customs. I help them when they take out their citizenship papers, and try to make America really home to them.

I devote a part of my strength to the people who live in the southern mountains, whom the world has left behind. I find them eager to learn what the rest of the world is doing, and anxious to send their children to good schools. I find them hungry for the story of Christ and absolutely loyal to it when once heard and believed.

In the summer I travel with migrant workers from one field to another, picking beets and peas, or canning fruit. I furnish girls to take care of the little children while the mothers and fathers work in the fields or factories. I teach the children how to play, and how to work with their minds as well as with their hands. I carry Jesus to them and conduct Sunday schools.

I come to the rescue of the country and city churches that need help over a crisis. I send strong men to develop weak churches.

I loan money to rebuild a church or to erect a parsonage.

In all these ways I strive to be a good servant of those people whom I have mentioned, but above all to be faithful to the great Master, Jesus Christ. And now if the adage is true "that a man is known by the company he keeps" you ought to know me. Yes, that is right—I am Home Missions.—Herald of Gospel Liberty.

The Power of a Gospel Portionette

By Abdul-Fady (Arthur T. Upson), Nile
 Mission Press, Cairo

A scrap of paper may be used to change the fortunes of a man, a nation, or even of the world.

The Bible Societies issue single gospels or epistles, but the Nile Mission Press portionettes contain short, selected passages of Scripture on a special subject. A gift of \$5,000 paid for no less than 1,200,000 portionettes, which included eighteen historical subjects, twelve doctrinal, seven on parables and miracles, one for Jews upon the Epistle to the Hebrews, and six on the Sermon on the Mount.

Some of these portionettes are given out by the broadcasting method, the object being to cover as much ground as possible in a short space of time. As an illustration, Mr. Porter of the Egypt General Mission, writes: "We left here early on Wednesday morning by road and on this trip we distributed 4,000 portionettes."

There is also the intensive method of dealing with individuals. Standing in a main thoroughfare, at the turning point for the licensed brothels, and right in a constant stream of traffic, a worker will hand to every passer-by—as fast as his fingers can move—a copy of a purity or a temperance tract, while the worker behind will hand him one of the Scripture portionettes. None are refused or torn.

Meanwhile a third worker is busy 'button-holing' those who have slipped past the first two pickets, and exhorts them to give up sin. Often we are able to give a clear message even amid the distressing sights, sounds and scenes. During four years from 1918 to 1922, not less than 80,000 young men have received these tracts from a single worker. Two such helpers—Gohar Effendi, an American Mission evangelist, and Sheikh Iskandar, a converted Moslem, baptized by the Church Missionary Society twenty years ago—distributed 15,000 leaflets and portionettes during the summer of 1923. As a result, hundreds of young men have been rescued.

The Nile Mission Press has also issued fifty varieties of colloquial portionettes in simple Arabic. The publications of the Press go to

thirty lands, and hearty welcome comes from even the most barren of all lands—north and east of Arabia.

Arrangements have now been made to produce a large Arabic edition of some larger

portionettes on Bible subject. The selections are wisely made and give the reader a clear conception of the Biblical system of truth, creation, preservation, sin and redemption. On each page is a reading from the Scrip-

ture in large print, and at the top and bottom are related passages in smaller type.

Who shall estimate "The Power of a Gospel Portionette"?—Missionary Review of the World.

NEWS FROM THE FIELD

REVIVAL MEETINGS

We are glad to give more good news from the Lord's harvest field, such news as makes us all happy and causes the angels to rejoice in heaven over a repentant sinner that confesses the Lord Jesus Christ as his Savior. Beginning the third Sunday in April we conducted a week's meeting at our childhood home church at Arkton, Virginia. We were rained out the fourth Sunday, which made us have a short meeting, but the rains were much needed. One young mother and two young men were baptized. Brother Timothy Swartz of Harrisonburg is doing the pastoral work of the church and I am giving him assistance. We are praying that more rejoicing may come to the Arkton church.

Next I was asked to come to Copp's Chapel near Sperryville, Virginia, to hold a meeting which began June 18 and closed June 28th with sixteen confessions, twelve of which are baptized, two more are coming and two are going to the Baptist church near by. On Sunday, June 28th we advertised an all-day union meeting and had enough people to fill the church twice. The Crusaders for Christ, composed of members of several churches from Harrisonburg were present with our dear Brother Thompson and daughter and Brother Swartz and daughter, who come forty-five miles to be with us. Two ministers of the Church of the Brethren, also one from the Methodist and one from the Baptist, came and rendered valuable assistance. They will long be remembered for the influence they wielded. This mission had suffered much through the war spirit and moonshine, but nearly all present reconsecrated themselves at the closing service to work and pray more faithfully in the future. We received a rising vote of thanks and a hand shake from nearly all present. Many said it was the best meeting we had here since the beginning and dedication of the church. These dear Brethren managed to raise my traveling expenses for nine trips during the past year. I have baptized fourteen in all this time and two are yet to come. I gave all my time free for the past and had no help in caring for this work, but all are hoping the Mission Board will help. One dear sister from California gave me ten dollars, but I was not to mention her name. Thank you, sister.

S. P. FOGLE.

MORRILL, KANSAS

Perhaps a short message from this place may be of interest to the Evangelist readers, as it has been some time since our last report.

Our regular preaching services are being appreciated by the membership and the

folks of the community. During the months of July and August we are uniting with the Methodist and Baptist churches for evening services. This gives the pastors a chance to take their vacation and still keep the evening church services going for those who stay at home.

Our union Vacation Bible School this year was a decided success. We taught the In-

termediate boys Bible class and directed the hand work of both the Junior and Intermediate boys. This was our first experience in this kind of work but we sure enjoyed the time spent with the boys and want to say that we are heartily in favor of the Daily Vacation Bible School.

Just now we are making plans to remodel and enlarge our church building. This improvement is greatly needed for the continued growth of our Sunday school. The offerings of the first Sunday of each month goes into the building fund. By this method we have almost reached the thousand dollar mark.

All the special days have been observed with good results. Our offerings for the past year may not have been quite as large as in former years but this no doubt is caused by the fact that we are planning to strengthen the home base.

The W. M. S. and S. M. M. are doing splendid work. This is especially true of the girls. Their Patroness has a right to be proud of them and their work.

At our last business meeting the church extended us a unanimous call for another year, which we have accepted. We get time off to conduct a revival meeting this fall, so any church desiring our services can write us at Morrill or see us at Winona.

AUSTIN R. STALEY.

Health Condition Normal at Winona Lake

Winona Lake, Indiana, July 17, 1925.

Dear Editor:

We are glad to announce that the source of the bad water at Winona Lake has been located and corrected. The enclosed letter from State Health Commissioner King explains.

Yours very truly,
J. C. BRECKENRIDGE,
General Secretary.

INDIANA STATE BOARD OF HEALTH

Wm. F. King, M. D., Secretary,
Indianapolis

July 15, 1925.

Mr. J. C. Breckenridge,
Winona Lake, Indiana.

Dear Doctor Breckenridge:

The State Board of Health has authorized a statement in substance as follows, in both the Associated Press and the United Press today:

"The condition which was responsible for an outbreak of Typhoid Fever at Winona Lake, Indiana, have been eliminated. Laboratory tests of water samples show the Winona Lake water supply to be safe and satisfactory. There is now no danger of typhoid as far as the water supply is concerned."

Trusting this statement will assist in clearing up any misapprehension in the minds of our people, I am,

Very truly yours,
(Signed) W. F. KING,
WFKR State Health Commissioner.

BROTHER GRISSE'S NOTE

"Want to assure our people that conditions are normal here at present and feel that our people should not think of allowing reports to the contrary to in any way keep them from our coming General Conference.

Yours in the hope of a great Conference,
(Signed) C. C. GRISSE,
Pastor Warsaw Brethren church.

THE BRETHREN'S HOME

Dear Evangelist Readers:

From time to time gifts are received at the Home and as Brother Rinehart reports the money received, it may be our people would like to know the other things we are getting. On October 28, 1924. Five pair of curtains from the Sisterhood Girls of Canton, Ohio; November 15 a barrel of delicious canned fruit—from the W. M. S. of Glenford, Ohio; December 1st one comforter from Mrs. E. Kimmel of Falls, City, Nebraska; February 1st, one comforter from W. M. S., Clarksville, Michigan; December 24, large box of chocolate candy, oranges and dressed chicken, Mr. and Mrs. Emmet Eaton, Flora; December 24, Oranges, Miss Ethel Catron, Flora, Indiana; December 30, dressed chicken from Mrs. Cora Wise, Flora, Indiana; March 7, two comforters, two pair sheets and pillow cases from New Paris, Indiana, church, April 6th; One quilt from Mrs. Mary Wise, Middle Branch, Ohio, April 20th; Shrubbery from Mrs. Aaron Snyder, Middle Branch, Ohio, June 20th, twenty-five dollars from North Manchester, Indiana W. M. S. for Rug Fund. And I believe we received a comforter and five yards of muslin from Pennsylvania, but I can't find the address of these good sisters who remembered this work but we most

heartily thank you all for these gifts.

We are greatly in need of the rugs for the ladies' sitting room and I'm wondering if more of the W. M. S. and adult classes will help us in this need.

On March 9, Brother E. C. Packer came from Hamilton, Montana, to make his home with us and on April 22, Sister Elizabeth Miller came from Goshen, Indiana.

Mrs. J. H. Swihart was called to her heavenly home on January 28, 1925 and another of our sisters has been ill for nine weeks.

Visitors will be received and shown through the Home at any time and we cordially invite any passing Brethren to see us. See the Home and see the work our church is doing.

Thanking you again for these gifts, and don't forget to pray for us. I am as ever,
MRS. J. W. MYERS, Matron.

NEWS OF THE COLLEGE

The second term of the Summer school opened with a much larger enrollment than we had expected. It is evident to me now that hereafter we will have to make better provisions for this term than we have heretofore. It can no longer be regarded as a kind of a windup but the teaching staff will have to be retained fully for this term.

I just returned from the Southern Conferences held at Oak Hill, West Virginia, and am glad to report a very good time. The attendance of delegates was not so large, as Oak Hill is to one side of the district, but the spirit was very fine. It was my opportunity to speak three times as some of the other speakers could not be there. I think the College had a good hearing and I am confident that when the next canvass is put on that this District will do its full and complete share. It was a genuine pleasure to meet there many of the former students and graduates and several of the present ones.

Also, Dr. Miller, Professor J. A. Garber, and I attended the Shipshewana conference and all agree that this is a worth while effort. I was there over last Sunday, preaching for Brother Stuckman at Goshen in the morning, at the Conference in the afternoon, and for Brother Grisso at Warsaw in the evening and was back for my work Monday morning.

Prospective students should write to the College very soon so that arrangements may be made here for their room and lodging next year.
EDWIN E. JACOBS.

Sunday School Notes

(Continued from page 10)

soon as a real difficulty was faced. For this dereliction the militant heart of Paul had nothing but contempt and he put Mark's failure down in his book of memory. When the second missionary tour was planned Barnabas still clung to his favorite Mark—but Paul would have nothing to do with the coward so he and Barnabas went their separate ways. But Barnabas held tight to the man Paul had condemned as a miserable failure. Mark went to Cyprus with Barnabas and through the years he developed into a lion hearted messenger for God, the writer of a pithy, enthusiastic gospel, and finally—so we are told

—a martyr for Jesus Christ. So splendidly did the coward "come back" that we find Paul the prisoner telling Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." The "coward" had become such a man of valor that the aged apostle fully forgave him and requests his presence in the most dangerous place in the Roman world for a Christian—a Roman prison in a Rome governed by the unspeakable Nero.

Two or three points stand out for us. 1. Let us be very slow in the formation of our judgments of others. Paul thought he was wholly right in the matter and he became righteously indignant against Mark for his cowardice, but Paul hadn't learned to write 1st Corinthians 13—"Love suffereth long and is kind"—when he became so irate. He was wise enough to revise his judgment later on, but in the meantime Paul would have been lost to the Cause if Paul had been permitted to have his way. Even a good man can make bad judgments.

2. Barnabas could see deeper into Mark's heart than Paul and with far sighted vision Barnabas held Mark steady until the pure gold of true inward experience had worked itself out. On this account Christendom is under a tremendous debt to this man who could keep quiet and hold steady to a fine conviction regarding a fellow worker. Calm, collected conceptions of the best in life are treasures to be appreciated. Men may not be "chief speakers" like Paul, but I am inclined to believe that the pagan people of Lycaonia knew what they were doing when they called Barnabas, Jupiter, for Barnabas possessed those God-like qualities of seeing the best in man and in giving a man more than one chance for success. Paul could use ready forged instruments with wonderful effect and he has received just praise for his work, but Barnabas took the longer, harder, less popular task of forging the tools. His work was just as wonderful and in every way as worthy as that of Paul. Many humble men and women are going to receive priceless diadems from the hands of the "Master of all good workmen" because they invested their talents and service in the lives of men and women who became a thousand times more famous than their teachers. Our work is not forgotten whether it is done in the blaze of public approbation or in the shadows of obscurity.

3. Let us learn never to kick a man just because he's down. Men have a way of fighting back and later we may find that we're face to face with a real giant instead of a beaten, broken man. I've seen even human derelicts reach the heights by the grace of God: broken earthen ware who became beautiful vessels in the temple of our God; and as I write their faces pass before me, shining with that light that only the Light of the World can give. Brethren, let us give the self confessed failure a new chance. As Isaiah puts it, "Strengthen ye the weak hands, and confirm the feeble knees." A deacon in a country church, eager for his minister's success in the work, once cried in his prayer, "Lord, shove him on!" That's the spirit in which we should face men who need help and prayer. "Lord, shove him on!"

And let us help the onward shoving.

Just a word about Timothy. Barnabas had his lion—mark; Paul found a worthy mate in Timothy and some of the finest words Paul ever penned were sent to this man. Timothy proved a worthy companion for his fighting spiritual sire and the Christian church has cause to thank God for the altercation between Barnabas and Paul if for no other reason than that Timothy was one of the direct results of the trouble.

In the light of these truths let us then be glad that the Loving Father always balances things aright, for even while there may be a hot headed, sometimes hasty Paul, there is also a calm, strong, just Barnabas to square things. Both men found their sphere of labor and their co-workers and all of the men concerned have left imperishable records on the Lamb's book of life. May it be our privilege as it is our prerogative to belong in the same fine class of workers with Barnabas. Paul, Mark and Timothy.

EDWIN BOARDMAN, JR

Terra Alta, West Virginia, Box 365

A Sunday Evening Service

(Continued from page 11)

all the Presidents of her time. Twice she addressed Congress in behalf of legislation for the blind. She wrote so many songs that she published hundreds of them under "pen names" of which she used more than two hundred. Because so many of her most beautiful hymns do not appear under her own name, our debt to her is much larger than we commonly imagine.

From the Hottentots to the Eskimos, every people of every tongue sing Fanny Crosby's hymns.

One evening in a tent on the Sahara, as the sinking sun rolled like a great ball along the edge of a sand dune, I heard a group of Bedouins by the campfire singing "Some Day the Silver Cord Will Break." I have heard "Pass Me Not, O Gentle Savior" sung by school children in Japan, and "Rescue the Perishing" in a meeting of miners held in the flickering corridors of a copper mine high up in the Andes Mountains.

Even the Buddhists of the Orient have recognized the power of her songs, and have modified them for their purpose, substituting the name of Buddha for that of Jesus!

Yet, although hundreds of millions of people owe at least part of their happiness and faith to Fanny Crosby, she has no monument over her grave in Bridgeport, Connecticut. Nor would she want one. But she did often express the hope that if ever she should have a memorial it might be a living memorial—a home for the aged.

An effort is now being made to realize her dream. It is suggested that some Sunday be observed as Fanny Crosby Day when her songs may be sung, the story of her life told, and a collection taken for the Fanny Crosby Memorial. Any young people's society or Sunday school might do this with great benefit and enjoyment.

Also the pageant, written by Edith K. Doten, a student of Professor H. Augustine Smith of Boston University, is bound to charm and move any audience. Both the Me-

morial Service and the pageant may be obtained from the Fanny Crosby Memorial, 159 Fifth Avenue, New York. A special "Fanny Crosby Song Book" is produced by the Hope Publishing Co., Chicago.—International Journal of Religious Education.

THE SMALL TOWN

Since Upton Sinclair wrote "Main Street" many have taken in hand to write of the small town. In this literature the prose is realistic and sordid while the poetry is idealistic and sentimental. The saying of Elbert Hubbard has been overquoted. "If God made the country and man made the city the devil made the small town." This is no longer considered witty because everybody has used it at least once in the discussion of town problems. Its half truth is now fully recognized. A writer of syndicated articles for the large city papers has recently toured the nation telling of conditions in the towns. He has displayed the omniscience generally seen in highly paid journalists. He has written a column a day from points many miles apart. One wonders how much time he has had to really study the towns when he thinks of how much time was consumed on the trains between, in sleeping, eating and working the Corona for several thousand words in each twenty-four hours. The results of his exhaustive study certainly brought to light many things not seen by some who have spent years in familiar contact with town life. It has seemed good to the present writer to give a few observations on the situation as seen by a Christian minister who has become in body and soul a small town man.

The village life of the United States is a big part of the nation. The New York Times in a recent editorial says that there are but 1,500 communities in America that can be called cities while there are 75,000 that are properly towns. These towns, with contiguous rural population, include one half of the population of the country. The way the small towns go the nation goes.

The most common indictment of the towns of this type is their sameness. Every one has its "Main Street" and every "Main Street" has a similar type of buildings. Stock architecture and chain stores make a weary monotony for the passing automobilist. He is greeted at the entrance of the corporation with the same Rotarian signs of welcome and repeated warnings of the speed limit. Bungalows and modern colonial homes accompany him as he leaves like old familiar friends. These villages greet him at intervals of about ten miles along every paved road in the land.

The monotony has its advantages. The passing traveler is never in a strange land. He can find his favorite restaurant with prices to which he is accustomed in every one. The soft drinks and brands of ice cream dear to his palate are on certain similar corners of each town. The service station for his particular automobile is on a street easily found. This sameness may be described by the novelist seeking sensation, but it is the sign of a homogeneity that binds at least one-half of the people of the land into a united nation.

Within the towns that look so much alike there are wide differences. There is never a village that has not some characters that are absolutely individual. Striking personalities abound. The bungalows that seems to have been made on standardized patterns shelter human hearts that know all the joys and sorrows of man and no two homes have problems exactly alike. When each home is known the sameness passes.

Town life gives a variety of social contact to the individual. Nothing in village life is quite so leveling as the weary blocks, even square miles, of two-story houses to be seen on the outlying section of the large cities. Here are thousands of houses renting for the same amount and occupied by tenants of about the same income. These sections are bisected by streets selling merchandise at about the same prices. They are dotted with churches and schools where all the attendants are on about the same social and financial level. The residents of these sections have small contact with, and less knowledge of, people outside of the group of their own income and kind of labor. In the small town there are not enough folk of any one class to make up a complete community life. Practically all the residents of a town know each other by sight and usually by the first name. They all trade in the same shops, go to the same high school, and attend the single church of their denomination. While they may often group in church and lodge the groups are cross sections of the entire community life. "Rich and poor meet together" at the church, the movie, the barber shop, the grocery store, the bank, and stand around together on the corner on Saturday night. There they learn that the Lord is the maker of them all.

The varied social contacts develop character and ability. From the homes of small income boys and girls break through by sheer power of personality and are bidden welcome to the homes of those who have much more wealth. Many of them leave the small towns and become men of light and leading in large cities. A few of them after serving short apprenticeships in literature return home to rake through the filth heaps of their old homes and expose the sores of their neighbors for a price. A few of these would never have bloomed out in the profitable independence of their craft had they not been nurtured in the free air of the small town. The man who finds himself smothered in a small town should remember that only the small man is smothered in a small place. The large and strong personality grows up out of its hampering environment while keeping its roots in the native soil.

Kant, the dominant mind in philosophy of the last century, scarcely ever went on a visit outside the little village in which he was born. Millet moved from Paris to Barbizon that his genius might have room to grow. Read Tittle's "Some Famous Country Parishes" and realize anew that the treasures of our religious thought have come from the quiet little villages of England. Mary Austin has just published a book which is said to be "a challenging and beautiful portrait of Christ." The writer has not read the book and cannot pass judgment

on the contents. The title arrested his mind for it is exact and striking. She calls Jesus "A Small Town Man." Nazareth was not too little or mean to enclose the soil in which grew earth's greatest man. The Incarnate God increased in vision and stature and in favor with God and man in a small town.

Neighborliness has its finest manifestation in village life. Sometimes friendly interest degenerates into a prying curiosity that is irksome and the conversation becomes so predominantly personal that it is irritating. When real trouble comes and need is urgent then the kindly ministrations of the town folk makes the narrow place radiant with Christian charity. Then sympathy flowers and sends forth a healing fragrance to the wounded.

I cannot hope that Sorrow's feet forever
and a day

Will pass my little House of Love where laticed sunbeams stray,

But when she lays her hand at last upon the swinging latch,

And steps where happy years have smiled beneath our spring-sweet thatch,

Grant me, ah, God, this heartfelt prayer, that somewhere it may be

Where little, small-town sympathy may fold and comfort me.

The little, small-town sympathy that runs across the fields

In blue-checked gingham aprons, and with flour upon its hands,

That bakes and brews, and sweeps and dusts, that wakeful serves and shields,

The little, small-town sympathy that knows and understands.

—The Methodist Protestant.

UNCLE SAM AS A RECEIVER OF STOLEN GOODS

The Public Ledger of Philadelphia is generally regarded as an administration paper.

Without being at all hidebound in partisanship, at least it always turns its good eye upon the promises and performances of the party in present power.

And therefore the Ledger's comment upon a certain recent output from the office of local collectors of internal revenue becomes of great significance. Readers of this magazine will recall that several times we have laid great emphasis upon the iniquity of the arrangement by which bootleggers and bandits were solicited to make income tax returns with the assurance that the information which they forwarded would be held confidential—so that the government records could not be used as evidence against them by any other department which might be pursuing them for their crimes.

Upon this point the Evening Ledger shrewdly remarks: "It is disquieting to realize that Uncle Sam has quite frankly become a receiver of stolen goods."

Nothing but evil can follow any such absurd and sinful arrangement. Even if bootleggers and bandits could be coaxed into making honest returns, and into paying a full tax, the amount of money thus realized would be shamefully inadequate to make up for the horrible demoralization in public thinking which would be entailed. No mat-

ter what the evasions, and no matter what the paltry explanation and excusing, the whole plan is but the issuance of a license to loot. It is turning the internal revenue collector's office into a professional counsellor of the bandit and bootlegger—an advocate bound by all the confidences which are imposed upon by a lawyer by the communications of a client. The government in one department gets to know the guilty secret, and pays out good money to keep that secret under lock and key; while in another department of the government good money is being paid out to discover the secret.

The Ledger does not go too far when it says that it is disquieting to learn that Uncle Sam is a receiver of stolen goods.

One might go further and still keep within the truth, for this whole scheme makes Uncle Sam appear like a blind fool who assists in robbing himself, and then protects the criminals with whom he has gone into partnership.—Christian Statesman.

REVOLVING CROSS ERECTED

There are many lights along the shore of Lake Erie, in the vicinity of Lakeside, Ohio. They can be seen on every hand. There are the harbor and dock lights on Kelley's Island, which hang on the lip of the sky sustained by unseen halyards. There are those that shine forth on Catawba peninsula, while the lighthouse stands high and lifted upon Marblehead point searching all the lake front of that sequestered section dominated by the Lakeside Assembly frontage. These all have culminated in the grandeur of the historic light on Put-in-Bay, set aloft on Perry's monument. This great illumination can be seen for miles in every direction. Another has been added to that group.

On a recent Sabbath evening over two thousand people gathered on the lawn in front of Lakeside Hotel to hold the dedication service of a revolving cross, which had been placed on the pavilion, which guards the entrance to the landing of all ships which make that dock. The idea was one of the pet conceptions of the late A. B. Jones. The board of directors, in high regard for him and the work he had done for that enterprise, sought to carry out his idea and make the "Revolving Cross" a memorial to his memory. The idea was worked into material form in San Francisco by the same company which produced the first revolving cross after the model submitted by Dr. William Stidger, who was the father of the idea. This one has twenty-eight light bulbs and stands ten feet high, revolving on ball-bearing supports. Its altitude is such as to make it distinctly visible far out across the lake.

Many ships pass that way as they journey from Detroit to Buffalo and even from farther locations, even from Duluth on Lake Superior. Great freighters creep along the surface of the waters like deep-sea monsters who by night steal their way back to their primeval home. Light ships sail from dock to dock. Motor boats go chugging and splashing their eager way. Canoes skim with rapid speed from crested wave to placid waters within the enclosures of the docks. Above these stands henceforth "the Flaming Cross" lighting the sky. The lifted cross, the lighted cross, the

shining cross, the revolving cross, it shall become a landmark for all mariners on land and sea.

The dedication service was under the direction of the associate superintendent, the Rev. Sidney Mayer. The singing had been elaborately planned by Griffith Jones, of Cleveland, who was assisted by the Lakeside orchestra, led by Mr. Connell, of Columbus. A cross had been prepared for the children to stand upon while they sang songs of the cross. Dr. Ernest C. Wareing offered the prayer. Mrs. A. B. Jones, wife of the lamented leader, presented the cross and explained how her husband had hoped that it might be realized some day in the history of the expansion of Lakeside. She was followed by Mr. Peter Slack, of Cleveland, vice-president of the board of trustees, who spoke in behalf of Judge John M. Killitts, representing those who have the management of the enterprise.

The cross was then lighted and began its journey upon its own axis, illuminating the sky and filling all who gazed upon it with a delight which expressed itself in admiration.—Western Christian Advocate.

ANNOUNCEMENTS

AN OPPORTUNITY

WANTED—A young person who can do stenographic work in my office this year and do part time college work. Edwin E. Jacobs, Ashland College, Ashland, Ohio.

ENTERTAINMENT COMMITTEE RECOMMENDS WINONA AND WESTMINSTER HOTELS

July 22, 1925.

Rev. J. C. Beal,
408 W. Mansfield Ave.,
Spokane, Washington.
My dear Mr. Beal:

I had a very pleasant meeting with your local committee yesterday, and it was their

opinion that only the WESTMINSTER and the WINONA HOTELS rates be published, and that your people have this presented to them through your paper, permitting them of course to go where they pleased on their arrival, but soliciting their registration at either WINONA or WESTMINSTER.

We understand of course that your committee is not authorized to guarantee any specific number. We want to co-operate with you, and we are very sure that we will have at least the majority of those attending your conference who desire hotel accommodations. The prices made are as follows:

WINONA HOTEL

20 rooms, at \$15.00 per week, occupied single; \$12.50 each per week, when occupied double.

30 rooms, at \$17.50 per week, occupied single; \$15.00 each per week, occupied double.

WESTMINSTER HOTEL

20 rooms, at \$15.00 per week, occupied single; \$12.50 each per week, occupied double.

40 rooms, at \$17.50 per week, occupied single; \$12.50 each per week, occupied double.

These prices are all American plan, and I am sure will be sufficient to take care of the majority of your folks. Those who will want some special kind of accommodations we shall be very glad indeed to make special arrangements with them, and will be pleased to make reservation for a limited number of your officers and speakers in rooms with bath at \$17.50 single, although our rate is \$20.00 when occupied single.

I really believe that a great many of your folks will appreciate the WINONA HOTEL as much as the WESTMINSTER from the fact that there are no steps to climb, and the distance all told is only that of about two city blocks. I trust that we can have about an even division of patronage at the two places.

Very truly yours,
THE WINONA LAKE HOTELS,
John W. Welch, Manager.

ASHLAND COLLEGE

ASHLAND, OHIO

Co-educational

Founded 1878

A Standard Ohio College

Giving Courses as Follows: Arts and Sciences, Divinity, Normal, Music, Expression and Physical Education

Frankly Christian and Brethren in Spirit and Control

Full State Recognition for all Courses

Several new teachers added for the coming year, one of whom will be in the Seminary

Fall Semester opens Tuesday, September 25, 1925

Enrollment last year well over 700

Write for particulars to

EDWIN ELMORE JACOBS, M. Sc., Ph. D., president

VOL. ME XLVII
NUMBER 30

AUGUST 5,
1925

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

How Far Have We Come ? with regard to our PROMOTION PROGRAM?

It called for increased interest and effort in
Evangelism
Spiritual Life and
Stewardship and Tithing

**Have we taken our task seriously ?
Have we accomplished our goal ?**

And

**Had we not better project our program
forward for another period of years ?**

"Think on these things" until Conference

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Are the Financial Demands Too Great?

It is a common complaint that there are too many financial demands made upon our churches. The outside appeals are too numerous and the general interests of the church require too much. We are kept constantly answering appeals, the finances of our churches are continually being drained, and the people are wearied by such frequent offerings. And judging from the way offerings are beginning to slow up for many interests (interests that are legitimate and worthy), it would seem that the complaint is well founded and just. But that is not always a fair test. Before we pass judgment, there are a few questions we should ask ourselves and prayerfully consider.

First, How are the appeals presented? That is, what attitude is suggested regarding the proposed offering? It makes a difference, for the people readily take their cue from the attitude of the one who presents the matter. If the appeal is presented in an indifferent or apologetic manner, the people will not take it very seriously. If they are given the impression that they are being imposed upon, they will readily believe it. If it is treated as a sort of a necessary evil, or as just "another of those numerous offerings," the audience will quickly take the cue and feel properly bored and annoyed. If the one who calls for the offering lacks enthusiasm or conviction regarding the purpose of the benevolences, the people will sense his attitude and will promptly adopt it. Now the manner of presenting the appeal does not always determine the response; there may be numerous other elements entering in. One does not always get a good offering from a strong appeal, but one has no right to expect such an offering from a half-hearted, apologetic appeal. And before we can justly say the financial demands are too great we must know how they are being presented.

Another question is, Have the people been properly informed as to the need? The matter of information is, of course, involved in making the appeal, but it cannot be confined to that occasion and get the right results. Information regarding the need is the background on which a successful appeal may be made, and it cannot be adequately built up by a few naked statements made at the time of receiving the offering. Information should be conveyed in many and various ways, and with larger ends in view than the mere getting of an offering. The larger the knowledge and the broader the sympathy, the richer will be the life and the greater its enjoyments. And knowledge that is given on occasions and in connections when it is uncolored by financial appeals will help to substantiate

and give worth to statements made in connection with such appeals. For example, if a worthy offering for Ashland College is to be taken, and if such giving is not to be an exceptional spurt but a dependable custom and policy, the task of informing the people cannot be put off to the day or the week preceding the lifting of the offering. A fund of information regarding the needs, aspirations, relations and service of the college must be built into the thought and life of the people continually. They must be made to feel a deep and vital interest in everything that concerns the welfare of the institution, so that they will want to share in its victories and will feel responsible for its defeats. That is the attitude we ought to cultivate regarding this and every other interest of the church, but we can only do it on an enlightened conscience. God's people will rally to any worthy cause, and measure up to almost any reasonable expectations, if they are thoroughly informed as to the needs. They will do more than mere rally, they will give it constant and increasing support.

Another question that may rightfully be asked when there is complaint about the numerous calls for funds is, What attitude is encouraged toward others and outside interests? Is it one of self-centeredness, or that of unselfishness and helpfulness? Has the congregation been schooled in a policy of looking out for local needs first and always to the neglect of outside interests, or has it been taught and encouraged to share its gifts, prayers and concern with others, even though it may seem at times that the local demands could spare none of its resources? It makes a big difference as to what has been the attitude on this point. A people that are in the habit of meeting their own needs before they give to others, will always find enough at home to require all their gifts, and the less their local needs, the less they will feel they can give. While the congregation that feels that no local demand, however pressing, can expiate their neglect of God's calls for really unselfish giving, will not be found wanting in its support of the general interests of the church and its helpfulness to the suffering world. So it is very largely a matter of the kind of policy they have been encouraged to pursue and the ideal that has governed their giving—whether selfish or otherwise.

But more important than all others is the question, What are the people taught regarding their possessions? For it is possible that the right attitude has obtained with regard to all the preceding questions and yet the financial demands are found to be too exact-

ing. One may have a very keen interest in the wide activities of the Kingdom of God and distribute very unselfishly the gifts which he makes, and yet come far short of what he might do, simply because he has not learned to give in a truly Christian way. And here is the biggest hindrance to the advancement of the cause of Christ so far as finances are concerned. And it effects in no small way the spiritual vigor and power of the church. We have not taught the great fact of stewardship and the Biblical requirements concerning giving as we ought and God's people in great masses are groping in ignorance, and many imagine they are being exploited by the church and other Christian agencies when the financial calls seem to come thick and fast. Whereas if they had been taught to consider their possessions only as an trustment and themselves as stewards, and had been enlightened concerning the numerous demands of faithful stewardship, there would be no complaint concerning the numerous demands, nor lack of that with which to meet them. Those Christian people who truly believe in the principle of stewardship and faithfully practice tithing, or even a more generous proportion, are seldom among those who complain that the financial demands are too great. This points at once to a most glaring weakness of the church and a most hope-inspiring possibility.

It is seldom that the legitimate financial demands made on the church could be said to be too heavy if we were always to adopt the right attitude towards the needs, the world and our possessions. In fact, we have seldom taken our task seriously enough; we have been satisfied to move along too easily and slowly. The trouble is that we have wanted too much of the world's pleasures and indulgences and not enough of the Gospel's sacrifice and devotion. We have wanted the benefits and joys of church membership but have been reluctant to accept its burdens and hardships. We have desired to share the grace and the glories of Christ, but have shunned the fellowship of the cross. If we wish to be true yoke-fellows with our Lord Jesus, let us not complain if the task we have offered to share with him becomes somewhat exacting, or even involves us to the point of sacrifice. Some have risen to that point, and have found joy in what we lament as sacrifices. One noble soul who had already responded to a pressing need with what gifts she possessed, when news continued to reach her concerning the dire need of the suffering, helpless children of God in distant land, tore from her heart a priceless treasure and sent it on its mission of relief with these words:

"I am sending a little box with a stone which I clipped from a ring. It has cost me a tear, perchance, to give it up, for it is all that is left of one of the dreams that we all dream, and which death sometimes shatters. But in the face of the increased cold and frightful suffering, I cannot feel quite happy when I know that just for sentiment's sake I am wearing something, the price of which would give at least a little happiness—just a drop in the great sea of misery, but at least a drop." In the face of such sacrificial giving, nay, in the face of the Cross of Christ, can we be entirely happy with ourselves when we say that the financial demands of the Kingdom activities are too great?

EDITORIAL REVIEW

We were pleased when we received the letter from our dear Brother T. D. Bowman, and rejoiced to learn that his wife's health is being steadily improved and that Brother Bowman is making such a noble struggle with adverse circumstances. He is soon ready to do some evangelistic work.

Brother W. A. Steffler writes very encouragingly of the work under his charge at Sergeantsville, New Jersey. He has much confidence in the church's future notwithstanding the fact that there are three churches competing for the ground that one could well care for alone. May the Gospel prevail.

Brother Mark B. Spacht, who has charge of a unique pastorate at Millersburg, Iowa, is doing a good work and showing himself able to adopt himself to circumstances in a splendid way. It is one way of solving the country church problem, and surely there can be no quarrelling and jealousy among the churches in a community when they are united under one pastor.

You will appreciate reading the interesting letter of Dr. F. N. Gribble, who tells of the joyful meeting and the days of fellowship together when the missionary recruits arrived at Yalouki, Africa. The new workers have been divided between the two fields and have gotten to work and to learning the native language.

THE ALUMNI of Ashland College are to have their annual banquet in connection with General Conference at Winona Lake. The officers call attention in this issue (see page 16) to the fact that hotel arrangements have been made and request all who expect to attend to send names to either the president or secretary, both of whose names and addresses are found in connection with the aforementioned announcement.

Brother S. E. Christiansen writes that the church at Roanoke, Virginia, where he is pastor, has come successfully through a most unfortunate experience, but he says he has learned that not everybody who can shout "Hallelujah" and talk "Holiness" can be trusted to hold a meeting in his church. We commend Brother Christiansen in his resolve, and we would add that no hobby rider, whatever his (or her) theme, can scarcely be trusted to have a whole-some influence upon a people.

Word still comes from those of our number who are in touch with Winona that the health situation there is normal. Brother S. M. Whetstone, pastor of our Nappanee, Indiana, church writes that he and his wife are taking school work at the Winona Seminary this summer and that they feel "just as safe at Winona as anywhere." And that "very little is heard of it (the fever, scare) there." Let us plan to go in large numbers, for that is one important element to a great conference.

It is a rare privilege we have of passing on to our readers a letter such as Dr. L. L. Garber writes from his sojourn in England. It shows him to be a careful observer and to have a deep appreciation of nature. His report of his investigation of the prohibition sentiment on ship board is interesting. Prof. Garber is spending some of his time in doing research work in the British Museum which is a mammoth institution. He says, "One gets some idea of the size of the plant when he notes there are 450 books devoted to 'Browning' alone."

Christian Endeavorers will be interested in Prof. J. A. Garber's announcement of the results of the Essay contest promoted by the National Christian Endeavor organization. (See page 11. We congratulate all the contestants on their efforts, and Elizabeth Hawkins of Huntington, Indiana, as winner of first prize. That reminds us that it is time for other ambitious young people to be concerning themselves about selecting a college and for Brethren young folks the decision ought not be difficult to make. Pastors, parents and others interested in our youth should consider it their duty both to encourage them to seek a higher education and to direct them to our own church school at Ashland.

Early in July the editor had the pleasure of assisting in the cornerstone laying services of our church at Fremont, Ohio, where Brother S. C. Henderson is the efficient and hard-working pastor. The membership is united and much in earnest in the task of securing a more adequate church equipment and the sacrificial giving and hard work of all is guarantee of the success of the undertaking. We believe they are on the verge of a larger future and the doing of a nobler work for our Lord. They have a field all their own and they are doing the only sensible thing to do to put themselves in shape to take possession of their field. Their hitherto uninviting quarters have hampered their growth. Now they are to have a beautiful, adequate, and modern church plant—that is, it will be adequate until they outgrow it. They will be "going some" to do that very soon however, and yet if they maintain the same fine working spirit when they get into the new church, that they demonstrate now, they may do this desirable thing before we anticipate.

Brother Henderson is making a praiseworthy sacrifice by remaining on the field and giving this church full time service during the financial stress of its building campaign and he deserves and the progress of the work merits the fullest support that the mission boards can give. We greatly enjoyed our visit among these people and were delighted with the splendid foundation and the well-arranged basement that had been prepared for the new church.

GENERAL ARTICLES

Ashland College An Asset, Not a Liability

By President Edwin E. Jacobs

By way of encouragement, I desire to set down here six ways in which our denominational college at Ashland, is an asset and not a liability to the Brethren Church. In any enterprise, it sometimes pays to stop and take stock. I purpose to do that very briefly now.

1. Enrollment. The total enrollment for this school year, that is from September, 1924 to September, 1925, was (closely approximate) 750, distributed as follows: College and Seminary including Seniors, Juniors, Sophomores, Freshmen, Saturday students) 347. Special departments, including Piano, Voice, Violin, Expression) 96. Summer School (1925) 300. Total, counting no name more than once, 743.

I regard this as a real asset to our church for if we are bent upon touching young life positively for Christianity, here is our supreme chance. We need seek no further. Now the membership of our branch of the church is approximately 25,000. With a total enrollment of 750, it means that we are able to touch one life for every 33 of our membership. That is a ratio of 1 to 33,—a record I dare say that is not surpassed by any school or denomination in the world. That is worth pondering.

2. We have a faculty, counting the summer sessions, of 32 members. 23 of whom are members of the Faculty throughout the college year. This means that our church is able at least in part, to employ and control the teaching activities of one teacher to every 800 of the membership, a record again that would be hard to surpass.

Moreover, every member of the regular teaching staff and at least two of the added members, are members of our own church. I count this as both important and unique.

3. The undergraduate schools and graduate universities represented by this group of teachers are not less astonishing. Counting the Faculty for the college year, there are represented 39 undergraduate colleges and 11 graduate universities as follows: Clark, Harvard, Chicago, Michigan, Lehigh, Ohio State, Vanderbilt, University of Virginia, Cornell, Hartford School of Religion, and Northwestern, making a total of 550 schools other than Ashland represented on our teaching staff. I count this again as a record hard to surpass.

4. The Seminary. With an enrollment here of 40 we have the ratio of 1 to 650 of our membership. I could wish it were more, but that ratio is excellent. Moreover, there are three full time teachers on the Seminary staff for the coming year and that is a very large Faculty considered from the standpoint of enrollment,—one teacher to less than 15 students. I can not see but what the church ought to

feel great confidence in the training of her ministers with such equipment.

5. We have very beautiful grounds here at Ashland. The lawn is full of white clover and the trees planted by Gillin, Miller, L. L. Garber, Price, Beal, and the writer, assisted by former students, some 18 years ago, are now very beautiful. It takes one man's time with a power mower to keep the lawns in shape. This is all made possible by the increase of income which we have experienced within the past seven years.

Moreover, the total valuation of the corporation here is not far from \$800,000. The church's biggest investment is here at Ashland, both in men and money.

6. Lastly, and most important, Ashland is one of that all too small number of colleges, where democracy of spirit and high intellectual standards, are coupled with a frankly Christian atmosphere,—where Christianity is not apologized for. We are one of a rapidly decreasing number of colleges which is denominational and Christian and not afraid to say so.

Ashland, Ohio.

Send Your Sons and Daughters to Ashland College

Where they will receive the best education

In the finest Christian Environment

Under the instruction of

The Noblest Christian Teachers

*They will be safe in your our church school
if anywhere*

There are schools older, more famous, more richly endowed and more lavishly equipped, appealing for the pick of your noblest youth, but what about the character of the teachers that would there mould their plastic minds? Do they exalt the Christ? Are they loyal to his Word? Do they reverence the church? Have they respect for the teachings of your church? Will your boys and girls come away from such an institution less Brethren than when they went? You should find out before you send them elsewhere. You have a right to know. Ask them. As Arthur Guiterman once put it:

"You may brag of your age, your ivied walls,
Your big endowments, your noble halls,
Your vast curriculum's scope and reach,
And the multifarious things you teach;
But what about the teachers?
... For education is **making men.**"

The Teacher at Home

The devoted modern Sunday school teacher, realizing the importance of his work and magnifying his office as a leader in religious education, does not confine his efforts to the hour or two spent in the school building on the Lord's day. His most telling work is done at home in preparation for his Sunday teaching, his visitation in the homes of his pupils and his week day activities in connection with his school work. In planning his lessons week by week, in determining his plans for teaching which should be varied from time to time, in deciding upon methods of discipline for the members of his

class and for the expressional activity of the lesson truths in concrete forms of service, he will have recourse to his notebook, for in it he will have jotted down those suggestions which have come to him at various times and in various ways as he has visited other church schools, attended institutes and conventions, talked with other Sunday school workers and culled from books and magazines the records of successful plans of other workers. What a treasure house that book is he knows so well that he is not only adding to his notes on every possible occasion, but he is making use of them in all he does for his pupils and his Lord.

"It takes a well rounded life to give the Lord a square deal."

The Religious Press in the Nation's Life

EDITOR'S NOTE

Our churches and Brethren individually have shown a healthy appreciation of the value of the religious press and the support given our church paper as well as our other publications has been commendable. The following testimonials will tend to confirm and strengthen them in their faith in and loyalty to the printed page of our own denomination. And may we not hope that those who are true loyal may become missionaries to those individuals and those congregations who have not yet caught the vision. There are a number of churches that ought to be convinced of the importance of placing the Evangelist on their church budget as they plan their work for the coming fiscal year. A large number of our churches arrange their budget from the first of October, and it is time to begin your plans. As you do this consider seriously, for your own good, the proposition of sending **The Evangelist** to every home in your parish at the \$1.50 per year rate.

In order to secure the judgment of some of the outstanding leaders of Protestant thought and life in America as to the value of religious journalism and the importance of the church paper in the homes of the country, the Editorial Council of the Religious Press, through Rev. Paul S. Leimbach, its President, has brought together a remarkable body of recent testimonies.

Among the many significant declarations concerning the place of the religious journal, are the following:

From Hon. Gifford Pinchot, Governor of Pennsylvania:

"I am glad to add my endorsement to the value of religious literature in the home and church. The influence of the church should not be confined to Sunday, but should make itself felt throughout the whole week. Church publications of the right kind are a most valuable help toward this end."

From Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City:

"I am a steadfast friend of the Religious Press, and am a firm believer in its usefulness. It is performing an indispensable service to our churches, and I regret that so many people fail to appreciate its value. The efficiency and enthusiasm of many professing Christians would be immeasurably augmented by the faithful reading of some religious weekly."

From Henry Churchill King, President of Oberlin College:

"I quite agree with you that it is well to emphasize just now the value of religious journalism and the importance of having a strong paper of some kind in the homes of our Protestant people."

From Bishop William F. McDowell, Washington, D. C.

"I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."

From Dr. Francis J. McConnell, Bishop of the Methodist Episcopal Church, Pittsburgh, Pa.:

"Every day of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most

inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctly religious paper as a medium of imparting information and of creating sound religious understanding. If the Religious Press is not supported, we shall experience a great lack of religious effort—a lack which nothing but the Religious Press can fill."

From Dr. Merton S. Rice, Minister of the Metropolitan M. E. Church, Detroit:

"If the same religious forces of our country would make as enthusiastic endeavors with the circulation of their literature as do those who become enamored with freak ideas under the head of religion, we would soon see our country aflame with influential religious journalism."

From Dr. Robert E. Speer, Secretary Board of Foreign Missions of the Presbyterian Church in the U. S. A.:

"I believe with all my heart in the value of the religious press and lament all the more on that account that we have so few religious papers which are able to maintain themselves and which approach the Christian ideal."

"I remember so vividly the influence in our home, when I was a boy, of the NEW YORK INDEPENDENT in the days of Mr. Bowen, and THE PRESBYTERIAN in the days of Dr. Muchmore. There was a great deal in these papers that was beyond us but there were pages in them that were within our comprehension, and as the years went on, the number of these pages increased."

"I think we ought to put forth every effort today to maintain our religious papers and to lift them to a still higher level of effectiveness and Christian spirit."

From Dr. Alexander MacColl, Pastor Second Presbyterian Church, Philadelphia:

"The Religious Press has a sphere all its own by reason of the irritating inaccuracy of the daily newspapers, their assignment of callow youths to discuss the most vital matters of faith and life, and their habitual emphasis upon the more sensational features of church life. For this reason, our church papers should be heartily supported by all Christians who think it important to keep informed about the affairs of the Kingdom. Many of the most serious problems of church life today come from a lack of accurate information, especially among the laity. Of course if the religious paper is to be supported, it must not only be pious but interesting, highly intelligent and inspiring. Its editorial policy must be persistently constructive, never aggressively divisive. All church papers will be likely to suffer so long as certain so-called religious papers are kept alive by controversial groups within the church for the purpose of misrepresenting all who in the least degree differ with them."

From Dr. Ernest M. Stires, Rector St. Thomas' Episcopal Church, New York City, Bishop Coadjutor-elect of Long Island:

"The value of the religious paper in the home depends upon its contents and upon the intelligent and attractive setting forth of the material it contains. The mind and spirit need nourishment quite as much as the body, and I am convinced that there is a real desire in the homes of our land for religious literature which is interesting, instructive, stimulating. Those who are providing such reading are rendering a service of the highest importance, and thoughtful mothers and fathers, for their own sakes and for the sake of their children, will take care that amid all of the reading which is merely amusing or entertaining, there shall be found religious literature which shall inform and nourish, and which should persuade for high thinking and right living."

From Dr. M. Ashby Jones, Pastor Ponce de Leon Baptist Church, Atlanta, Georgia:

"With the ever increasing numbers of those who are entering the membership of our churches, and the multiplying of the ministries of the church, the religious journal becomes an ever more vital necessity. It is necessary for the actual dissemination of the news of the current activities of the churches all over the world. Great enterprises depend for their support upon a sympathetic knowledge on the part of their constituents. But possibly the most important function of the religious journal is to give the disciple of Jesus the Christ-standpoint from which to view life itself. Such a journal should become the interpreter of current history in terms of the Christ-principles and the Christ-ideal."

From Dr. Lynn Harold Hough, Pastor Central Methodist Episcopal Church, Detroit, Mich.:

"Personally, I feel that if it were possible to develop a genuine interest in the best books and magazines which are being produced by our religious press, in every home which is nominally Christian, the whole of our American life would be profoundly changed for the better in a generation. I cannot think of any one thing which would do more for the deepening and enriching of our whole national life, and what it would mean to the homes and individuals who make up our Republic is quite beyond computation."

From Dr. John Grier Hibben, President Princeton University:

"I feel that the great need of the Protestant families in our country is a paper which will avoid all the acrimonious and controversial questions of the day and give itself to the constructive activities of the Protestant church. I believe that such a paper, emphasizing the unity of the Protestant denominations, and having as its policy the endeavor to bring together in a spirit of co-operation the allied forces of Protestantism, will find a place for itself in the Protestant families of our country."

Enforcing Prohibition

By Dr. F. Scott McBride, Supt. of Anti-Saloon League of America

In the last twelve months I have visited every State in the Union save Oklahoma—many of them several times. The prohibition cause is conquering. The effort of the wets to re-establish the liquor traffic is failing. Their program of defeating enforcement and bringing about the return of beer and wine is not succeeding.

Congress has fifteen more dry Congressmen than were in the former Session; four more dry Senators. Two wet Senators, one from Kentucky and the other from Tennessee, were defeated.

The benefits of prohibition can only be partially calculated. The facts, however, that the assets of the guilding and loan associations of the United States have increased within the year \$717,869,615 tells a part of the story. A Denver working man said to me: "The working men are riding in automobiles and living in better homes. While not all of them have been converted to prohibition, they prefer to keep their automobiles and homes to the return of the liquor traffic."

The country is, however, facing a real crisis in its fight to effectively enforce prohibition. If the United States is to continue to live, the prohibition laws must be enforced. Those who trade the flag for a glass of beer are not patriotic Americans. The Federal Government is winning the "row" on "Rum Row."

We must tell the friendly nations that they cannot use the land or water nearby as a base from which to defeat our laws and Constitution. We must quell every rum rebellion, whether its base of operation is "Rum Row" or the

office of an official who refuses or neglects to do his sworn duty. Washington's quelling the Whiskey Rebellion has set a good precedent.

We must also tell the patriotic citizen that this law must be observed. The banker who meets the bootlegger in his back office must be told that he is inviting the hold-up man to meet him in his front office.

We must tell the wets that, if they do not like this Amendment, they must set about, by the same orderly process of Government by which it was enacted, to repeal it; that our Government will not stand for its nullification. The country is meeting this crisis, and the church—the organization that has made possible prohibition—is entering a second prohibition battle.

We must safeguard prohibition at home by keeping the other nations of the world busy in their own countries so that they might have no time to fight our prohibition here.

The church is spending \$44,000,000 annually in her world-wide missionary enterprises. No single force neutralizes this important missionary work so effectively as the organized liquor traffic in lands beyond the sea. We must tell the wets that we have won prohibition legislatively in the United States of America and that we do not believe in "running for a street car after we have caught same; that our task is to enforce prohibition at home and extend it until we have a sober world.

New York City, N. Y.

We Have Found Him

John 1:15

By Dyoll Belote

"We have found him, *** Son of Joseph," Philip to Nathanael did proclaim.

"Can aught good come out of Nazareth?" Quick the answering challenge came.

"Come and see," said Philip wisely, And Nathanael willing, followed on; Eager, then, to glimpse Messiah, The Anointed, God's own Son.

And the Master him beheldeth; Speaks in gentle tones and mild; "Lo, an Israelite here cometh, One in whom there is no guile."

"Whence now, dost thou know me?" Is Nathanael's wondering answer.

"When thou wast beneath the fig tree, Then I saw thee," said the Master.

"Rabbi, thou art king of Israel, God's own Son indeed, thou art." This the homage that Nathanael Gave from eager, contrite heart.

"That I saw thee nigh the fig tree," Saith the Master, "seems it odd?" "Thou shalt view a sight more glorious When I'm owned by hosts of God."

Have you found him? The Messiah? Do you question whence he came? Are you willing one should lead you Where he walks "mid sons of men?"

If we follow we shall find him And his greeting kind we'll hear; As he speaks our sins forgiven, And gives light for darkness drear.

Praise his name! Some day we'll see him Coming with the heavenly host. Then our voice shall swell the anthem, Hail! Father, Son, and Holy Ghost.

Uniontown, Pennsylvania.

THE BRETHREN PULPIT

The Adoption Into the Family of God

By Robert F. Porte

TEXT: That he might redeem them that are under the law, that we might receive the adoption of sons.
Galatians 4:5.

In the words of another, "The work of God for the people of this world is more than simply saving them from eternal judgment and to have them in heaven with him." In Romans 8:29 Paul tells us that it is the purpose of God that we should be "conformed to the image of his Son." Christ is therefore the pattern of God's ideal man. God has revealed to us the kind of person he would have us be in the giving of his Son from heaven. God has gone further than that, he has made ample provision for our attainment of the Christ-like life and character.

The difficulty in the Galatian churches was not the hindering of an evangelistic Gospel but the hindering of the development of Christian character in those already started in the Christian life. The Galatians were being led to turn from the saving grace of God in Christ to the doing of the works of the Mosaic law which could never develop character after the image and likeness of Christ. Paul was insistent upon a full surrender to the will of Christ and the attainment of true Christian manhood and womanhood.

The first step in the matter of true relationship is birth. This is not difficult of understanding. We all know that we are bound by differing family lines which we cannot change. This is true in the matter of the family of God. "Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). Paul echoes the same idea in Romans 8:8, "So they that are in the flesh cannot please God." What a chance has pleasure-loving, worldly-minded church members of entering the Kingdom of God? If plain language means anything they have no chance. Brethren in the ministry, we must lay more emphasis upon the development of the Christ life in our membership. We have too many runts in the flock. Too many starving, undernourished Christians.

The "adoption" in scripture does not mean what we generally understand the term to mean in our every day language. It means "the placing of sons." No person rightfully belongs to the Devil. People are lured into sin or wilfully refuse to obey God and thus become by choice the servants of sin. It is good for all people to know that Satan only wants us to cease obeying God and the inevitable result follows like a branch cut off from the tree. Now all people have some good in them and are of some use in the world, we need however, to remember that God is looking for he "fruits of the Spirit" which can never be borne except by abiding in the true vine, even Christ. Without the cleansing through the blood of Christ and the filling of the Holy Spirit we are not in the family of God, neither can we please him. We are in danger today from legalism and moralist interpretations of the Bible. **THERE IS BUT ONE LAW IN THE WHOLE BIBLE AND THAT IS FULL OBEDIENCE TO GOD'S HOLY WILL.** When God has his way in our lives every law will be met and fulfilled. The placing of sons and daughters in the family of God means,—

1.—Placing them in fellowship with the Father.

The Prodigal Son of Luke 15 was a son of his father even though he was out in a far country feeding swine. He was, however, quite out of his place as a son of the kind of father he had, but according to birth he was still a son. In his degraded condition "he came to himself." He realized his low state and the higher state of his father's house. He had nothing to merit his right to return. He returned because he knew the loving heart of his father would forgive. In scriptural language we would say that he threw himself upon the mercy and grace of the father. That is just what

every prodigal of the Heavenly Father must do. How many prodigals there are, feeding swine and eating husks trying to satisfy their hunger, while all the time they might return to the Father and become true sons of his!

Paul says, "We have not received the Spirit of bondage again to fear, but we have received the Spirit of adoption." The Prodigal feared the consequences of his deed but he conquered that like a man and went home to father. "There is no fear in love, for perfect love casteth out fear." "God is Love." "O what needless pain we bear, all because we do not carry everything to God in prayer." We preachers have a great task telling people of the love and riches of God. All that this old world has to offer us is nothing but husks compared to the provisions of God. Let us not leave the people in a far country but lead them home to God and the riches of his Grace.

The "adoption" we have said, places us in fellowship with God. That means that we will not walk in the paths of sin and folly. We will not walk in shady ways where there might be some question as to our standing or motive. "If we say we have fellowship with him and walk in darkness, we lie, and do not the truth" (1 John 1:6). How foolish for those professing to be children of God to leave any question as to their true place! God has given us his Word to guide us. The Word of God contains wonderful promises in Christ Jesus our Lord. The Word of God is our title deed to a glorious inheritance and there is no greater folly than to cast aside this wonderful Word of God. The great Agent of God is the Holy Spirit. The Holy Spirit leads those who seek to know the truth, he bridges for us the gap between this material world and the glory world of God.

The adoption places us in, II—A Place of Understanding. God. Family hopes and plans become known and understood by those who are members of the family. The neighbors may not understand and may even misjudge the motive but the future will reveal the trend of the family life. The things of God are not understood by the "natural man" for the things of God are "spiritually discerned." The Scripture tells us that the child of God is "born of the water and of the Spirit." The child of God is therefore supernaturally born, he is a member of God's family and has knowledge of the supernatural things of God as he grows up to the full stature of Christ.

Sacred history tells about the Israelites groaning under the bondage of Egypt. God hears and sends a deliverer. During the temporal hardships incident to their march from Egypt to Canaan they murmur and wish for Egypt and God leaves them to die in the wilderness. Beware fellow pilgrim, you who have started toward the Heavenly Canaan, don't make the fatal mistake the Children of Israel did and die in your sins without God and without hope. It makes me tremble to think of professed Christians finding pleasure in Egyptian bondage of this world. The Israelites did not comprehend God's plan and his beneficence. Only Caleb and Joshua did and they entered the promised land. God didn't send some wise sociologist to reform Egypt for Israel's sake, God sent a Deliverer to lead his people out of Egypt. In this dispensation of Grace God has provided a deliverer in the Person of his Son to lead us out of this world order and prepare us for a New Earth. God is not asking his people to reform this world, God is calling forth a peculiar people zealous of Good Works. Not zealous of our good work but of God's good works wrought through us by his Spirit. What a vast difference it will make when

we come to understand God and cease our blundering about in this world, seeking our own way and guessing at the future!

III—The Placing us as sons and daughters of God means, "The Receiving of the Inheritance." The babe born heir of vast possessions does not comprehend or appreciate his estate because he is a babe. The wants of the babe are simple and commensurate with his development. God would have us to grow. It is the Father's will and he offers us the bread of life which if a man eat he shall be satisfied. There are many things which might hinder growth physically or spiritually. One of the most common is probably improper nourishment. In the fourth chapter of Ephesians Paul recites the method of God in the process of bringing his children to the full adult stage of Christian life. In the fourth chapter of Galatians Paul again tells of the process of God whereby his true children attain the place as sons and daughters of God. The child is bound by restrictions. The Christian who is not seeking the fullness of life in Christ must surely find the requirements of God burdensome. Modern church leaders make a very serious mistake in thinking ordinances taught by Christ are unessential. They will become unessential when we through obedience have attained the place of full grown sons and daughters of God. May I not suggest here that perhaps the underlying cause of spiritual weakness and sickness among modern church members may be due to the general attitude toward the literal doing of what Jesus taught his own disciples? Note Paul's attitude toward the communion in 1 Corinthians 11:30, "For this cause many are weak and sickly among you, and many sleep." Many of us preachers know about the latter part of that quotation. Too many church members come to church to sleep, or do sleep, when they ought to worship God. My contention is that God has provided the means in his Holy Word for our attainment of full-grown Christian manhood and womanhood and thereby becoming full sons and daughters of his and enjoying the inheritance God has in store.

Many Christians as well as others, live as though this world was their home. Experience ought to enlighten us. How can anyone who has followed the mortal body of a loved one to the cemetery look upon that as just a mere incident to be soon forgotten? It is a tragedy and one that is daily enacted in our world. I am aware that some very learned teachers find comfort in other beliefs respecting the bodies of those who die in the Lord but I believe in a bodily resurrection and that all we who are living in the saving grace of our Lord Jesus Christ will again have the privilege of real and personal fellowship with our dead loved ones. See Romans 8:11 and 1 Corinthians 15. If the disciples saw Moses and Elias on the mount of transfiguration with their Lord as they stated and these same disciples saw Jesus again after they had known him to be dead then why should the disciples of Christ today be deprived of seeing the Lord and seeing other servants of the Lord? I believe in the inheritance of a new, incorruptible body to take the place of this mortal body.

In harmony with the giving of a new body to those who die in the Lord is the giving of a New Earth in which God's people shall dwell. A literal New Earth whose Ruler is the Almighty, Omnipotent God and Father of our Lord Jesus Christ. The Apostle John says he saw a New Earth and he further states that righteousness was its chief characteristic. Again I believe in the triumph of righteousness. I believe that righteousness must triumph in God's people. We cannot hope to share in God's wonderful blessings until we become his true sons and daughters. However much we may wish to believe in the high estate of man we must also be aware that man can lower himself to disgrace and loss of the blessings of the Father's house through his own choice. If we would inherit, then there must of necessity be subjection. If we choose to spend our Father's gift of life to us in riotous living and sin, eating the husks of the world to the starving of our soul, then we are not in the place where we may inherit our Father's possessions.

Let us remember that God's Word has a message of

warning and instruction to us who have named his Name as well as for the sinner unpardoned. Be sure you are growing up to be a true son or daughter of God rather than a prodigal wasting your Father's gift to you. If you are a true son or daughter, you have been born of the water and of the Spirit. You are not living to gratify the flesh but to please God in the Spirit. If God through Christ has forgiven your sin and given you the glorious hope of eternal salvation why long for the things the world enjoys? If you are not tired of sin then you are not fit for Heaven. Let us seize the means God has provided that we may grow to be real strong men and women for him, yes, true sons and daughters. Would God be willing to own you or me, as his son or daughter?

Louisville, Ohio.

If faith had but one dimension—faith in God—the most of us would stand well. But faith has another dimension—faith in man. Where do we stand on that?—Selected.

Is the church herself in danger of fearing, at least not rightly regarding, "the common run" of men and women?

Wonder if the greatest difficulty we meet with is not an unnoticed cowardice that is back of our usual cynicism of other people?

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

THE LAWFUL USE OF THE SABBATH—Luke 13:10-17; 14:1-6.

The Sabbath was not instituted for mere idleness, but for rest, which is not to be had in the truest sense by doing nothing, but by turning one's activity in a line that calls for the use of new muscles and arouses new and refreshing interest. Here is the reason for some noble, unselfish service on the Lord's Day.

TUESDAY

THE FOURTH COMMANDMENT—Exod. 20:8-11. The sanctity of the Sabbath carries out into every avenue and relationship of life, and no servant or animal is to be denied the benefit thereof.

WEDNESDAY

JESUS THE LORD OF THE SABBATH—Matt. 12:1-14.

No legalistic view of the Sabbath should ever be allowed to interfere with any humanitarian service or loving devotion to him who is Lord of the Sabbath. Attend your church prayer meeting, if Wednesday is the night. If isolated have a prayer service in your home, using the "devotional" article as a basis of your program and invite friends to share your worship.

THURSDAY

SABBATH BLESSINGS—Isa. 46:1-8. The blessing of the Sabbath is to be found not by reluctant observance but by joyfully seizing it as a blessed opportunity for worshipping God in his holy temple.

FRIDAY

THE SABBATH A DELIGHT—Isa. 58:1-14. The Sabbath becomes a delight not by formal observance, but to the righteous and to those who do righteously, and who use the day as a time for righting wrongs, seeking the ways of righteousness and honoring God.

SATURDAY

THE LAW OF THE SABBATH—Exod. 31:12-17. There is a "Law of the Sabbath" which God has established in the very constitution of things as well as written in his Word and for those who will not grasp the joy and blessing of it, he has set a penalty for its violation.

SUNDAY

A LORD'S DAY VISION—Rev. 1:10-20. This is the blessed privilege of it—being in the Spirit on the Lord's Day and catching a vision of verities and glory.—Worship God on his day. If not permitted to attend church, invite neighbors to join in worship in your home, reading the sermon, with singing and prayer.—G. S. B.

OUR DEVOTIONAL

Little Deeds of Kindness

By Belle M. Ewing

OUR SCRIPTURE

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5: 12-16.) And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matt. 25:40.) And whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward (Matt. 10:42.) Pure religion and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction (Jas. 1:27.) But if thine enemy hunger, feed him, if he thirst, give him to drink (Rom. 12:20.) But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blest (Luke 14:13-14.) He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor (Prov. 22:9.) He that giveth unto the poor shall not lack (Prov. 28:27.) Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in (Matt. 25:34-35). And went to him and bound up his wounds, pouring in oil and wine and set him on his own beast, and brought him to an inn and took care of him (Luke 10:34.) In all things I gave you an example, that so laboring ye ought to help the weak and remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive (Acts 20:35).

OUR MEDITATION

Ye are the salt of the earth (Matt. 5:12).

I never read this scripture without visualizing an incident that occurred while residing in Georgia.

I was talking with a man who boasted that he was anti-missionary. "Oh! yes," said he, "you send your missionaries to far off heathen lands, while right here at home not one-fourth of the people are Christians. Convert these first. Then widen out and spread the Gospel in that way."

"But, my brother," I replied. "Christ said, Ye are the salt of the earth." "Yes, he did. Now salt is used for seasoning. Not a great deal of it: just a little. The question is, how do we use it? Say you have your potatoes in the skillet. (The method of cutting the sweet potato in thick slices and frying in fat was here referred to) would you put your salt all in one place?"

"Oh, no, no. We would have to scatter it evenly all over or the potatoes would not taste good."

"That's just it. And so our Lord expects us to scatter the Gospel, a little here, a little there, a little yonder. Not only by preaching, but by living and doing. Doing the hundreds of little deeds of kindness that form the large part of the missionary's life,—that, just as the little grains of salt make the potatoes acceptable to the taste, so the work of the scattered missionaries will make this old earth ready for our Lord."

Let your light so shine before men that they may see your good works (Matt. 5:16).

I was talking with a friend a few days ago who told me the following incident, which she said was absolutely true.

One day Mrs. B, the wealthiest woman in the little town of M., noticed a physician stop at the little house on the alley at the rear of her elegant home.

"Oh dear!" she exclaimed, "I see the man is at home too. I wonder if that mother isn't sick."

Again in the afternoon the physician came and she noticed the children were very quiet.

The family had but recently moved in and she really knew nothing about them. But the fact that the mother of all those children was so seriously ill, that the father staid home from his work to care for her, stirred her to the depths; and she immediately went to see if help was needed.

She found a new babe had come and the mother was in a most critical condition.

Quickly things for her comfort were brought from her own home and applied by her own hands, while one of her maids washed and cleaned up the children and then the house.

All that night Mrs. B. stayed by the sick woman's side, constraining the husband to go to bed and rest.

The morning showed a decided improvement and she prevailed upon him to go to his work.

Upon his return at noon, luncheon was on the table, the children, neat and clean, and the mother served from a dainty tray.

Thus day after day were they looked after until the mother was able to be up.

The last day Mrs. B. was there she laid a dainty little book on the table remarking, "This book gives so much comfort to all who read it that I am leaving it for you. I hope you will read it." With that she was gone.

The woman picked up the book to see what it was. "Holy Bible!! Oh! I'll have to burn that. I don't dare to read it; The priest would be furious."

But opening the cover she looked at the fly-leaf and there were the words, "Presented to—by her friend Mrs. B."

"May the words of this book bring as much peace and comfort to your life as they have to mine. Sincerely."

"What will I do! I can't burn that book with that name in there!"

Seeing her husband coming she laid the book down.

Upon seeing it he exclaimed roughly: "Where did you get that? That must be burned." "Lock inside," protested the wife. "Can we burn that name?" "Oh! no, no but we must hide it, for the priest is coming soon to baptize the baby."

So they hid the book, but read it secretly. Results? A whole family brought to Christ.

Somebody did a golden deed. Proving himself a friend in need;

Somebody sang a cheerful song. Brightening the sky the whole day long.

Was that somebody you?

Was that somebody you?

OUR PRAYER

Our heavenly Father, we come to thee with such a sense of unworthiness. We confess we have fallen far short of following thine example and of keeping thy commands in doing even the little things that thou hast enjoined upon us.

But we know that if we but ask for thine indwelling, the cheerful smile will be on our lips, the welcome in our eyes, the right words on our tongue, the kindly deeds in our hands, the song in our heart and the "go" in our feet.

That as Christ went about doing good, so will we.

As he brought good cheer and gladness, so will we.

As he comforted the sorrowing and those who mourned, so we may point them to the source of all joy and peace. Lord evermore wilt thou abide in us and we in thee, and wilt thou impart to us thy loving, helpful Spirit. Amen. and comfort.

Dayton, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for August 16)

Lesson Title: The Flesh Against the Spirit.
(Temperance Lesson).

Lesson Text: Galatians 5:13-24.

Golden Text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

Devotional Reading: Proverbs 23:29-35.

The Lesson

The Epistle of Galatians is an impassioned appeal from the Apostle Paul to a fickle-minded group of believers who were making outward observance of a religious ritual the sum total of their Christian experience. "At the same time that they were so strict on letter observance they had permitted a variety of works of the flesh to creep in and rob them of the true splendor, blessing and joy of life in Christ Jesus. In combating this type of error Paul appeals for true love, spiritual obedience and self-control to be manifested in the believer's lives and in the lesson text of the hour he stresses very forcibly some cardinal points in every true Christian experience.

1. Liberty in Christ Jesus does not mean license. Love is the guiding principle to be manifested in the Christian life and when the love of Christ enters a man's life he is very careful of his conduct both as regards its affect on his own life and its reactions in the lives of others. Just because Christ has freed me from the bondage of sin and the irksome yoke of legal ritualism is no reason why my sense of freedom should cause other pain or stumbling. Some people consider their responsibility to others in the nature of a worse yoke than "the bondage of the law," and when a man refuses to do something—not because it will hurt him, but because it may make the path of another harder—he is considered a slave to the weaker brother. Such an idea is easily dissipated however, when one remembers that Love is the one big commandment in the Christian faith, and if I love God and love my brother, duties that looked irksome and miserable become joyous and worthwhile manifestations of the Christ in my life. When I say I love my brother I'm going to be mighty careful how I walk and talk.

If self-control in Love were manifested and our love was of the right calibre there would be no factions in churches, nor injustices, nor scandals, nor unfair and unchristian seizure of power in the church. Very few of us have really learned even the dictionary definition of LOVE, let alone the Christian interpretation of it. If we'd sing a little less about love, and talk a little less about it, and practice it a whole lot more this world would be a whole lot fuller of the Christian gospel and spirit than it is today. We church people are long on the talk, and short on the do—that what's wrong with the church today.

Theological debate will not straighten one

bad kink out of this world's moral and spiritual life, but a real display of "Good Samaritanism" will light a dark, troubled, needy world to see the One who stands at the heart's door and knocks. I'm free in Christ, —that's fine. I love Christ and my brother men;—that's finer, I am ready to prove my love by works! that's superlatively fine.

2. Along with love and its self-controlling power, the Christian has spiritual guidance. The Holy Spirit is in each life ready to lead it into the finest truth and life. Obedience to the Spirit's guidance will take us past every side path to physical lust and we thus come into the full joy of spiritual freedom. In our life there is a continual battle going on between the flesh and the Spirit. The flesh represents the sum total of all those powers of our being that belong to the natural order. Appetites, habits, lusts—all play their part here and if a man takes the Epicurean attitude and pampers his natural body he will become a slave to passion. The spirit represents the higher order that has to do with life—not as it now is; but as it can become. In the spiritual part of our experience we learn to think God's thoughts after him and that spiritual part of us is the "image and likeness of God"—for God is a Spirit.

With this dual personality of flesh and spirit we are continually placed in the dilemma of Dr. Jekyll and Mr. Hyde. When we let the better part of us gain the ascendancy we reach new heights of power. When the purely physical rules we reach lower depths of shame. Therefore we must fight continually, earnestly for the best. It is no hardship that we must strive so hard for this

struggle guarantees discipline and discipline of our powers guarantees a splendid and fruitful experience. Hence obedience to spiritual control means that we will shun the evil and choose the good. In this way true freedom is gained.

3. The results of the two ways of life are clearly marked. The flesh brings in its wake a group of characteristics that spell nothing but disgrace and ruin. The Spirit brings a cluster of graces that make manifest the true man of God. This group of characteristics form a unit. For example; the man of God ought not say—"I have the fruit of joy in my life—but I haven't the qualities of love, peace, and meekness." Paul considers these graces as one inseparable cluster—each grace serving to round out the symmetry and beauty of the whole; much in the same way that the individual grapes serve to make an inseparable part of a luscious bunch of grapes. Note that the Apostle says **fruit**, not **fruits**. Hence as a Christian all the virtues should be increasingly manifest to my fellows. Such an asset to each experience would soon spell a righteous and godly world.

The question comes to us—"But why all this talk of temperance?" Simply because the United States is the most needy civilized nation in the world today in this particular aspect. Temperance in its finest significance does not mean merely abstinence from strong drink. It means self-control in every department of our being. Our nation has lost control of itself today. Read the papers and magazines. They're full of crime. We Americans hold life to be very cheap. Murders are committed and through "sob stuff" and "technicalities" the murderers escape the "chair" or gallows. In Chicago alone there

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Sunday School Work Aided by Chinese Phonetic Script

The following is some of the literature which may now be had in the Chinese Phonetic Script:

Two hymn books of about 400 pages each.
Three smaller hymnals of about 400 hymns each.

The entire New Testament in different editions.

Four books of the Old Testament.

Matson's Old Testament History.

Beautifully illustrated Bible Stories of Daniel and Moses.

About a dozen well selected booklets.

Pilgrim's Progress (400 pages) unabridged.

A significant summary of results is that. "The poor have the Gospel preached unto them." The China Sunday School Union the British and Foreign Bible Society and the Christian Literature Society have co-operated in preparing books and leaflets with the simplified type consisting of thirty-nine characters. Not more than 5,000,000 of the 400,000,000 in China can read the old style Chinese books. At the World's Sunday School Convention in Glasgow, Rev. E. G.

Tewksbury, Secretary of the China Sunday School Union, held up a New Testament in the Phonetic and said that any average Chinese could learn to read that book in about two weeks and if he was at present an educated person, he could learn to read it in a few hours.

Sunday School Secretaryships in the Philippine Islands

Rev. Archie Lowell Ryan, Field Secretary for the World's Sunday School Association in the Philippine Islands, and General Secretary of the Philippine Islands Sunday School Union, has just been unanimously called to become the President of the Union Theological Seminary located in Manila. In accepting this high office Mr. Ryan will not find it necessary to change his helpful relationship with either organization. Rather, as President of the Seminary, he will be in a far better position to co-operate in the work of religious education throughout the Islands as it is related to the Sunday school organization.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE

General Secretary

Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Winners of the Essay Contest

Endeavorers will recall the Essay contest announced some months ago. The manuscripts received were graded by our esteemed editors, Brethren Baer and Lyon. According to their grading we are pleased to announce the following results:

1. Elizabeth Hawkins, Huntington, Indiana, whose subject was "Why Brethren Young People Should Attend Ashland College."
2. Writing on the same subject, Zella Keller of Accident, Maryland was awarded second place.
3. Ruth McDonald, Johnstown, Pennsylvania, won third place with, "The Value of

an Education in a Christian College" as her subject.

These winners in the contest will receive an award of \$65, \$35 and \$25, respectively in the form of a credit for said amount on a year's tuition in Ashland College. They are being so informed by President Jacobs.

Recognition is given to Conrad K. Sandy, Annville, Pennsylvania (Member of the Hagerstown, Maryland, church) for his paper on "The Value of Education in a Christian College."

We congratulate each of these persons upon the distinction which they have won for themselves, and hope each will be able to avail herself of the award earned by attending the College.

J. A. GARBER.

Why Brethren Young People Should Attend Ashland College

By Elizabeth Hawkins

(First Prize Essay in the Christian Endeavor Essay Contest)

Ashland College is the only college with a strictly Brethren atmosphere. The instructors, with a few exceptions, are active members of the Brethren church. With these instructors, the spirit of Brethrenism permeates the class rooms. A large portion of the student body is made up of persons preparing for the ministry, for missionary work, and for other religious activities. A majority of the Chapel services are in charge of the faculty members. Visiting Brethren ministers frequently speak during chapel services. The Y. M. C. A. and the Y. W. C. A., being dominated by the Brethren young people, possess a Brethren air.

Ashland College is the only college in which the doctrines and ordinances distinctively Brethren are taught. The claim of the Brethren church is "The Bible, the whole Bible, and nothing but the Bible." Brethren young people, reared and instructed in the home church, making this claim, should attend a college making the same claim. Ashland is the only college meeting this requirement. Brethren young people in attendance at non-religious schools or schools other than Brethren, would not be encouraged in the claim of the Brethren church.

The first and greatest thing a young person of today should consider before entering college is the moral standard attained by the college or university he desires to enter. If the moral standard of the college he chooses is of the highest Christian type, it is perfectly safe for him to complete his education there. The moral standard of the religious schools is much above that of the more popular non-religious schools. Where the moral standard is low, there prevails a danger of the students being led into undesirable habits.

In small religious schools there is less danger of drifting morally than there is in the large non-religious schools. There are more

students with low moral standards in non-religious schools than there are in schools like Ashland, where the habits and morals of the students must be clean and desirable or they can not remain. A young person can not mix with friends who have low moral standards without lowering his own moral standard.

It is interesting to trace the college life of two young men each reared and educated under the same Brethren influence. Both of them were of the same disposition and desired to remain true to the church they had learned to love. The one boy chose a popular university in which to complete his education because his father would give him all the money he desired. His chum chose Ashland College because it was the Brethren school, expenses were moderate and there were opportunities of making his own way. To the boy, with money, and good looks, his own desired social life became more desirable than the recitation room and athletic field. At the end of four years he graduated with low honors but was popular with the giddy

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JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for August 16)

Sunshine Lives

John 15:11; 16:24; Gal. 5:22

Sunshine means brightness, light and warmth—for always back of those multitudinous rays is a big circular orb called the sun, whose heart is very, very hot. It beats down all day in some countries and when we are having our nights it is shining somewhere, so that it always works and works. Did you ever read the story of Phaeton and

how he attempted to drive the fiery chariot and the impatient steeds through the winding vault of heaven? It is a beautiful Roman myth, and I am sure you would enjoy very much to spend a few moments in adventure.

But we are to talk about sunshine lives, and that is quite different. Of course you and I have our bodies and we live, but I wonder if we are always happy and all bubbling inside, as hot as that cross-legged and sarcastic? I think I may hazard a guess as to which kind of boy or girl you would prefer to be. And I know which I should like to be, also.

"What makes one happy and sunny every hour of the day? Is it good health? plenty of exercise? understanding of his work? and play? Can you make just one person happy? Will it assure your happiness? No, I am afraid not, for every one of them go to make the whole, and that whole should manifest itself in a wholesome way in your physical body and in your character."

To be as "busy as a bee" is the best way to be, isn't it? Why? Because when our little fingers and toes, our minds and hearts are trying to solve or do something which will prove of value to us—just then, unhappily, cannot play a hand. Idle fingers are always doing what Brethren don't want done, and they meet with peculiar punishment some times, do they not? To avoid that, consequently, let us work real hard and play real hard.

And I guess if Robert's mother had refused him a piece of cake he wouldn't feel much like taking some flowers to a sick lady across the way, would he? No, I can just see his grinch, his downcast eyes, and the sullen temper flashing in his eyes. But that isn't the kind of a boy he should be, for he ought to whistle a merry tune and hurry with his little gift. Then he would have done a much more manly and most certainly he would be a man.

Could you describe for me a face that was alive with "sunshine" and "smiley"? Do you know such an individual? Do you like to play with him? How snappy are his eyes? How eager to do a little deed? Do the mouth corners turn up or down? You know, don't you? And if you can't find out for yourself why this one is so intensely jubilant and happy, ask the mother. And then go out to the flower garden and tell the pansies that grow there, which have faces almost as sweet as yours, that you want to be a sunshine boy or girl, and watch how pleasantly they will nod to you.

Daily Readings

Mo. Aug. 10. Joy in work, Deut. 12:18b.
Tu. Aug. 11. Sunshine friendship.
 Luke 24:15, 32.
We. Aug. 12. Sunshine deeds. Matt. 13:42.
Th. Aug. 13. Sunshine worship. Psalm 122:1.
Fr. Aug. 14. Sunshine at midnight.
 Acts 16:25.
Sat. Aug. 15. Sunshine gifts. Phil. 4:10-19.
Nappanee, Indiana

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Another Letter from Dr. Gribble

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Francaise.

June 1st, 1925.

Dear readers of the Brethren Evangelist:

Much has occurred since sending you the last letter. On May 15th, our missionaries arrived very early in the morning. Joyfully we went out to meet them and to welcome them to our homes. There was so much to talk about, old friendships to renew and new ones to form,—Much was to be discussed and before it was well under way it was time to gather at the dinner table together. For this meal we were all the guests of Brother and Sister Hathaway. For the remainder of the time with the exception of one meal we attacked the table viands in two divisions,—five, Brother and Sister Hathaway, Brother and Sister Sheldon in one house and the Misses Myers, Tyson, Emmert and Cope with myself in the other house. Our thoughts were very much with Miss Bickel and Miss Deeter alone at Bassai—and we longed that they too might be with us.

Sunday was a day of joy and refreshment together in the Lord. We heard an afternoon message in English from Brother Kennedy and were much edified thereby.

The greater part of this week was spent in prayer and conference. On Friday Mr. Sheldon left for Bassai, being followed on Tuesday by Brother and Sister Kennedy, Miss Myers and Miss Cope, who expected to arrive on Tuesday or Wednesday, June second or third.

Here at Yalouki, we are gradually resuming our usual schedule again. Evangelist's classes

in French and Banou station and village services are helping to fill in our time.

Miss Tyson is already busy in the medical department, and Miss Emmert hopes soon to open the school. We shall indeed be glad when after long years of waiting schools shall be opened here and at Bassai and the way paved for the opening of them upon other stations as they shall be established.

We had an interesting visit from the Count and Countess de Reali of Italy on May 21. They took lunch with us, and their conversation was interesting. They were disappointed in this part of Africa as a big game country, and compared it unfavorably with East Africa where they had also hunted. It was a pleasure to discuss with them the familiar scenes of long ago, for East Africa was once to me also a happy hunting ground as I sought not perishing animals, but undying souls.

Mail arrived also on May 21st, bringing news from loved ones far away. We hasten to answer our letter, as letters which are not answered soon after receiving are seldom answered at all, so great is the pressure of duties upon the mission field.

We do not yet have our automobile. Another month or so perhaps will bring it to us. Meanwhile we still continue to travel by runner and tepoy, and to look forward to the day when the Lord's work shall be accomplished with greater speed.

We are praying for yet more reinforcements, and yet more stations. Prayer changes things. Join with us in prayer, for the fervent, effectual prayer of a righteous man availeth much. Yours faithfully,

FLORENCE NEWBERRY GRIBBLE.

To All the Professed Christians of the World

(By Feng Yu-Hsiang

(The Christian General of China)

(EDITOR'S NOTE)—To those who have kept reliably informed regarding conditions in China, the following appeal from General Feng, reprinted from *The World*, July 15, 1925, and authorized by the Chinese Student Alliance, will not be information, but it will be confirmation of the accuracy of the diagnosis that many have repeatedly made of the chaotic situation that there exists. The unprincipled and avaricious imperialism of foreign capitalists who exploit Chinese resources and grind down or keep down the Chinese and thwart prosperity and progress is at the bottom of the anti-foreign demonstration, which the capitalistic press has represented as the result of Russian Bolshevistic influence. It is not merely English capital that is at fault, but French, Japanese, and even American as well. The nations that have exercised control over Chinese affairs have done so greatly to their own enrichment and to the throttling of Chinese development and wealth.

And the present disturbance is but the effort to throw off the yoke of foreign domination.

The situation is of the utmost interest to the church not merely because of its natural interest in a depressed, exploited people, but because of the adverse influence of this selfish capital from so-called Christian nations on our foreign missionary effort. There is a tendency to judge Christianity by the representatives of the grasping business interests much to the discredit of Christianity. This is one of the hindrances to missionary advancement in every unevangelized field. Dr. C. F. Yoder has born witness to this obstacle in Argentina, South America. Christian people must know this and bear patiently and sympathetically with those who are experiencing the birth-pangs of freedom. Moreover Christian sentiment ought to crystallize with such force in favor of Christian treatment of Chinese that the nations will be compelled to yield to President Coolidge's proposal

of a conference to readjust relations with China in a right and satisfactory manner).

The cruel episode which took place on May 30 at Shanghai has been repeated at Hankow and at Shameen in Canton time and again. We Chinese have been butchered ruthlessly by British police and troops.

To put the situation in brief, the British have flagrantly disregarded the sovereignty of China and have treated the Chinese people as though the latter were lower than hens and dogs.

What has happened in Shanghai had its origin in the cruel killing of a Chinese worker by the managers of certain Japanese-owned Canton mines there.

British Are Assailed

Grieved at the unfortunate lot of their fellow citizens, the students conducted a lecturing campaign, but the British police took action without any justification and fire upon the unarmed students. As a result, the bodies of the dead and the injured lay in a pile at Hankow and on the Shameen in Canton.

The British authorities of both places went further in their high-handed policy and gave orders to the marine forces to bring machine guns into operation, resulting in even greater casualties.

Such dark and cruel deeds are indeed unprecedented. Alas, for a long time has Great Britain boasted of being a Christian. Now the British are engaged in perpetrating relentless and inhuman acts by means of their superior equipment of machine guns and cannons.

People Grief Stricken

Not only is this a stain upon Christianity, but it is also a disgrace to humanity at large. Overwhelmed with indignation and grief, the people throughout this country are unanimously protested with all their might.

Citizens of friendly nations have shown their sympathy with us and not a few Britishers and Japanese have in the interest of justice made declarations supporting our movement.

The International Labor Union and the Labor parties of various nations are particularly enthusiastic in their offers of assistance to our people.

We Christians have always been known as a class of people who always insist on justice and righteousness, the support of which has been recognized as our unshirkable duty.

Asks for Justice

Unfortunately, concerning the persistent massacres in China, nothing has been heard from Foreign Missions up to the present. In my humble opinion, you must have entertained the sincerest sympathy for the suffering of the workers and must have regarded the recent massacre of innocent Chinese people as wholly unjustified, but, as you are under the overpowering pressure of imperialistic government, I presume you cannot see your way freely to give expression to your righteous views, for fear of incurring the displeasure of your respective Governments and

the hatred of the capitalistic class which may cause damage to your own position.

Of course, due allowance must be made for your reticence in these circumstances, but, in the interest of justice and righteousness, I cannot help addressing to you a few words of friendly counsel.

Quotes from Scriptures

You are all aware of the fact that Jesus Christ condemned severely the sins of the Pharisees and did not entertain the least fear of their strong power at that time.

It is said in the eighteenth chapter of the Acts: "Be not afraid, but speak and hold not thy peace." Again it is said in the tenth chapter of Matthew "Fear not them who kill

the body but are not able to kill the soul."

Here stand in bold relief the sacred instructions of the Master, and it is our duty to obey them to the letter. If we shut our eyes to these precepts, what else is the duty of a Christian?

It is my most fervent hope that you will stand up for justice. By all means don't be silent as a frozen cicada, as we Chinese put it. Furthermore, the most important principle of Christianity is that of defending the weak against the strong.

Love of humanity and the salvation of the world is our watchword. We must be bold enough to stand up for righteousness, regardless of the consequence, so that we may hold the shields of the Apostles against the fire

arrows of the wicked. This is the only way whereby we can enjoy our existence; otherwise, though our bodies may live, we are in no better position than those who are dead. We shall certainly sink in hell after our death.

The fact that you are under the pressure of imperialism affords all the more reason why you should step out to make a desperate struggle to maintain the Christian integrity and to preserve the honor of missionary institutions.

It is only after this is done that we may say the Cross is not worshipped in vain and that Christianity may be saved from bankruptcy. It rests with you to take instant action.

NEWS FROM THE FIELD

REPORT OF THE WORK AT SERGEANTSVILLE, NEW JERSEY

It has been some time since a report has been sent from this place but this does not mean that we have been idle.

For five years this work had been without a resident pastor which in a measure hindered the work.

During these five years O. D. Jobson, Jr., E. Boardman, Jr., together with the writer supplied the pulpit.

It has now been a little over a year since the church gave me a call to become the resident pastor. This call was accepted and the Lord has very sweetly blessed the work and pastor from that time to this.

This is a peculiar field. The town with a population of about two hundred and some of them of foreign birth, has two other churches besides this one. New prospects are rare. In a place of this condition it is wonderful to watch the Lord raise up a people for his name. He truly is doing this work here in a wonderful manner.

When we arrived on the field there was but one Sunday school class but now much to the honest efforts of the superintendent and the teachers we now have, we can present five fine classes. There is every indication that we are not through growing. A few Sunday evenings ago we had a beautiful Children's Day program. While the weather was threatening the church was filled, over two hundred being present. The young folks of the Sunday school rendered a pageant which was acclaimed by many to be the best service ever held in this community.

The Christian Endeavor is moving right along. The young folks lead the meetings that would do some preachers justice.

The church building together with the parsonage has been painted within and without. The W. M. S. helped along this work a good deal. This church building is one of the finest rural church buildings many have ever seen.

While we cannot give a report of many converts this past year we can report that a strong foundation is being laid and we know that if the Lord should tarry many shall come to know Christ as their own through

these efforts and the blessed work of the Holy Spirit.

This church is self-supporting and does not call on the Mission Board for help which we believe speaks highly for a rural church.

Keep your eyes on Sergeantsville as we believe the Lord will soon do a big work for us.

This field also comprises the Calvary church located near Pittstown, New Jersey, about 12 miles from Sergeantsville. This is another LIVE church and a report will soon be sent from this point.

There has been another church started at Hampton, New Jersey. This is 25 miles from Sergeantsville. Hampton work has a bright future. This work is ably taken care of by Brother Samuel Adams who is a member of the First church, Philadelphia. Brother Adams is a student of the Philadelphia School of the Bible where our Brother R. Paul Miller is teacher.

Pray for the work of the Brethren churches farthest East in the United States. May the Lord keep us faithful in him.

WM. A. STEFFLER, Pastor.

FREMONT, OHIO

On Sunday, July 12th, this church relaid the corner-stone for the rebuilding of their church house. We had Brother George Stanley Baer of the Brethren Evangelist with us as the speaker of the afternoon and master of ceremony. Brother Baer gave us a strong and thoughtful sermon on the text, "Behold, I lay in Zion a chief corner-stone, elect, and he that believeth in him shall not be put to shame" 1 Peter 2:6. Following the sermon the congregation assembled outside the building for the placing of the corner stone. The stone was placed by the contractor, assisted by Brother E. W. Barringer and Brother J. Ragg. Then Brother Baer formally laid the corner stone with God's blessing.

The copper box placed in the stone contains the following: A small New Testament of the American Standard version, a small American flag, copies of the Brethren Evangelist, Fremont Daily News and Daily Messenger, The Sunday School lesson for July 12th, The Angelus, Church Directory, Names of Sunday school members, a sketch-history of

the congregation, names of the building committee, Names of Friendship roll of the dollar per Friend campaign.

We used the old original stone from the old church. We had the pleasure of having two of the original trustees and charter members of the church with us, Brother D. Sellers of Fort Seneca, Ohio, and Brother L. Speck of Fremont.

Construction work on the remodeling began Monday morning. The new improvement means quite a step for the congregation. Nearly all the membership are of the laboring class, but they are doing their part nobly. The men of the church have been giving of their time each evening in helping with the work. The carpenters are rushing the work as fast as possible.

During the summer we are holding our services in the spacious home of Mr. and Mrs. William Fellers on South Tiffin Street.

S. C. HENDERSON, Pastor.

PLEASANT GROVE CHURCH

Dear Readers of the Evangelist:

As we have been reading of the reports sent in from the different churches, we thought others might enjoy hearing from this part of God's vineyard.

First we wish to say that the church gave Brother Mark Spacht a call to remain with us another year.

Brother Spacht held a six weeks' revival meeting beginning the last week of May, ending the 5th of July at the community and M. E. churches of which he is also pastor. The meetings resulted in several accessions to both the churches. All three churches gave Brother Spacht a vacation, which he and family have already enjoyed and have returned ready to take up the work again. They are now enjoying a visit from his brother, Alva J. Spacht, and family of North Dakota.

Our Sunday school is growing in interest and attendance ranging from 35 to 40 which we think is very good for a rural school. At our last business meeting we decided to hold a revival meeting at this church to begin in September, and close by the time district conference begins. We wish to say that those who are counting on attending the Illiokota

conference at this place this fall should either write to Brother Mark Spacht at Millersburg, Iowa, or the writer at North English, Iowa, so we will know about how many to prepare for. We hope to have a large delegation.

Our W. M. S. held the Women's Day Program Sunday, July 19th and was listened to by an attentive audience.

Some of our members are planning to attend the conference at Winona this year.

We ask an interest in the prayers of all God's believing children that this church may do bigger and better things for the Master in the future.

Yours for his Glory,

MRS. LUELLA BELL,
North English, Iowa.

ROANOKE, VIRGINIA

We can say, to the praise of God, that this work is keeping up in attendance marvelously. Especially when we look back eighteen months and see the hazardous condition through which we have come, and which came about when we thought we were being courteous. I say "we" for the matter was presented to our leading people, and it was thought to prove a blessing; but instead, it proved a whip under whose lashes we suffered much. Our heart has lifted itself to God with a solemn vow that, courtesy or not, the individual must be known to us before we open the doors of our church hereafter.

It was a hard lesson, but most of our people have learned that not every person who comes shouting, singing and praying with the lips means holiness unto the Lord. The bitter lesson brought us frequently in agony before God with many sleepless nights. But I fully believe that our simple, persistent prayer to God for the church kept things together in such a way that even the attendance did not seem to lessen. I thank God that some who were for a long time inactive are now in service and we hope to stand true in every way to the teaching of God's Word.

In our three years' stay here there is a regret comes over our heart when the record book is open, for the ingathering has been so small. Forty-two were received into the church, six by relation, three by letter and the rest by baptism. However these were not all kept in relation with our church. Some moved away, others were transferred by letter to our church in other cities, and the Church of the Brethren here. Three were lost by death. The total loss in three years was sixteen. This condition may not seem very encouraging, but I am not laying the blame upon any of my flock.

My prayer is that God may bless the coming pastor and this people.

I will not neglect to say a few words of appreciation of the privilege of making a few trips, during my pastorate here, to Tennessee. I have come to have a very high regard for the pastor and people at Limestone. About a month ago the writer spent ten days at that place teaching the Biblical duties and relations of pastor, deacon, and layman, their duties toward God and his church. The lectures were sealed with God's approval, and the report from there is that God and his Word proved more greatly than before. Sis-

ter Pence, the pastor, is a mighty power for God in that community, and the people speak of her as a wonderful teacher and preacher of the word of God. May God bless Sister Pence and the faithful, loyal people of that church.

S. E. CHRISTIANSEN.

TRAVEL SKETCHES

"There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes,
By the deep sea and the music in its roar."

One who "goes down to the sea in ships," is likely to remember his Byron and other poetic utterances regarding the sea. The experience is refreshingly novel. As the state-ship moves majestically out of New York harbor (as ours did), and the Goddess of Liberty smiles her last benignant farewell, one surmises that something new and strange is about to break upon him. As the shore line grows dim and shadowy in the uncertain distance, and the last sky-scraper sinks behind the ocean's rim, one feels that he is breaking touch with the world he has just known and is about to enter upon a new period of life. The past seems a closed book. No friendly faces now greet him among the unfamiliar scenes; no customary sounds fall upon his ear and ere long he realizes that he is adrift upon a seemingly immeasurable expanse of a vast and trackless waste of waters. As one looks out upon this vast unbroken expanse one may realize something of the loneliness of the Ancient Mariner when he uttered,

"Alone, alone, all, all alone;

Alone on a wide wide sea;

So lonely 'twas that God himself

Scarcely seemed there to be."

But even the "sea is God's and he made it," Byron calls it "the image of eternity, the throne of the invisible, the glorious mirror where the Almighty's form glasses itself in tempest." Besides, the sea's loneliness is softened by its enchanting beauty. "The waters like a witch's oil, burned blue and green, and white." There are myriads of rippling waves dancing in the sunlight; the flecky foam of clashing billows, and the ever changing deep azure and lovely cerulean blue of the shifting waters of the foamy track of the onward-striving ship.

A sea voyage has yet other compensations. One may study the ship's passengers. "The proper study of mankind is man." From this cosmopolitan group, from nearly every state in the union, ostensibly students and teachers, but in reality of all classes and ranks from coal digger to university professor, one may learn much of human nature and of the prevailing social standards and sentiments of the various states represented. With this idea in mind I determined to gather some first-hand knowledge of public opinion regarding the wisdom of prohibition and the likelihood of its ultimate successful enforcement. My findings are these:

Generally speaking, prohibition is considered wise and is fairly well enforced in the West and South, but is held to be inadvisable,

too drastic, and poorly enforced in the middle East. Citizens of California, the Dakotas, Texas, Kansas, North Carolina, are generally favorable toward the dry laws and assert that they are fairly enforced. A lady physician of Des Moines, Iowa, asserted that the law was well enforced in her state. Rev. M., of Baltimore, says law is enforced to some extent, but that there will be no complete enforcement until a new generation has grown up.

So far as this "wet" English ship's passengers from New York, New Jersey and Connecticut represent the sentiment of those states, we discover that there their citizens openly flout prohibition, and assert that the dry law is not and will not be enforced. New York wants her personal rights and the "high opportunity" to develop her will power by resisting temptation; Connecticut deplores but has no remedy; New Jersey demands modification of the law, except one intelligent lady who asserts that conditions are much improved in many districts by the closing of the saloons and a university professor who asserts that there was less drinking last year at commencement than formerly.

My general conclusion from these interviews is this: "With the swift passing of the present generation of drunkards (thanks to bootlegging) and with the gradual supplanting of 'wet' officials and 'wet' minded legislators, prohibition will gradually become solidly established as a national social policy. But this will not be in a day." We must not expect the impossible. Well established habits cannot be changed over night except through the emotional shock attending pronounced conversion.

That the United States is immensely better with prohibition is strongly impressed upon one by a brief sojourn in a country such as England. In most sections of Ohio one rarely sees a drunkard; while in England one may meet many in a short walk. They stagger in circuitous perambulations along the streets; are led home by prattling children; sit in drunken stupor in restaurants and parks; and sometimes erupt the contents of their overtaxed stomachs upon the sidewalks. Drinking places are legion, women drinking along with men and in places sharing almost equally the places at the bar and upon the loafer's benches. In this wasteful and blighting social practice, Great Britain is said to spend \$2,000,000 to add to her poverty and degradation. Will she rise out of this stupor? My belief is that she will, and that America will help her.

London, England.

LEESBURG, NEW JERSEY

Dear Evangelist: It has been a long time since I have written for our paper. It has been two years since I moved to New Jersey and I have been isolated and almost out of touch with the church. Two years ago we almost despaired of the life of Mrs. Bowman. Our extremity was God's opportunity. After 10 months' illness she fully recovered. She has gained much of the 60 pounds she lost during this ordeal. We also lost heavily financially as I gave up one entire year of evangelistic work that I had already planned ahead. We have been gradually but I think

will almost completely recover financially by the first part of the coming year. I have been working very hard to recover, but owing to failure in early crops, lost over \$20, but we now have plenty of rain, so we hope to have good late crops.

We hope to have from five hundred to six hundred laying hens this fall. But until my 300 pullets begin to lay, will have a heavy pull through August and September.

While I cannot stay away from home very long, I can get away for a few weeks at a time now. I have been preaching nearly every Sunday for the last two months, but not for our own people. I will hold a ten days' Bible Conference eight miles from here, beginning August 9.

I will also preach for the Second M. E. church, Millville, New Jersey, the last Sunday of August and the first Sunday of September. While I have had pressing calls I would much rather preach for the Brethren church. I will be open for calls, either for Bible conference, teaching along the lines of Prayer, God's Plan of Redemption through all ages and dispensations, the Peculiar Doctrines of the Brethren church, Bible Holiness, the Gift of the Holy Ghost; the Signs of the Times, etc. or wholly evangelistic revivals.

This short letter I wrote to let many who have been inquiring of me know that I am still on the map, and will soon begin to prepare a special way for some hard work for the Lord.

While I am overworked physically and am somewhat tired; after a week's rest I will be in the very best trim for the Lord's work.

I have been preaching two and three times each Sunday and also have two singing classes a week and work on the farm 6 days a week. I am now preparing to do less physical work and more spiritual. Any who wish to correspond concerning work for the fall, winter and spring, can address me,

REV. ISAAC D. BOWMAN,

Box 101 Leesburg, New Jersey.

P. S.—Sorry, it will be impossible to attend National Conference this year I. D. B.

Sunday School Notes

(Continued from page 10)

is an average of about one homicide a day, while in the United Kingdom the percentage is about one murder every fourteen days. Through crafty lawyers, corrupted alienists and "bought" courts the criminal escapes the penalty of his crime. Banditry, bootlegging, petty thieving, divorce, immorality—all these spell loss of control. Income tax officers are trying to coax thugs and bootleggers to make income tax returns, pledging themselves that no information given will ever be used against the criminal in question. Thus our very government becomes a beneficiary of crime. What does it mean, Brethren? It means that—as never before—the Christian conscience of this land must quit babbling mere words and start to fight for the right. The great percentage of our criminals ranges in age from 15 to 30 years and we can't help but be appalled at the increasing amount of crimes in our people from 15 to 20 years of age. The Christian forces

of this land have gone to sleep. Our churches are back numbers. The dollar sign has become the mark of evangelists, Bible teachers and preachers. We've lost the fighting spirit. Nowadays we have soft, lily white hands and gentle, suave voices. We need a return to the days when men dared to become excited about wrong, and when they dared to hit hard. What would Paul do today? Nobody exactly knows, but I have an idea there'd have been some excitement wherever he happened to be. It's not fashionable for a preacher or a layman either to get fired up over wrong. "Let's be calm" is the motto, and this calm has resolved itself into a deadly lethargy. As soon as Christians take Christ seriously and "hit the line hard" we're going to see something worth while happen. If we'd put half as much time, energy and money into spreading the gospel of love, spiritual power, and self-control to the world as we put into our civic clubs, lodges, and such like, crime would diminish and the Devil would tremble.

Teacher, don't teach this temperance lesson as something that has to be endured. It is a vital topic and you've got to put some blood and fire into it. Dare to get excited and emphatic. Be sure of your ground and then cover it thoroughly. You'll never arouse a soul to action if you put it in cold storage. Know Paul's letter to Galatians and then read the finest comment on the whole letter—written by Paul himself in Gal. 6:17—"From henceforth let no man trouble me for I bear (branded) in my body the marks—(really stigmas) of the Lord Jesus." Paul was a fighter for righteousness and self-control and that war made its scars on him. How many scars do we exhibit?

Box 365, Terra Alta, West Virginia.

WHY BRETHREN YOUNG PEOPLE SHOULD ATTEND ASHLAND COLLEGE

(Continued from page 11)

social set. Now, with his money gone, he is spending each day in very ordinary labor.

Now, to his friend in Ashland College, a desire for knowledge and physical ability meant everything for him. At the end of his college years, he graduated with the highest honors in scholarship and athletics. He secured a position worthy of his many social sacrifices. In the end, the one who chose a popular university accomplished but little, while the one, who chose a small religious school, accomplished something worth while in his later life.

Ashland College is located in the town which is the center of Brethren activities. The Brethren Publishing Company, the only publishing house owned and operated by the Brethren church, is located here. The workers and producers of Brethren literature are mostly Brethren and workers in the college church. The "Evangelist" and the Brethren Sunday school literature are published here. The "Outlook," which is the official paper of the W. M. S. and "The Brethren Missionary," the official organ of the Foreign Missionary Society are published here also.

In Ashland College, the opportunities and inducements to choose the higher callings and

professions of life are constantly in evidence and frequently urged. The Y. M. C. A. and the Y. W. C. A. continually hold up the higher things in life. Evangelistic teams are sent out each year for the purpose of Brethren evangelistic work. Student ministers are continually supplying the pulpits in the Brethren churches and churches of other denominations.

Ashland College is a standard school, offering instruction in standardized subjects and courses by competent professors. The work of Ashland is recognized by Ohio State University, the Ohio Board of Education, and by many leading universities of the United States. Students leaving Ashland, after graduating, and entering institutions of higher education, have done creditable work and maintained creditable standing.

Therefore: Brethren young people should attend Ashland College;

Because—Ashland College is the only college with a strictly Brethren atmosphere.

Because it is the only college in which the ordinances and doctrines distinctively Brethren are taught.

Because the moral standard of Ashland is very high.

Because Ashland is the center of Brethren activities, and,

Because in Ashland College the opportunities and inducements to choose the higher callings and professions of life are continually in evidence and frequently urged.

Huntington, Indiana.

TO SNAP THINGS UP

Why are people wiser in worldly things than in spiritual things? In any good theater, if quiet and dignity are desired, the orchestra plays that kind of music, not something snappy or jazzy. Yet in a Sunday school the orchestra or pianist often will snap things up preparatory to the lesson period, and then people wonder why there is so much confusion and disorder in the room. Music talks—make it talk worshipfully.—J. Gordon Howard, in the "Miami Omnibus."

MEETING FOR WHAT?

Congregations must justify their existence. If they only bring people together to be "very much pleased," why, the lecture bureaus will contract for all that. "Did you worship? Were you edified. Did the Lord speak to you? Did you speak to him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy from what you did and heard today?" These are the questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—John Hall.

THE TIE THAT BINDS

KAUFFMAN-BRUMBAUGH—On the evening of July 7, 1925 the marital vows of Dr. Lyman C. Kauffman and Miss Irene Brumbaugh were received and sealed in the presence of a large company of relatives and friends assembled in the First Brethren church, Dayton, Ohio. Mrs. W. S. Bell entertained with organ numbers and played the wedding march; Doctor Bell assisted the writer in the ring ceremony. Miss Mary Louise Switzer sang "Because" and "At Dawning." The four ushers, four bride's-

hands, nation of honor and ring hearts formed a circle about the altar for the approach of the bride with her father and the groom with his best man. The choir, of the service, the wedding party met with a large number of well-wishing friends at the Woman's Club for a reception. The bride is the eldest daughter of Mr. and Mrs. Orl F. Brauchhaug of New Lebanon, a former student of Ashland college and a graduate nurse. The groom is the son of Mr. and Mrs. Perry Kaufman, Dayton, and a doctor of medicine. He is now in an office in the Gen. City where these splendid and promising young people will be at home to their many friends. We are pleased to join them in best wishes for the happiness and success of their new life.

J. A. GARBEIN.

REBECK-PROTZMAN—Wilbur S. Beck and Lucile A. Protzman, both of Waynesboro, Pa., were married by the writer on April 23, 1925. A few days previous to the marriage the writer baptized both of these young people and they became members of the First Brethren church at Waynesboro, the pastor of the church being away at that time. May their dwelling in the state of matrimony be joyous and blessed through many years.

G. C. CARPENTER.

WILLIAMS-EMBERT—Miss Nellie Grace Embert was united in marriage with Horatio W. Williams on June 27, 1925 by the writer. The bride is the daughter of Mr. and Mrs. First Brethren church in Hagerstown. A wedding trip through Ohio, Indiana and Michigan followed. May these promising young people be greatly blessed and be a blessing to all.

G. C. CARPENTER.

TROUT-HOLSER—The pastor had the pleasant opportunity of uniting in marriage Miss Vera Holser and Walter Trout at the home of the bride's parents, Mr. and Mrs. Rufus Holser, Wednesday evening, June 24th. After the ceremony a tempting wedding supper was served to the friends and relatives of the young couple. We wish for them only the best that life holds.

H. W. KOONTZ, Glenford, Ohio.

IN THE SHADOW

COTTERMAN—George Washington Cotterman, aged 76, died at his home near Glenford, Ohio, May 21. He united with the Brethren church when but a youth, and when the split came in the Brethren fraternity united with the Progressive branch.

He leaves to mourn his departure three children: Mrs. Owen Cover, Clinton, Edward, and grandchildren and great grandchildren. Funeral services were held at the Somerset Methodist church, interment in the Somerset cemetery. H. S. KOONTZ, Pastor, Glenford, Ohio.

BURKHART—Ellen Jane Burkhardt, wife of Brother David L. Burkhardt, was killed in her home by a bolt of lightning on the evening of July 11th, 1925, aged 72 years, 6 months and 29 days. Brother and Sister Burkhardt were in the summer kitchen when they saw the approaching storm and went over into the house. They sat down and talked a short time when Sister Burkhardt got up and went into the pantry when the bolt fell which ended her life. Brother Burkhardt was not even stunned. Sister Burkhardt was for many, many years a faithful member of the Pike Brethren church, and was faithful and regular in attendance on the means of grace. Just two weeks before she was present at the communion service of the church, a little thinking that this service was to be her last with us on earth. Brother and Sister Burkhardt were united in marriage by Elder Stephen Hildebrand fifty-four years ago. This union was blessed with five children—four living, one having died four years ago. Ten grandchildren survive her and eleven great grandchildren.

The funeral services were conducted in the Pike Brethren church and were very largely attended. These services were conducted by her pastor, assisted by our dear Brother, G. H. Jones of Conneaut. Brother Burkhardt is one of the deacons of the Pike church and the earnest sympathy and prayers are requested for our aged brother that he may have grace to bear his heavy burden.

J. L. BOWMAN.

KEIM—Brother Jacob Keim was born in Holmes County, Ohio, May 10, 1848 and departed from this life at the home of his daughter, Mrs. J. F. Bratten in Louisville, Ohio, on July 22, 1925, at the age of 77 years, 2 months, 12 days.

Brother Keim was a graduate of Mt. Union College and a teacher of the natural sciences in Ashland College, giving up teaching because of failing health and need for out-door life.

He is survived by his companion and two sons and two daughters. Funeral services were held from the Louisville Brethren church of which he was life member. Burial at Springfield Center, Ohio.

R. F. PORTE.

TOLL—Mrs. Mary Toll, whose maiden name was Mary Caroline Klinsman, was born in Germany, August 23, 1848. When about four years of age she came with her parents to Pennsylvania where she grew to womanhood. March 29th, 1868 she was united in marriage to Frederick Toll who passed on before on July 29, 1892.

The family moved to Dallas County, Iowa in 1885. While residents here she became a member of the First Brethren church of Dallas Center. In 1901 she moved to a farm in Story county near Kelly, Iowa, making her home here and in Kelly, Iowa until her departure on July 10, 1925, at the age of 76 years, 10 months and 17 days.

She leaves to mourn her departure five children: Robert, Henry and Frank Toll of Kelly, Mrs. Emma Swanson of Lamberton, Minnesota, Mrs. Minnie Hughes of Madrid, Iowa; one sister, Mrs. Sarah Butterbaugh of Dallas Center, Iowa, also twelve grandchildren with many other relatives and friends.

The services were conducted from the Brethren church at Dallas Center, Iowa, by the undersigned, July 12, 1925.

GEO. E. CONE.

BLACK—Mrs. Anna E. Black, wife of William H. Black, was born in Franklin County, Virginia, September 23, 1841 and departed this life May 25, 1925 at Mexico, Indiana, aged 83 years and 3 months and 3 days. Her maiden name was Smith, a daughter of Mark and Lucy Smith. With her parents she moved to Indiana in 1866. Mrs. Black was the second child of a family of thirteen, four of which remain to mourn her death. She was united in marriage to William H. Black of Wabash county, Indiana, December 6, 1865, to which union were born two children, Charles H., and Florence V. Mull, deceased in November, 1911. Since the death of her husband and father two years ago, she has made her home with her son, Charles H. Black, near Mexico, who, with his wife, cared for her tenderly and kindly. Besides the kindred mentioned, she leaves six grandchildren and two great-grandchildren to mourn her departure.

Mrs. Black was a charter member of the Roann Brethren church, having made the good confession under the evangelistic teaching of Elder Jonathan H. Swihart about the year 1880. To Sister Black religion was both a profession and a possession. As long as health permitted she was a regular attendant and a ready worker in her church. Her closing days were precious because of her faith and her going was truly a blessed sleep in Jesus. She was laid to rest in the Paw Paw church cemetery near Wabash, services being conducted by Elder L. W. Ditch, her pastor for many years, assisted by Elder J. W. Clark, pastor of the Mexico church.

DONOVAN—Mrs. Rowena Donovan was born February 8, 1855, in La Grange county, Indiana, and departed this life June 20, 1925, in Modesto, California, at the home of her daughter, Mrs. Clara Belle Foley. Her maiden name was Rowena Bennett and she was married to William Donovan, November 30, 1878, in Turlock, California. To this union were born Henry Alva (deceased), Clara Belle Foley and William Henry Donovan. On March 17th, 1897 she gave her heart to Christ

and on April 14th following she was baptized into the Brethren church by Elder Martin Shively at Turlock, where she remained a faithful member, much loved and respected by all. I question if Mrs. Donovan had an enemy on earth. She was one of those dear souls you could not help loving. In the four years of my pastorate here I have never seen her without a smile. She was kind and loving to all.

On June 11th Sister Donovan was anointed by her pastor, assisted by Dr. E. M. Cobb and Elder J. W. Platt, at which time she gave expression to her unflinching faith in Christ and her willingness to depart to be with her Lord when called. She leaves to mourn her departure, besides her daughter and son, a host of friends. God grant that her memory may remain an inspiration to all who knew her to so live that when their summons come, they may have peace with God.

J. S. COOK.

ANNOUNCEMENTS

ATTENTION MEMBERS OF THE ALUMNI ASSOCIATION OF ASHLAND COLLEGE AND STUDENTS

The time is drawing near for the regular Fall meeting of the Association which according to the constitution convenes at the time of the National Brethren Conference at Winona Lake, Indiana. The date of this meeting will be on Educational Night, August 28, 1925. We all remember what a fine time we had at the College Banquet last year. As fine, or even a finer time is hoped for this year, (for we want every year to grow better), and we desire something to be doing all the time. The Banquet will be held this year at the Winona Hotel on the grounds, thus not necessitating the trip to Warsaw with its rush back to the evening meeting. We must guarantee 100 plates, but 200 can be taken care of. The price will be the same as last year,—\$1.00 per plate. Those in large would be glad to have advance reservations made at once so we may know how many to expect. First come, first served. Send your name to either, Fred C. Vanator, 1946 4th Street, S. E., Canton, Ohio, or to Mrs. Lois Puterbaugh, 402 West Main Street, Ashland, Ohio. DO IT NOW!!

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ASHLAND, OHIO

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Full State Recognition for all Courses

Several new teachers added for the coming year, one of whom will be in the Seminary

Fall Semester opens Tuesday, September 25, 1925

Enrollment last year well over 700

Write for particulars to

EDWIN ELMORE JACOBS, M. Sc., Ph. D., president

VOLUME XLVII
NUMBER 31

AUGUST 12,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A SLOGAN

A Greater Church with Greater Power for Greater Tasks

We can have it, if we want it;
If we want it hard enough.

With goals unattained, let us renew our Program
And press forward with redoubled effort

TO LIVE

AND GROW

AND GIVE

AND GO

That His Kingdom may come and His Will may be done
Everywhere in the earth

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Real Profession of the Christian

President Coolidge has said, "The real profession of every American is citizenship. Under our institutions each individual is born to sovereignty. Whatever he may adopt as a means of livelihood, his real business is serving his country. He cannot hold himself above his fellow-men. The greatest place of command really is the place of obedience, and the greatest place of honor is really the place of service."

That is a high ideal to hold before the citizenship of our country. It ought to have an ennobling influence on our people, and it will, if they can be led to cherish it and to struggle towards it. It is especially important that it be imbedded in the minds and hearts of the youth of our land, and they will come gradually to accept its standards, acknowledge its claims and approach more and more unto it in their lives and conduct. We need more of that idealism in our national life today. We have become too materialistic, too selfish and grasping, too much given to pleasure-seeking and the pampering of life. We need to adopt a new and more spiritual standard for the evaluation of things. We need to place a higher estimate on the things of abiding worth,—the building of character, the promotion of peace, the strengthening of the spirit of brotherhood, of mutual consideration and of service.

But if such a high ideal of civic obligation and duty shall be held up before the citizenry of our fair land, what shall be the ideal of those who have become members of that invisible and divine commonwealth? What shall we say as to "the real profession" and high duty of every Christian? If "under our institutions each individual is born to sovereignty," "under the grace of God each individual soul is become a king and priest, and heir together with our Lord Jesus Christ, who is our Elder Brother. If then our citizenship which we enjoy by divine grace is such a glorious and exalted state, what must be our obligation to that kingdom and to him who has established his throne in the hearts of men? Surely here is an obligation that is more binding than any other; here is pledged allegiance that takes precedence over every other; here is duty that is inescapable. We might conceive of conditions that would release us from the obligations of earthly citizenship. Governments sometimes become so corrupt and pursue such false and ruinous principles that men of nobility and high purpose are justified in questioning whether their country, at least as it is thus constituted, is worthy of their service and sacrifice. But the kingdom of God is worthy of all devotion and sacrificial service that it is possible for a member to give. There is never any question about that. Con-

cerning any man's relation to that kingdom, even the noblest, the most distinguished and the most talented, it may be truly said, "Whatever he may adopt as a means of livelihood, his real business is serving 'the kingdom of God. That is the one high duty, the single and truly noble calling, the only worthy and real profession of the Christian. In that kingdom he who would be accounted great must learn how to obey, he who would be highly honored must share the Master's humility, and he who would exercise authority and power must develop his ability through service. Indeed, so fundamental is this truth that Jesus definitely told his disciples that "he that would be greatest among you must be the servant of all."

If all this is true what excuse is there for indifferent loyalty among our churches? Why should the progress of the kingdom be slowed up for lack of men to preach the Gospel, or for a lack of funds to efficiently train and to properly support the ministry, or for lack of adequate church equipment? Why should there be so few who really believe in and faithfully practice the stewardship of life and of possessions? Why should the spiritual tide of life dwell so much at low ebb and the men and women of God neutralize their professions by worldliness entanglements? Why should there be such little time for prayer and the devotional study of the Word, if serving God is the principal business of life? Why should we have been compelled to work so long and persistently at building up the family altar and establishing the quiet hour habit and have so little to show for our efforts? And why should interest in evangelism be so slack, and so few of us have the courage to talk of spiritual things to our neighbors, or social and business acquaintances, and so few of us be willing to walk a block out of our way to try to induce some one to attend Sunday school and church worship? If the real profession of every Christian is the extension and strengthening of the Kingdom, why should we have to drive so hard and make such slow progress?

Well, perhaps we had better acknowledge the fact, that for the vast majority of us it is but an ideal, far from being realized, and for many it is far off and but dimly seen. How poor is our vision! How feeble our efforts! How half-hearted our devotion! We have had great profession of faith, but the real profession of our lives has not been commendable. We have dared to call ourselves a "Whole Gospel Church," but we perhaps have approached it more nearly in belief than in practice. In some respects we have made commendable gains in recent years, and yet there are vast reaches still between us and the goal of our ambition. We are not lacking in

to boast. Even with the best that we may be able to compute, we must still acknowledge that we are "unprofitable servants," and we may well give heed to James' practical admonition to demonstrate our faith a little more by our works. Notwithstanding our lack of achievement, however, and the fact that our ideal has at times been so imperfectly grasped and so slowly approached, let us thank God that we have seen it and are struggling towards it. That we have caught the vision is our hope, and our future lies in never taking our eyes off of the ideal—whatever our means of securing a livelihood, our main business and our real profession as Christians is serving the kingdom of righteousness.

The Black Shame of Lynching

One of the blackest and most shameful spots on our Christian civilization is the curse of lynching. We have been hoping that every lynching would be the last and that we would soon be free from the shame of such co-operative crime. But ever and anon there comes a brutal reminder of the fact that our savagery is still quite close to the surface, and requires only a little stirring up of race or class prejudice, or the committal of some violent act to cause it to break forth in uncontrollable and unreasoning barbarism.

Just last week the daily press reported that Excelsior Springs, Missouri, blighted its fair name by lynching a poor negro laborer, accused of a heinous crime against a young girl. Regardless of the guilt or innocence of the man, which ought to have been determined in a court of justice, this community has itself become guilty of a crime that is equally dastardly to the one it imputed to its poor victim. A frenzied mob grasped the reins of justice from the hands of constituted authority and sought to expiate one crime by practically the whole community uniting in the commission of another, and now justice as well as virtue has been outraged.

Surely it is time for the churches to cry aloud against this black shame of lynching. It is time that we insist that the states or the federal government shall make adequate provision for the protection of criminals and the good name of society. Progress is being made, but slowly. In the first half of this year there were nine lynchings, one being burned at the stake, according to records published over the signature of Dr. R. R. Moton, principal of Tuskegee Institute. This is four more than the number five for the first six months of 1924, and six less than the number fifteen for the first six months of 1923, and twenty-one less than the number thirty for the first six months of 1922. And now comes another to bring the total to ten already for 1925. All persons lynched were negroes and the states bearing the black shame are, Arkansas, 1; Florida, 1; Georgia, 1; Louisiana, 1; Mississippi, 3; Missouri, 1; Utah, 1; and Virginia, 1.

There is no excuse for tolerance with the lawless, disgraceful process of mob murder, and the blood of many innocent victims, as well as the injustice done to known criminals and the shame brought upon communities cry out against our indifference to it. Such affairs as occurred at Excelsior Springs are a challenge to the Christian church to marshal conscience and public opinion to abolish this evil from our land. "Shall the Christ of brotherly goodwill govern relations of human life in our communities, or shall the Barabbas of lawless violence be left to inflame the multitude?"

EDITORIAL REVIEW

SCHOOL OPENS SEP. 15TH INSTEAD OF THE 25TH as stated in Ashland College ad on page 16.

The Treasurer of the Brethren Home, Brother Henry Rinchart, gives us a brief report, but the items show a splendid interest on the part of the givers.

Brother E. F. Byers, formerly pastor of Louisville, Ohio, church was in Ashland recently, accompanied by Sister G. F. Bauman and daughter, Elizabeth, who came to make arrangements for entering Ashland College in September.

Brother Glenn Carpenter, a deacon and pillar in the church at Ardmore, Indiana, with his wife, were visiting in Ashland and called at Evangelist headquarters last week. Brother Carpenter was a college friend of the editor and we were glad for his brief visit.

The program committee of General Conference notifies us that Evangelist E. C. Miller will not be present to take the part assigned

to him on the program and that Dr. Charles A. Bame has consented to take his place and speak on the subject, "Essentials and Methods in Evangelism."

The Mission page this week contains an African Prayer Letter requesting prayer for certain definite things, a report of the July Home-Mission receipts by our Home Mission Secretary, Brother W. A. Gearhart, and a letter by Brother O. D. Jobson reporting his trip among the churches.

Dr. L. L. Garber, who is traveling in Europe, favors us with another very interesting letter, written from Brussels, Belgium. We are sorry to note that his letter in last week's paper appeared without his signature, but no doubt it was recognized by subscriber—"London, England."

We publish again over the signature of Dr. J. C. Beal the special hotel rates at Winona Lake and urge that prospective delegates consider these inducements seriously before planning to go elsewhere. When it is considered that the rates offered include lodging and meals (American plan) and the reputation for excellent service at the Winona and Westminster, it should be a very appealing offer.

Dr. Martin Shively reports the total of the Educational Day offering to date as just a little above the two thousand mark. Some churches have done splendidly, while others have a long way to go yet to reach normal. But possibly a goodly number are expecting to send in additional offerings and others that have not yet responded are planning a big surprise on the Bursar. Let us hope so. This report is much better than the one previous, and if the next one is still that much more improved, we can then begin to believe that the churches are taking this offering seriously.

The secretary of the Maryland-Virginia Conference, Brother Lester V. King, recounts some of the outstanding features of the recent conference held at Oak Hill, West Virginia. Two points in particular call for special attention: The district voted to center its mission efforts on Winchester, Virginia, and also to insist on greater regularity in matters pertaining to ministerial representation at conference. The mission policy thus adopted which calls for a concentration of missionary activity rather than scattering it all over the district is a wise one, which the experience of some other districts has already proven.

Brother Fred C. Vanator, chairman of the Booster Committee of Christian Endeavor has a special message in this issue which all Endeavorers should read. The national organization had the courage to undertake a great task this last year and many of the societies back them up nobly, while others did little or nothing. But this year with the greater publicity being given to the undertaking, there should be a more unanimous co-operation. Do as Brother Vanator suggests, get your society's pledge immediately and take it to Conference, or send it to Gladys Spice, the general secretary, whose address is given in connection with the notice.

Dr. G. C. Carpenter, pastor of our church at "the gateway to the south," Hagerstown, Maryland, is, with his good wife, spending part of their vacation in Ashland, the home of his wife's parents, Dr. and Mrs. E. J. Worst. And while here he preached an excellent sermon in the Ashland pulpit Dr. Bame being absent on his vacation. Mr. and Mrs. Carpenter had a long trip of 350 miles over mountains and valleys from Hagerstown to Oak Hill, West Virginia, where they attended their district conference, and 350 miles from Oak Hill to Ashland, and now are soon to start out in their faithful Chevrolet on the last lap of their journey to points in Indiana and to General Conference.

One of the most noteworthy things that have taken place in the business department of our Publishing House is the receipt of three hundred subscriptions all from the Johnstown, Pennsylvania congregation, of which Brother Charles H. Ashman is the enterprising and capable pastor. This is the largest number sent in by any church in the history of the Honor Roll, and it shows, as Dr. Teeter says in his Business Manager's Corner, that the Budget System is practical even for the large churches. We rejoice in this victory for the Johnstown church and welcome the many new readers into the Evangelist family, and trust that they may find the confidence thus expressed in these pages to be well founded and may receive much profit from sharing the best thought of the brotherhood. Let other churches who are not now on the Honor Roll consider this feat and be encouraged to go and do likewise. We will welcome you, achievements for which to be thankful, but we have not wherewith

GENERAL ARTICLES

Christian Stewardship of Money

By Paul N. Brumbaugh

Moreover, it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

In these days of multiplied financial demands it is a difficult for the earnest Christian to escape a conviction of responsibility regarding the matter of proper distribution of the substance with which he or she is endowed. To those who have named his name and are, by the help of God, walking in "newness of life" the thought of stewardship of possessions should carry with it a sense of privilege and opportunity as well as of obligation. For money represents power, power for good or for evil according to its use. This

nations would seem to indicate either a real ignorance of these needs, or else a deliberate disregard for the plain commands of the Lord. It is reported in a reliable missionary journal that both the home and foreign missionary enterprises of some of the largest denominations of the country are being greatly handicapped by lack of funds. As an example, it is stated that the Methodist Episcopal church (North) during the last year diminished its gifts to foreign missions forty-one percent, or \$2,197,510.00. This necessitated a curtailment of from twenty-five to fifty percent in appropriations for that work. The Methodist Episcopal church (South) also reports a decrease of receipts of \$250,000.00, compelling a radical abbreviation of an enlarged program. These decreases in Christian giving are reported in the face of the fact that during the same year savings bank deposits in the United States increased by over a billion dollars, and the total invested wealth of the country was increased by twelve billions. Evidently many of God's people are "laying up for themselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal" instead of in heaven where dividends are paid in perpetuity throughout all eternity.

The value and advantage of tithing as a systematic method of giving are too well known to require emphasis here. If the tenth was demanded under the law, certainly the obligation is no less under Grace. May it not conceivably be much greater in the present dispensation with the command to the church by her great Founder to evangelize the entire world? And how can the representatives of the church "go," except they be sent?" There are very few indeed, who are able or willing to support themselves on the foreign field, hence the obligation rests upon those in the homeland. But rather may we not think of this as a privilege and opportunity for blessing, instead of an obligation? God, in his immeasurable love has seen fit to offer to his children, the blessing of being partakers in this world-wide program in the proportion in which they give of themselves or their substance to this end.

It may be of interest to note here, in comparison with the denominations above mentioned, that the Brethren church during the year 1923 and 1924 contributed something over \$50,000.00 to her home and foreign missionary enterprises. This is approximately \$2.00 per capita as contrasted with \$1.20 contributed by the Methodist Episcopal church (North) for the same purpose. These figures, of course, represent only a fraction of the total contributions of the membership, to all Christian activities, and yet who could conscientiously say that he had given to the utmost as "God hath prospered him?" Commendable as has been the effort of the church during the past year, there is still opportunity for much greater blessing in the matter of giving as we contemplate the importance of the task before us.

Christian Stewardship

From lust for gain or greed for gold,
Keep us with high and lofty mien,
But if the ships of fortune bring
Some precious cargo clear and clean,
Safeguard me in my stewardship
By glimpses of thy great museen.

From lust for place or pomp or power,
Save me with pure and passionate
pride

Curb not the hunger of my soul,
But keep ambition sanctified.
Safeguard thy steward, Lord, each day,
By visions of the higher way.

—Ralph S. Cushman..

power is possessed by different individuals in varying degree according to their circumstances. Some one has said, relative to financial power, that each of us possesses as much of it as can be safely entrusted to us. This statement refers, of course, only to Christians, otherwise it has no force whatsoever. Therefore if some of us lack this power to a satisfying degree, it might be well to investigate our stewardship of the little we do possess.

Too many professing Christians, I fear, belong to the class denounced in the scriptures as being devoid of the love of God as they behold their brother in need. The writer is acquainted with several church treasurers who confidentially informed him recently, of the fact that envelopes are passing through his hands with five and ten cent weekly pledges for both the current expenses and the missionary obligations of their various churches. And these are not from children without independent incomes, but from adults of average means, and who own their homes. Are we not justified in questioning the genuineness of the conversion of those who insult and rob God in this manner? In one church it was stated by the pastor a few days before last Christmas that one of his parishioners had complained of inability to meet payments on his pledge shortly after the preceding Christmas. When pressed for the reason the fact was revealed that he had spent ninety-seven dollars on Christmas presents for his friends. It appears that many people connected with the church are accustomed to gratifying their own and their friends' desires first, and then giving to the work of the Lord if there is anything left over. Too many professing Christians fail to recognize the fact that they are only stewards and God the owner and creator of all they possess. There is a vast difference between ownership and possession, and he who uses his possession to further his own selfish interests exclusively, is robbing God and proving an unfaithful steward.

To any one conversant with the needs of the Christian church today, the necessity of increased giving must surely be apparent. However the marked indifference in the matter of contributions to foreign missions in certain denomi-

The Call to the Church

Is this a time, O Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime!

—Charles Hoyt.

We are informed that the success of the Brethren missionary program in Africa is greatly hindered because of lack of equipment necessary to provide our representatives with the comforts and necessities most vital to their welfare. Realizing this fact, how can we conscientiously, as laymen, ask the blessing of God upon our secular affairs, while we at the same time withhold that which should rightfully be diverted into channels that afford so much greater blessing. Just a few of the needs of the African work, we are told, are the following: an electric power plant, which could easily be made available by utilizing the abundant water power in the district occupied by our people. This would eliminate the use of oil lamps with oil at almost prohibitive prices and difficult to obtain. More adequate machinery is

needed for the manufacture of brick and tile for building purposes, thus replacing the wooden structures which so quickly become a prey to greedy ants. A hospital thoroughly equipped should be provided, not only to preserve the health and energy of the workers, but to afford medical and surgical help to the distressed natives as well. Agricultural equipment is vital, as it would enable the workers to raise more fruits and vegetables for their daily use. May we as members of the body of Christ be much in prayer for guidance and direction in the matter of giving that we may not withhold that which is God's due, and which is necessary for the largest advancement of the Kingdom, that the greatest possible blessing may result therefrom.

Washington, D. C.

These "Perilous Times"

By Ada Kimmel Prichard

The charge: "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine," is timely. The perilous times, "When they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, turning away their ears from the truth" have arrived.

There are many shepherds here and there in the land who are untrustworthy, and many "lambs" and "sheep" are going astray. Some who are charged with feeding the sheep are giving them an unbalanced ration, and it is causing an abnormal state. They are weak, and as long as this condition exists, they cannot thrive. In other words, while many essential truths are being taught, others are being ignored, or are taught negatively. Not knowing what the Scriptures teach, in regard to some of the vital principles of the Christian life many believers in Christ are living in disobedience and sin. The powerlessness of Christ's visible body, the church, is the result of weakness, caused by this state. Her progress is retarded just as was Israel's in her wilderness experience. The report of the cowardly, faithless majority was responsible for the disobedience of "them that had sinned, whose carcasses fell in the wilderness." The obedient, faithful minority were deprived of many blessings, and suffered much hardships because of the long, weary, wandering journey. Remember, however, that they were the ones who entered Canaan, and were the possessors of the land. Disobedience (at least in many particulars), on the part of the majority in the church, these perilous times, also, is responsible for many blessings being withheld, and for much of the confusion manifested. The obedient, trusting minority, while suffering keenly, are sincerely trying to do God's will, and are ever looking forward to the time when this, another, precious promise will be fulfilled: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We are cautioned to "Take heed that no man deceive you. . . For he that shall endure unto the end, the same shall be saved." We must "Watch and pray" Christ saves us from sin, not in sin. "As many as received him, to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Being children of the living God, however, does not mean that we cannot sin—we are not infallible. It does mean that we are regenerated, and that we will not sin willfully,—"Therefore if any man be in Christ, he is a new creature; old things are passed away." We must "be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." The warning: "Let him that thinketh he standeth, take heed lest he fall," must be heeded constantly. In the face of

God's numerous warnings, however, "Because iniquity shall abound, the love of many shall wax cold."

Under these difficulties—disobedience outside, and inside the church—"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Scriptures reveal the fact that "This Gospel" includes all the principles that Jesus taught to those "which believed on him", get that—it was to those which already believed on him that he said: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free." Continuing in his "Word," then, evidently, is his test of true discipleship. Many of his disciples were offended, however by his teaching, and "went back, and walked no more with him." Jesus' standard was too high for them. The price was too great for these proud, self-righteous, professing believers. Many of his disciples today, too, are offended when implored "By the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Walking in the Way, is evidently, too exacting for them and some of the commandments are too humbling. But, what privileges they are missing,—what opportunities they pass by! O, that every believer in Christ would consider the warning, and charge a personal one, which he gave Simon,—"When thou art converted, strengthen thy brethren." Everything the world has to offer cannot be compared to the peace and satisfaction we can have in Christ, when we are wholly obedient to him.

"Oh, the unsearchable riches of Christ.

Who would not gladly endure

Trials, afflictions and crosses on earth,

Riches like these to secure.

"Oh, the unsearchable riches of Christ,

Wealth that can never be told;

Riches exhaustless of mercy and grace,

Precious, more precious than gold."

We are commanded to "Abstain from all appearance of evil," and "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. We are exhorted time and again to be constant in faith, and to serve with obedience. When we are impelled therefore, by circumstances to take the initiative in standing for principle, we arouse the antagonism of those by whom it, too, should be supported. The real "troublers of Israel" are the ones who ignore, or evade the teachings of Christ and do not practice his precepts,—serving God in disobedience. We are not justified in entangling ourselves in questionable relations—"For God is not the author of confusion." Unholy alliances—divorce, with its complications, and membership in secret orders, are two outstanding evils which are becoming more and more ominous. "The Truth

(Continued on page 7)

The Cross Still Stands

(Arranged by Dpoll Belote, Uniontown, Pa.)

During the World War, his son wrote a letter to John Oxenham telling of a visit he had made to a devastated village and of the awful havoc made by the enemy shells, especially with the church and cemetery. The son made mention of the fact that amid all the ruins he saw three crosses untouched by the desecrating shells. With this story as a suggestion Mr. Oxenham wrote the following beautiful poem:

'The churchyard stones all blasted into shreds,
The dead reclain within their lowly beds—
THE CROSS STILL STANDS!

His holy ground all cra'ered and crevassed,
All failed to fragments by the fiery blast—
THE CROSS STILL STANDS!

His House a blackened ruin, scarce one stone
Left on another—yet untouched alone—
THE CROSS STILL STANDS!

His shrines o'erthrown, His altars desecra'e,
His priests the victims of a pagan hate—
THE CROSS STILL STANDS!

'Mid all the horrors of the reddened ways,
The thund'rous nights, the dark and dreadful days—
THE CROSS STILL STANDS!

And 'mid the chaos of the Deadlier Strife—
His Church at odds with its own self and life—
HIS CROSS STILL STANDS!

Faith folds her wings, and Hope at times grows dim;
The world goes wandering away from him—
HIS CROSS STILL STANDS!

Love, with the lifted hands and the thorn-crowned head
Still conquers Death, though life itself be fled—
HIS CROSS STILL STANDS!

Yes—Love triumphant stands, and stands for more,
In our great need, than e'er it stood before!
HIS CROSS STILL STANDS!

—John Oxenham.

The Cross Was His Own

They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the crown that he wore
And the cross that he bore
Were his own—
The Cross was his own.

He borrowed the bread when the crowd he fed
On the grassy mountain-side;
He borrowed the dish of broken fish
With which he satisfied;
But the crown that he wore
And the cross that he bore
Were his own—
The Cross was his own.

He borrowed a ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown that he wore
And the cross that he bore
Were his own—
The Cross was his own.

He borrowed a room on his way to the tomb
The Passover lamb to eat;
They borrowed a cave for him a grave,
They borrowed a winding sheet;
But the crown that he wore
And the cross that he bore
Were his own—
The Cross was his own.

The thorns on his head were work in my stead,
For me the Savior died;
For guilt of my sin were the nails driven in
When him they crucified.
Though the crown that he wore
And the cross that he bore
Were his own—
They rightly were mine.

—L. M. Hollingsworth.

Upon the Cross of Jesus

By T. Webster Smith

Upon the Cross of Jesus
Myself by faith I see
Dying to sin a certain death
In him who died for me.
Oh, wonder of God's purpose deep,
That not alone Christ died,
But that the 'flesh' of all his saints
With him was crucified.

Within the tomb of Jesus
Which Roman guard doth mind,
Wherein was never man yet laid,
Sin's body, mine, I find.
'Buried with him,' the sacred rite
Well signifies the fact
That dead a to sin an self in us
God did in Christ enact.

'Though dark, mine eyes see Jesus
New rising from the dead.
The risen Lord of endless life
Becomes the Church's head.
And as I gaze, oh Joy! myself
Complete in him I see:
I crucified, buried with him,
Christ living now in me.

'Tis by the faith of Jesus
His risen life I live.
The Spirit that raised up my Lord
The victory doth give.
Faithful the promise to his own—
'Twill end all fleshly strife:
Sin shall no more dominion have,
But ye shall reign in life.

In Sunday School Times.

'On the cross of Christ relying,
Through his death redeemed from dying,
By his favor fortified;
When my mortal frame is perished,
Let my spirit then be cherished
And in heaven be glorified.'

—Jacobus De Benedictis.

These "Perilous Times"

(Continued from page 5)

shall make you free" is a principle, apparently unknown to this class of transgressors. "For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins." The "wheat" and "tares", however, must necessarily "Grow together until the harvest," but it is the "watchman's" business to give the warning—if he "see" the danger, and "blow not the trumpet, and the people be not warned," he will be responsible if any perish.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." His deception is doubly menacing because his activities are not confined—the enemies outside the church are not causing nearly as much trouble as do those within. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." To be able to stand we must use effectively the sword of the Spirit. In these perilous times the "trumpet" must not give an uncertain sound. It follows, therefore, that we must know the Word. We must not only know it, but we must heed it—"Be ye doers of the Word, and not hearers only, deceiving your own selves." Only when we meet God's conditions can he bless us. Only when we take hold of his promises and test them, will we:

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

It is clear that God requires obedience—"Faith without works is dead." Works and obedience are synonymous. Contrast the works of Abraham, who was called the Friend of God"; and Saul, because he "rejected the Word of the Lord," he also rejected him. Remember, Saul was a "believer" in God. When principle is at stake, and there is uncertainty as to our duty, the sincere believer will always give God the benefit of the doubt. If we are reasonable, and heed his gracious entreaty, "Come now, let us reason together," we will not long remain in doubt. The Holy Spirit will help us to understand his will—that is if we are interested enough in our personal welfare to search the Scriptures. The sad part is that many are cumbered with material things, and take too little time for things spiritual. Sometimes great issues can only be met by "prayer and fasting." Jesus took much time for the former, as to the latter, he said: "My meat is to do the will of him that sent me." Through lack of these two essentials, the nine disciples miserably failed,—through observing them made a Paul out of a Saul. It was after he "did neither eat nor drink" that he was in the right attitude of mind and heart that he could pray, and thus receive the help that enabled him to turn about face. Spiritual blindness disappears when we earnestly endeavor to know the truth. These lightly esteemed means of grace are essential while traveling "this Way", striving "to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able."

Christ commissioned us to be his witnesses for the Gospel to the world. It should be the occasion for neither surprise, nor chagrin, to any of his followers, when we go about our Father's business. It is our business to use the sword of the Spirit. If somebody is hit—that is his fault. We too, however, "Rejoice not that ye were made sorry, but that ye sorrowed to repentance. . . For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it begins first at us, what shall be the end of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let

them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

When Jesus purged the temple and said: "Take these things hence; make not my Father's house an house of merchandise," he emphasized a principle which is ignored by many today. We, too, should protest with righteous indignation when the church is used for commercial purposes. Service is not acceptable to God through acts of disobedience. Remember king Saul. Church suppers, bazaars, food sales, or any other money making schemes, carried on in the name of the church, are modern "things" which should be "taken hence." The principle which God's Word teaches in regard to financing his cause, evidently, is considered inadequate by many. Man's wisdom (?), however, has lowered the standard of the church to the level of the world. Time and energy, thus misspent, could be profitably used in obeying the commands: "Search the Scriptures," "Prove all things; hold fast that which is good." O, that all believers would only heed his gracious, loving entreaty: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Are you ready to prove God? Can you trust him? Surely, sincere believers in Christ will not sell themselves for their "own opinion."

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

O, that it were said, too, of the Brethren that they were more noble than those—(Thessalonians), "in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is possible for the Brethren church to be the witness for the whole Gospel, truly being the LIGHT of the world. To fulfill her mission, however, she must not compromise. Come, be loyal—"Forgetting those things which are behind." It is imperative and urgent, "The King's business requireth haste," souls are at stake. Let us unite our forces, and "Fight the good fight of faith." We can advance, by his guidance, as did imperiled Israel; obstacles disappear when we trust. We, too, may be cheered by the precious promise: "The Lord shall fight for you, and ye shall hold your peace."

"Trust thou in God!
No trusting heart was ever put to shame.
God's love, and truth, and grace, of ancient fame,
To latest generations still the same,
Must vindicate the honor of his name.

"Trust thou in God!
"Be strong and brave!
No coward heart God's will can dare and do,
Nor weaklings fight his glorious battles through.
He calls thee; be courageous, strong and true.
Fear not. He wins by many or by few.
Be strong and brave!"

WORK WITHOUT FRETTING

A quiet soul, going about his many duties with a sureness that was not so much in his speech as in his spirit, President Samuel Valentine Cole, president of Wheaton College, has made the transit to the place of immortality. He was a poet of real skill, and among his verses there is the well-remembered piece, "In Silence." It is a plea, high and far from that of a stoic, for one to go about his work without fretting because praise is not forthcoming at every turn. Two stanzas have a memorable quality:

THE BRETHREN PULPIT

Is Thy Heart Right?

By E. M. Riddle

TEXT: "Keep thy heart with all diligence: for out of it are the issues of life."—Prov. 4:23.

It is a beautiful privilege that I have to speak to this fine audience, seeking to answer the question which I have asked, and in so doing to point you one and all to the beautiful things of life.

The heart is commonly spoken of as the seat and center of affection and action in the human body. The Proverb says, "Keep thy heart with all diligence." The serious question facing many today is not, Is thy head right with God? or Is thine appearance right with God? but the burning question is, Is thy heart right with God?

Every stroke of that physical hammer which God has given us means life. Out of it are the issues of life. What our hearts have felt becomes a motivating power in the life of service. Our hearts are touched by the message of the Word, by Christian associates, and by the Holy Spirit. Jesus Christ has placed long ago a high value upon life. But, in spite of it Satan is making it increasingly harder for us to keep and obey the proverb, that is, to keep the heart with all diligence, to guard it. It is your business and mine, my friends, that we keep the sources of power and strength for this seat of affection and power, free and clean. Each person here is a different audience, reading a different page in human experience. Each has a different fight to make and a different burden to carry. There are chapters of heroism in the lives of you older ones. You have cried yourselves to sleep, you have walked the floor. Yes, as Ralph Parlette puts it, "You have been bumped sometime and the scar has never healed."

My young friends, if you do not believe it, let me say, you are going to get bumped sometime. I am not pessimistic, but unless you get bumped you will miss some great lessons in life. You are here blossoming like a June morning, but someone may know sorrow 'ere long. You may pass through your Gethsemane. You may see your dearest plans wrecked. Thousands have given up in despair. Through these experiences your heart strings become tighter and tighter, and you come nearer and nearer to God. As evil, worry and godlessness go out of our lives, peace and harmony come in, and this is getting in tune with the Infinite.

At a dinner in Chicago a man asked Carrie Jacobs Bond, how she got her songs known and how did she know what kind of songs the people wanted to sing? She proceeded to answer the gentleman by speaking of her many struggles in life, at times not knowing where her next meal would come from. She said, her songs were the expression of what her heart had felt and what her struggles had taught her. This woman has written for the world such songs as, "The Perfect Day," "Just a Wearyin' For You," "His Lullaby" and many others which are just as full of pathos and philosophy as these mentioned. Let me remind you, these are some of the issues of the heart. Books of theory, harmony and expression teach us how to write the song and place the notes but the real song comes from the heart.

Fellow-ministers, I believe that our books in college were not all to be remembered, they were not the life we are to live, as shepherds. They are not the message to the sorrowing. They are not the Spirit of God in our life, but our books are the tools which help us to adapt self to life, in the capacity where we serve. I shall never forget the timely, fatherly advice which I received from Dr. Tombaugh while in the state of Maryland, yet young in the ministry, when he said: "Speak to your people out of your Christian experience and adapt the Word of God to their experiences of life." We should study the heart of our

people collectively and individually. Have we sought to minister to the individual heart, that the very gateway to the soul may not be a desert. Thomas Chalmers the great preacher of Scotland a hundred years ago, poured out his heart in an hour of trial, when he had been badly treated by men whom he had trusted. His words are worth remembering: "My God, placed as I am amid conflicting judgments of my fellows, let me look upwardly to thy righteous judgment and be still. Let me repose in the faithfulness of thy Word." These certainly are expressions of his very heart and soul.

We measure and value a tree by the fruit it gives. Why not measure life by the issues of the heart? But how differently we consider success, how differently we measure. The missionary realizes success when he sees a tribe evangelized. The robber who has blown a safe with a substantial sum for his trouble, without a prison sequel. For the newsboy it is the selling of fifteen morning papers. My first impression of success was when I had pulled buckwheat out of a cornfield and at the end of four days received one dollar as my pay. Today, I measure success by the service of a life. Out of the heart are the issues of life.

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

CAPITUL DESTROYING FEAR—Luke 12:1-12.

Stop hypocrisy, be frank and open and yield not to fear, for the Father is watching over and will supply your every need.

TUESDAY

TYPES OF WORLDLINESS—Luke 12:13-34.

Be not deceived by the lure of wealth; seek spiritual good first. Lay up permanent treasure in heaven where a kingdom is being prepared for even the least of Christ's disciples.

WEDNESDAY

MID WEEK PRAYER SERVICE—Attend the church prayer meeting, if possible. If not have a prayer service in your home, using the "devotional" as the basis of your devotional study. For private devotions read Luke 12:35-48, emphasizing the Duty of Watchfulness.

THURSDAY

THE HEALER AND DEFENDER—Luke 13:10-17.

Jesus not only releases us from our bonds, but defends us against the attacks of the enemy as we walk forth in newness of life and freedom.

FRIDAY

BEGINNING AND GROWTH OF THE KINGDOM—Luke 13:18-21.

Though the Kingdom's beginning is as small as the mustard seed, it has all its promise of growth and its pervasive power is as silent and destined to be as complete as heaven.

SATURDAY

THE SIFTING PROCESS—Luke 13:22-30.

The door of the Kingdom is open to all, but the entering process involves struggle in straightened places. One cannot fall listlessly into character attainment.

SUNDAY

THE LORD'S DAY—Worship him in his holy temple, or have a worship program in your home, reading the sermon and having singing and prayer, and invite friends to enjoy the service with you. For private devotions read Luke 13:31-35, showing how Jesus was not deflected from his purpose by threats, but continued his ministry of healing and teaching, his heart yearning for those who were persistently unrepentant.—G. S. B.

It is so necessary that the heart be right. Listen, a lady who had lost a little daughter took a photograph and painted it with rare skill and laid it in a drawer, and was grieved to find that soon afterwards it was covered with ugly blotches. She painted it again and it was soon marred. There was something wrong with the paper, some chemical ingredient in undue proportions. Out of the heart of the paper would come the ooze of decay. So, my friends, with the human life, the heart being wrong spoils all.

Jesus expressed a great truth for all time, when speaking to Nicodemus, "Ye must be born again." That is the cure for the heart that is not right. Wesley, who, it is said preached three hundred times from the words, "Ye must be born again," was asked, "Wesley, why do you preach so often on 'Ye must be born again?'" "Because," said Wesley "Ye must be born again."

My friend, have you been born again? Is your heart right with God? Keep your heart with all diligence. Keep your heart and ye shall live forever. It is the gateway to your soul. Guard the way. Bryan, Ohio.

OUR DEVOTIONAL

The New Creature

By Laverda E. Fuller

OUR SCRIPTURE

Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more. Wherefore, if any man is in Christ he is a new creature: The old things are passed away; behold they are become new (2 Cor. 5:16-17).

For ye died and your life is hid with Christ in God. When Christ who is our life, shall be manifested, then shall ye also with him be manifested in Glory.

Put to death, therefore, your members which are upon the earth: fornication, uncleanness, idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; wherein ye also once walked, when ye lived in these things; but now do ye also put them all away; anger, wrath, malice, railings, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian bondsman, freeman; but Christ is all and in all.

Put, therefore, as God's elect, Holy and Beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another and forgiving each other, if any man have a complaint against any even as the Lord forgave you, so also do ye, and above all these things put on love which is the bond of perfectness (Col. 3:13-15).

OUR MEDITATION

"Vanity of vanities, all is vanity—and there is no new thing under the sun," cried the preacher of old. He saw in men's lives of his day only a cycle of happenings that seemed to be a striving after nothing. But the preacher did not know the saving power of the Savior; he did not see the day of the working of the new leavening power that came into the world. He did not realize that a new age was in store for his people, out of which should come the most wonderful of all creations—the recreation of a man's soul, cleansed from its sin and made new.

As we look at our age it seems that each day brings something new, new works of science, new thoughts, new discoveries, even in worlds outside our own. Perhaps one of the greatest of new things of our age is the world of electric power. Tiny, invisible electrons bear much of the world's burdens, carrying its messages, doing its labor and sending forth light. This is only one of the great new things that would have awed the preacher into silence had

he seen them, but it is not the greatest. After two thousand years of man's brilliant inventions the world finds no greater than the new soul that has been transformed by the power of the Master of all Power.

We can only feel a solemn and holy reverence for the changes that occur in the life newly born into the Kingdom of God. The first change that naturally takes place, before other changes in the new character can be made, is in the new way of thinking. Before one's heart can change from unholy passions to clean desires the mind must first think of the old passions as wrong, and discover new ones that are more fitting for the life that is to be the happiest and most efficient in the Kingdom of God. St. Paul is, undoubtedly, the most prominent example that can be cited as one whose change of thought worked a miracle in his life. Seemingly in a moment's time, his way of thinking was changed and he became a new creature in Christ Jesus. In the old life he saw Jesus as an imposter and his followers as people to be despised and punished. The new man, Paul, saw Jesus as the great world Redeemer and Paul, himself, became a member of the once scorned disciples. The result was that his whole life course was changed and he became one of the most powerful promoters of the Christian Gospel.

But the flower of new life must still open wider and reveal the very heart of the blossom. There we find the most amazing part of the change, new emotions. The bud of life that once seemed unlovely, blooms under the sunlight of God's mercy and love, with unending beauties. What were once what Paul described as anger, wrath, and malice, in the old life, are put to death and new emotions take their place. The once unholy passion for unclean things is now a sacred passion for saving souls; the old hatred is now love, the eternal "bond of perfection;" malicious jealousy is now changed to a gracious well wishing for both those of lower and higher station in life. Many of our eminent evangelists testify to the heart change and praise God for the new desires that have taken place of the old "lusts of the flesh."

The newly created man also finds a change in his relationship to man and to his God. To him God was at one time a being, far away, to whom he felt no particular obligation. His feeling toward his Creator was only indifference. In the new life God becomes the loving Father, guiding his footsteps away from the pitfalls into which sin had led and directing them into the way into which Jesus led. Jesus, who was once a mere character of history, is in the new life, the revered elder Brother, the great Example, and the adored Savior, Redeemer and Friend. The Holy Spirit who was unknown therefore, becomes the Comforter and Stay in the building of the new character. With these changes in relationship to God those to individual fellowmen must be in harmony with Jesus' relation to society. In the story of the Good Samaritan, he finds a new neighbor and in Jesus' words to the Galileans he finds a new brother, sister and mother.

With the change from the old thought to the new, the unclean emotions to those that are pure and from no relationship to those that make him an heir with Christ Jesus, the individual becomes indeed the new creature. In him is revealed the new birth of which Jesus spoke to Nicodemus. The result of the new birth is new courage to meet the difficulties of life and a new hope of an eternal future with God.

OUR PRAYER

Blessed Father, as we come to thee, we pray that thou wouldst, in loving mercy, forgive and take away the things in our lives that would turn us aside unto the old pathway. As the lives blossom out into eternal flowers in thy presence, may there be added day by day, the petals that make for a perfect blossom. As the bud opens and discloses a beautiful new flower, so may our lives be born anew, disclosing hearts of golden radiance and throw to the breezes their petals of loving deeds. Watch over us with thy loving husbandry and make of us in the end a loyal, fruit bearing people. Amen. South Bend, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHEELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for August 23)

Lesson Title: The Macedonian Call.

Lesson Text: Acts 16:6-15.

Golden Text: "Come over into Macedonia and help us." Acts 16:9.

Devotional Reading: Isaiah 6:1-8; Acts 9:1-31.

The Lesson

Paul, accompanied by Silas and Timothy, visited all the cities where the gospel had been proclaimed on the first missionary journey and then he sought new fields of labor. The province of Asia was a thriving and progressive section of the Roman world, and rich, unevangelized centers made it a strategic point for world evangelization. Off to the northeast of the Asian province was Bithynia—bordering on the Black Sea. This section was very needy too, and, since it was on a great body of water it bespoke real opportunity for gospel extension. But Paul was prevented from choosing either of these provinces. Obstacles he could not surmount were put in his way and he characteristically states his experience thus, "The Spirit of Jesus suffered us not to go." What could the matter be? Were not souls in these provinces worthy of salvation? Was Paul to be thwarted in his desire to turn men to Christ? Ah, no! The reason he was prevented in this service at this moment is—that God wanted Paul to minister to a continent instead of a province. Paul could only see needy Asia or Bithynia. God could see great needy, energetic Europe. Thus God not only guided Paul's steps in his way, but he also directed Paul's stops. Here is a great need in our lives—i. e., not only that we will heed God when he says—"Go Forward!" but that we will learn to heed him when he says: "Stop!" So often we interpret God's will by our own desires in the matter and very often we get into trouble. If the Almighty wants us to do a very specific work, however, he will see that the brakes are applied at the right time to keep us from turning off on to the wrong road. When God prevents a man from doing something he very much wanted to do that individual can know that there is something more important to be done and at the right moment the Father—by his Spirit—will enlighten his darkened understanding. Because Paul followed his Commander implicitly Europe was given a splendid chance to know God—whom to know aright is life eternal.

Vision precedes all true progress. Men must see visions and dream dreams before they're really fitted to move ahead to great achievement. The world generally makes fun of "dreamers," but the world is blind the major portion of the time. Dreamers have changed the world, but understand that their dreams were not the product of overfed stomachs. Their visions and dreams were the sum total of thought and desire in their own life plus the added power that the Master of men gave the individual for his particular

work. Does it not seem strange that it was a poor Genoese sailor who first sought to prove his theory of a round world? What were the intelligent brains of that day doing? They were making fun of the man of vision. Every world figure,—who has helped make the world bigger, better, and happier, has been a vision filled man—who all too often was persecuted while he was trying to make his vision a reality. We stress the practical and laugh at dreams and visions, but history, science, religion are replete with the accomplished dreams of dreamers.

As Paul finally stood on the shores at Troas, whither he had been led by the Spirit, and looked out over that narrow sea toward the European main land there is no doubt that his heart was full of great thoughts and desires as he thought of the splendors of Greece and the majesty of Rome. That period in his life gave birth to the challenge that started him on his conquest of Europe. Some 450 years before Xerxes the Great had sat on his magnificent throne by the Hellespont for seven days while he watched his army of millions march over the bridge across the Straits into Greece. He set out to conquer Greece and subjugate Europe, but he saw his legions crushed at Salamis and left Europe a defeated, broken monarch. Paul crossed the narrow sea in a sail boat but that journey of one hundred miles is one of the grandest and most romantic in all history. Carrying nothing with him but the supreme message of God in his heart and real power from the Holy One in his life, he was to see—in his own life time—many of the pagan cities of the Empire in Europe own the Christ as their King.

Christians today are too modest in their desires for the spread of Christ's dominions. We talk in tens while God wants us to talk in terms of ten thousands. We are content to preach merely to a small sector while the Father wants us to shout the message of salvation to continents. The gospel we have to give is a mighty one and once we appreciate this fact we're going to expand our efforts a hundred-fold.

"Come over and help us!" was the cry of the man in the vision—a man of Macedonia. Under Alexander the Great the man of Macedonia conquered the near eastern world of that day. From the distant Indies to the desert plains of the Libyan country they carried the sword of conquest and left the Greek language and literature to prepare the nations for the greater King who was coming. Now that King had come and one of his "warriors" faces the task of capturing Europe for his Master. Is it not a strange turn in world history that a representative of once mighty Macedonia cries out to this ambassador of love and power—"Come over and help us?"

Ah, Brethren, the King was paying his debt to his servants of other years. They

had been apostles of bloodshed and strife it is true, but they were to be ministered to and saved by the blood of the crucified King for whom they had helped prepare the way. Truly God's ways are marvellous and his mercy and justice are sure. He always remembers and supplies need.

The first convert in Europe was a woman,—Lydia. She wasn't a philosopher nor yet a priestess of a pagan cult. She was a business woman—a seller of rich dyes and dyed cloth. Yet with all her business and prestige she was ready for the good news when it came to her and not only believed herself but had her household brought into the light. (Since the days of the crucifixion women have played their full part in the spread of the Gospel. So true is this that many men think that the church is only for women. At least they act on that belief by staying away from Christ and his church. G. Campbell Morgan has said, "We are told sometimes today that the church is full of women, that there are no men going to church. I contradict this statement whenever I hear it made. But the measure in which it is true is the condemnation of men; and let the men who are becoming Christless and churchless lament if the hour ever should come when the women cease to worship.")

Because Paul preached and Lydia believed all that is fine in European civilization was given birth. From that first impassioned ministry of Paul rise the stately cathedrals that dot Europe today. In the inspiration of that message we can dimly see the poet and musicians who have written, sung and played the great Christian themes into the warp and woof of European life. More than that—because one man responded to a vision of need the great republics of the west were given birth and it is altogether right and fitting that this beloved land of ours with its multitudes of professing Christians should honor that Name—which is above every name—for through it and its first humble missionary to Europe we received our start as a Christian power.

The Macedonian call is not only a call to individual righteousness and surrender to the Master; but it is a national call as well. God grant that we may see his hand leading us, and may we respond to his guidance in all our ways.

Terra Alta, West Virginia.

If You Want to be Loved

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Learn to attend to your own business—a very important point.—Parish Visitor.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPOICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

A General Letter to the Christian Endeavorers of the Brethren Churches

Dear Endeavorers:

It is with pleasure that we announce the continuation of our policy, as established at our last National Conference, namely, "THE SUPPORT OF A TEACHER IN KENTUCKY." We are glad for the response this year.

BUT it did not reach our expectations. Therefore we are making an appeal for a heartier response from each society. In this response we ask that a concerted effort be made to send your pledges for the COMING YEAR along with your Delegate to National Conference. You will find a blank pledge on the reverse side of this card."

Such is the text of a card mailed from the Secretary and the Chairman of the Booster Committee on August 10th. It was their purpose to get one of these pledge cards into each and every Christian Endeavor Society in the Brotherhood. We are doing it after a conference with our President, Brother Garber, and with the thought that we might start the next year with a greater impulse than we received this year. We are very anxious to hear from as many societies at Conference time as possible for two reasons: (1), so that we may know just what is your attitude to the plan, and, (2), in order that it might save unnecessary correspondence and expense by having to write to you later on the same subject. Most of the Cards were sent to the pastors of the churches with the words in glaring RED "Important—For Your C. E. President." If you are the C. E. President and have not received yours yet, get after your pastor and ask him WHY?

The reverse side of the card reads,

OUR PLEDGE

SOCIETY
TREASURER'S NAME
ADDRESS
OUR PLEDGE FOR 1925-1926 IS \$.....

Should No Representative Attend Send Card to Miss Gladys Spioce, 2301-12th Street, N. E., Canton, Ohio.

We will do it "EVENTUALLY." Why Not NOW?

If you do not receive your card (and there may be some who will not, because of change of addresses), just clip out this one above and turn it in. It will serve just as well. But the main thing is to get this matter before your societies AT ONCE and bring your pledge WITH YOU.

Yours for a Great Conference,

FRED C. VANATOR, Chairman
Booster Committee.

On the Ring Finger

By Rev. Cleland B. McAfee, D. D., LL.D.

Many years ago different sections of England were allowed to have their own ceremonial methods in church services. They were called "uses." One specially beautiful

"use" occurs in the Hereford missal in the marriage ceremony. It is provided that the wedding ring should be placed first on the thumb, then on the first finger, then on the second, and finally settled on the ring-finger. This was because the thumb and the first two fingers represented the Trinity, the Father, the Son, and the Holy Spirit, all of whom were concerned in the marriage vow. Next after the Trinity and the solemn bond which unite the sacred Three came the marriage bond, only less sacred than God himself.

The ceremony whereby such an idea is suggested is not important, and it may have been wise to change it; but we should be a sounder nation and a better world if we believed and practised what the ceremony intended. Both its elements are important. God is concerned in the marriage bond. The family is his own creation, no matter what the processes may have been through which it has come to its present form. There is a symbolism in it of the great unity within God, whereby three become one. No one can fully understand either mystery—that of the Trinity or of marriage. And it is the most sacred human bond that can exist, coming next after the bond which unites man to God. The ring-finger is next to the Trinity fingers in the old ceremony. That is where it should be in in thought.

And that is where it is in multitudes of families. The broken marriage bonds must not blind us to the innumerable marriage bonds that hold without breaking. Any movement that serves to increase the solemnity of the bond is a ministry to vital religion and sound patriotism. The ring-finger must be kept sacred.—C. E. World.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for August 23)

Diamonds in Our Own Yards

Heb. 13:15

What is there in the compounding of earth's soil, that develops into a fine stone, perfectly and beautifully crystallized, so that a high value is placed upon it? Is it the scarcity of the stone or the expense of cutting and handling that make it so precious a market commodity? Commonly speaking we should say that both features enter into the valuation of the crystal.

And we all admire the transparent beauty and the sparkling clearness, do we not? But we seldom pause to think that that very diamond stone is composed of elements of soil. If we should always think about that first, it would destroy our sense of its beauty.

But we have been told so very often that the small things, the little kindnesses, the gentle words count so much. Life is made up of big little things which we are loath to acknowledge. We like to think of big things—brave acts, big work and tasks to perform. And so we just forget that other things count most and are more abundant.

A teacher or a friend may be a diamond in your life. Just how, you ask? Perhaps there is just one teacher from among the group in whom you can confide little secrets and be certain of an understanding mind and heart. You aren't too small to realize that, I am sure. And then there is a particular chum and playmate whom you like best of all to play with. She or he may prove to be worth the cost of a diamond in helping you in your play hours and in your work hours. Together you can do the little things you like best without any interruption.

In the great universe is not the beauty of Mother Nature as resplendent as the kind rays reflecting from the heart of a cut and polished diamond? "Beauty is truth" and needs no excuse for its being. God made things beautiful to touch your innermost heart and mine so that we may appreciate him. Love and kindness are jewels of equal rarity and of superior worth. Love and kindness make things seem beautiful even where there is imperfection. So we don't want to look for the scars and ugly scratches,—but look for the message of each stone face.

Flowers, birds, trees, sunshine, brooks, books, and most everything about you, are diamonds in disguise. All they need is a little appreciation to make them as vivid in color and form as the gorgeously colored rainbow after a summer shower. Let's make a game of contest out of our possessions and see which is the most beautiful. Will you try?

Daily Readings

M., Aug. 17. A Teacher. John 3:2.
T., Aug. 18. A Friend. Rev. 3:20.
W., Aug. 19. Beauty. Song of Sol. 2:12.
T., Aug. 20. Love. 1 Cor. 13:4, 5.
F., Aug. 21. Kindness. Lev. 19:34.
S., Aug. 22. Labor. Eccl. 5:12.

Shutting the front door and leaving open the back door is not the way to keep robbers out of the house. There are folks in the world who are everlastingly taking precaution in one direction, while they leave their souls wide open to temptation in another direction. The consistency of a perfect consecration is the safety of the tempted soul.

You preach—but what do you preach? Here is a great question. God sent Moses and Saul of Tarsus into the wilderness that they might learn the message of God. Oh! there is a danger that we may lose the art of preaching by making it an art alone. Real preaching is the expression of a personal experience. Do you know? Then you can tell others.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

African Prayer Letter

Yalouki, le 1 mai, 1925.

April was a very quiet month at Yalouki. Very few workmen were employed and this of course made things very quiet around the station. The Lord has wonderfully kept in the midst of all that opposes in this land of darkness, for which we praise him. Our hearts rejoice in the fact of the new missionaries actually being in Bangui at this moment, and for the hope of seeing them so soon. As the numbers increase on the field we trust the interest in prayer for the work will increase.

Requests for Prayer.

1. Pray for this great work—the spreading of the gospel of Jesus Christ among the heathen who have never heard.
2. Pray for the health of the missionaries.

As the numbers increase, if not kept by the Lord, sickness will increase.

3. Pray for the building of brick houses which are so greatly needed for the protection of the missionaries.
4. Pray for the spread of the gospel among all the Banu villages far and near. We are thankful the auto is on its way which no doubt will be a great help along this line.
5. Pray for our schools which are so badly needed.
6. Pray for the opening of a new station in the near future.
7. Pray for the work as a whole and we know the Lord will bring great things to pass.

Faithfully yours in him,
 MRS. J. W. HATHAWAY.

Among the Churches

My last report to the "Evangelist" closed with our good meeting at Kittanning with Brother Witter. Then we came to Louisville, Ohio. Quite to our surprise we found Brother Porte here on the field. Brother Porte had the meeting well advertised and in the evening we had a very good attendance. We found the people in Louisville very much interested in Foreign Missions, and believe that this interest will grow under the ministry of Brother Porte.

From Louisville we came to Ashland, the Mecca for all Brethren. Brother DeLozier, a member of the Board of Trustees of the Foreign Missionary Society, made me feel very much at home with him. We visited the Publishing House, College and the homes of several of the Brethren. Sunday morning, June 21st, we gave our African address in a well-filled auditorium. The response was splendid—I am speaking of the interest, it is not always that money counts, although their offering was almost thirty dollars. This is an advanced step I am sure toward our foreign work. We can be proud of the home base. Three of the members of the Board of Trustees live in Ashland. Brother Bame's hospitality was highly appreciated and his co-operation was not ordinary.

Columbus was our next stop. The attendance was not very good at Columbus. Monday night of course is not a very good night for a city church. But the ones that did come out have foreign missions at heart, and showed their appreciation.

Tuesday the 23rd brought us to Brother Thoburn Lyon's, at Washington Court House. Our fellowship together was highly enjoyed, for Brother Lyon is a missionary at heart, and a cheerful giver. The little church was well represented in the evening, and they, like their pastor, are interested in our mission work. Their offering was highly appreciative also.

Pleasant Hill church was reached just five minutes late on the evening following. The

fruits of past pastors are clearly seen in their interest in missions. Brother Ashman and Brother Porte are under God responsible for this good interest. Our good Brother Hugh Marlin is now the pastor, and our prayer is that he may follow in the footsteps of his predecessors.

Sickness at home made the appointments at New Lebanon and Dayton, Ohio, impossible, however we expect to visit them after National Conference. Our little daughter Kathryn and son David both have the whooping cough, and are with Brother Ashman's in Johnstown keeping Charles Ashman, Jr., company as he too has the whooping cough. Kathryn's fever, after three days running 104 degrees, subsided and then we left Johnstown for Spokane, Washington, to be at the Northwest Bible Conference, which we will report later.

Our little church has never dreamed of the great possibilities in foreign missions. God has put in the hearts of our people a desire for the millions in darkness that is bound to result in the salvation of souls and the hastening of the coming of the Lord to receive his own unto himself.

ORVILLE D. JOBSON, Jr.

5416 Whitby Avenue, Philadelphia, Pa.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING JULY, 1925

| | |
|--|----------|
| Br. Churches, Clayton and W. Alexandria, O., | \$ 11.50 |
| Br. Ch. (Mt. Zion), Bremen, O., | 5.55 |
| Interest, | 22.26 |

\$ 39.31

Kentucky Fund

| | |
|---|----------|
| Br. Ch., Long Beach, Calif., | \$265.46 |
| (Total from this church for the fiscal year \$567.66) | |
| Rose Larsen, Beaver City, Neb., M | 23.00 |
| Br. Ch. (Yellow Creek) Hopewell, Pa., | 4.20 |

| | |
|--|---------|
| Br. Ch., Whittier, Calif., | 15.00 |
| Joseph D. Wilson, Trenton, N. J., M | 25.00 |
| Dr. Longnecker & Family, Dayton, Ohio, | M 15.00 |

\$347.66

Muncie, Ind., Bldg. Fund, dividend, .. \$ 35.58

Summary

| | |
|------------------------------|----------|
| General Fund, | \$ 39.31 |
| Kentucky Fund, | 347.66 |
| Bldg. Fund (Dividend), | 35.58 |

Total Receipts,

\$422.55

Respectfully submitted,

WM. A. GEARHART,
 Home Mission Secretary.

God Hath Spoken: Therefore

ROMANS 10:12-15

"There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

ACTS 16:9

"And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying come over unto Macedonia and help us."

MARK 16:15

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."

JOHN 3:16

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

JOHN 4:35

"Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

MATT. 9:36-38

"When he saw the multitudes he was caused they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, the harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers unto his harvest."

REV. 5:9

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation.

NEWS FROM THE FIELD

TRAVEL SKETCHES

"I am a part of all I have met."—Tennyson.

"The world belongs to him who has seen it." But who has seen it? Certainly, not everyone that has traveled. It has often and justly been said that the traveler who would find joy and inspiration in travel, must carry that joy and inspiration with him. This truth is perhaps, a modernized version of Seneca's saying, "He who would make his travels delightful, must first make himself delightful." And both of the statements have some of the truth suggested in the old proverb, "The fool wanders, while the wise man travels."

Forsooth, travel is worth while only to those who are prepared for it. This is especially true of an American visiting England. If he has no deep religious sentiment, if he has no taste for the artistic, if he be not interested in the great unrolling panorama of history, if he has not been awakened to a passionate love for the master characters of our great literature, then certainly he should "see America first;" perhaps, indulge rather in fishing excursions, Coney Island, or "Duke's Mixture."

But if the traveler has something of cultivated tastes and a feeling of appreciation of the magnificent achievements of the Anglo-Saxon mind, England will speak to him in eloquent and inspiring voices and do much to persuade him that "behind the dingy face of this world, behind its earthly stubbornness and baseness, lurks the jewel of heaven, the light and glory of things unspeakable." England's great cathedrals, marvels of design and wonders of execution, especially impress him. Their stately ornate columns lift themselves in lofty grandeur far into the heavens; their huge illuminated windows each portrays in lovely and suggestive beauty, some incident of Biblical or religious history, as the birth of the Savior, the adoration of the Magi, the Acts of the Apostles, and the sacrifices of saintly men and women; their marble statues and effigies retell how men and women in high disdain of worldly ambitions and earthly rewards gave themselves in loving service to the Master; while the total effect creates in the heart a solemn awe and kindles in it a new devotion to the nobler things of life.

To the believer in free institutions, West Minister Hall and Abbey bring an equally inspiring message. The surroundings, the buildings, the contents are all fragrantly suggestive of great deeds and mighty achievements. Fronting Westminster Hall stands in enduring bronze, as if the guardian of liberty, a massive statue of Oliver Cromwell, who, though he never saw a soldier until he was forty, organized in prayer and trained in the fear of God the "Invincible Army," and gave to the world the imperishable example of the power of simple faith and high sincerity. "My strength is as the strength of ten, because my heart is pure." Fronting the entrance to Westminster Abbey, where sleep in solemn grandeur nine centuries of England's

mighty dead, and where "through the long drawn isles and fretted vault the pealing anthem swells the note of praise," stands the heroic statue of Abraham Lincoln as if promising to help guard the sacred cause of human freedom and equal rights, and "to carry on" in the new world what had been secured at so great sacrifice in the old.

In viewing the statues, the tombs, the effigies, the paintings in these buildings, one lives again the ambitions, the explorations, the conquests, the victorious achievements of a thousand years of Anglo-Saxon history—a history the most significant for the spread of Christianity and free institutions. Here King Arthur sits at the head of the Round Table; here William, the Conqueror, brings to England a new infusion of Teutonic blood and vast enrichment of the English tongue; here King John signs the Magna Charta of English and American liberties; here the Peaceful Revolution welcomes William and Mary and gives a mighty forward step toward the predominance of parliamentary government; here Wilberforce pleads the cause of the slave; here Chatham, Burke and Macaulay champion the cause of equality under law; here Newton, Huxley, Lister, Wallace, Galton, Joule make their great contributions to science; here Susannah Wesley bequeaths her two great sons to Methodism; here Handel chants his undying notes; here rare Ben Johnson, Sidons and Sir Henry Irving play their parts; here Shakespeare makes his immortal contributions to poetry; here the voices of Spencer, Milton, Wordsworth, Shelley, Tennyson, Browning, Longfellow and Lowell rise in mighty unison to proclaim the glory of the divine Spirit the greatness of man, the high possibilities of human achievement; here Wolfe and Nelson and a thousand others strike mighty strokes for home, truth, honor, and virtue. In art galleries and museums one may likewise gather much of information and inspiration which tends to make him glad that he inherits English ideals and the English language.

Travel is profitable if you travel with a prepared mind among the right scenes.

L. L. GARBNER.

Brussels, Belgium.

MARYLAND-VIRGINIA CONFERENCE

Instead of giving a full report of the District Conference of the Maryland-Virginia churches held at Oak Hill, West Virginia, July 21-23, I shall give just a few of the outstanding features that might interest the brotherhood.

As far as delegates were concerned this was one of the smallest attended conferences this district has held for some time. This was due no doubt to the fact that Oak Hill is situated at the extreme end of the district.

Yet, in spite of the small delegations from the other churches, the sessions were well attended, thanks to the people of Oak Hill, who supplied the greater part of the audience.

We were treated royally by these good people. Brother Ankrum certainly has a group of people who know how to entertain.

The church is situated in a growing village of 2,000 people with an elevation of 2,000 feet. The church is keeping pace with the growth of the city.

The old saying that it does not take a crowd to make a good meeting held in this case. The testimony of all present was that though few delegates, it was one of the best spirited conferences ever held. The messages all rang true to the Word and the business of the conference was carried on in a Christian way, unity and harmony being the main factors of all present.

Inspiring messages were delivered by the following men:

Dr. G. C. Carpenter, "America's Light Houses."

Rev. E. L. Miller, "Rev. 1:9."

Mr. C. C. Copp, "Education and Religion."

Mrs. Wm. Beecher, "Women as a Factor in Kingdom Building."

Rev. S. E. Christiansen, "The Missionary Gospel."

Dr. Jacobs, "Christian Education," "Problems Facing the Church," "Categories of an Invincible Church."

I wish to thank Dr. Jacobs through these columns for coming this distance and bringing to the conference such helpful messages.

In the Departmental Sessions held by the Ministers and Laymen the following spoke:

Rev. Geo. Copp, "Church Finance."

Rev. L. V. King, "Practical Methods of Soul Winning."

Rev. E. B. Shaver, "War and Its Baneful Effects."

Rev. S. E. Christiansen, "An Ideal Conference."

Rev. John Leedy, "Problems of the Dunkard Church in the Past."

The music was one of the outstanding features of the conference. The Duncan Quartette, all members of the Oak Hill church and sons of Elder Duncan, favored the conference with many well rendered selections. Oak Hill can be proud of these talented men. Mr. Theodore Ludet also of Oak Hill, sang several selections to the great delight of all present. Two of the present Ashland College students, Brethren King and Presnell also sang beautifully.

Several of the outstanding features of the business sessions need to be mentioned. This conference took a great step forward, we hope, when before the whole conference body a resolution was passed to the effect that the Mission Board be authorized to enter its work for the coming year at Winchester. It was the opinion of most of those present that a pastor be secured for full time service and that a building be erected within the year.

It was moved and carried that Article V, Section 1 of the Constitution be more rigidly enforced in the future. It reads: "Every Brethren Minister in the district shall present to the conference at its annual meeting a certificate of standing from the congregation in which he holds his membership; and in case a minister cannot attend the conference he shall send such certificate to the

Conference Secretary." The Secretary was authorized to issue no ministerial cards to any except those complying to this rule.

The conference for next year will be held in the city of Roanoke, Virginia, with the First Brethren church at that place.

The following is the new officary for the district for the coming year:

Moderator, Dr. G. C. Carpenter; Vice Moderator, Rev. E. L. Miller; Secretary, Rev. L. V. King; Assistant Secretary, Mr. C. C. Copp; Treasurer, Mr. J. A. Duncan.

L. V. KING, Secretary.

BRETHREN HOME

Final Report up to August 1, 1925

| | |
|-----------------------------------|---------|
| Mrs. Mary Cripe, | \$ 5.00 |
| Anna Myers, | 1.00 |
| Solomon Cameron, | 5.00 |
| Andrew York and wife, | 25.00 |
| H. A. Flora and wife, | 5.00 |
| Mrs. J. R. Wallisen, | 1.00 |
| Hazel Shirel, | 1.00 |
| Dayton Church, Ohio, | 100.00 |
| Arthur Price, | 10.00 |
| Jos. D. Wilson, | 25.00 |
| W. M. S., Ankenytown, Ohio, | 5.00 |
| Laura E. N. Hedrick, | 25.00 |
| George W. Hedrick, | 25.00 |

Many thanks to all givers.

HENRY RINEHART, Treasurer.

THE 1925 EDUCATIONAL OFFERING

My last report noted all the receipts from this offering, to June 30, and the total at that time was \$991.52. The present report will show considerable addition to that sum, but it will also be noted that not one-half of the congregations have yet reported, which is not as it ought to be. If no opportunity has yet been given to your congregation to make a contribution to this most worthy cause, will you see to it that such opportunity is given at once? And if the offering has been received and not sent in, please attend to the matter promptly, because we are anxious to reduce the indebtedness on our splendid new building as rapidly as possible, thus saving income from all sources for other much needed improvements. Ashland College is the most important institution supported by the Brethren church, and deserves deepest consideration both in the prayers of our people, and in their gifts. If it is not what our people want it to be, let them make it so, for it belongs to them. If it meets their expectations in the quality of work it does, let us support it even more enthusiastically than we have done. Following are the gifts received since my last report:

| | |
|-------------------------------------|----------|
| Ardmore, Indiana, | \$ 20.41 |
| Washington, D. C., | 35.23 |
| Elkhart, Indiana, | 100.00 |
| Beaver City, Nebraska, | 65.00 |
| Johnstown, Pa., 1st Ch., | 60.65 |
| New Lebanon, Ohio, | 26.25 |
| Campbell, Michigan, | 28.00 |
| Allentown, Pa., | 25.00 |
| Uniontown, Pa., | 130.00 |
| Canton, Ohio, | 48.50 |
| Ashland, Ohio, additional, | 43.00 |
| J. R. Brower and wife, | 2.00 |
| Pleasant Grove, Iowa, | 3.60 |
| Fair Haven, Ohio, additional, | 1.00 |
| Yellow Creek, Pa., | 6.00 |

| | | | |
|-------------------------------------|--------|--|-----------|
| Conemaugh, Pa., | 28.82 | Mt. Olive, Va., | 12.50 |
| J. S. Hazen and wife, | 5.00 | Pleasant Hill, Ohio, | 4.50 |
| Gretna—friends, | 25.00 | Mrs. D. R. Wampler, | 10.00 |
| N. Manchester additional, | 1.00 | N. Springfield, Ohio, additional, ... | 12.50 |
| Linwood, Md., | 10.30 | Raystown, Pa., | 6.25 |
| Pittsburgh, Pa. additional, | 100.00 | W. Alexandria, Ohio, | 18.36 |
| Sergeantsville, N. J., | 7.00 | | |
| Washington, D. C., additional, | 17.00 | Total this report, | \$1082.98 |
| Gratis, O., | 20.00 | Previously reported, | 991.52 |
| Falls City, Nebraska, | 133.21 | | |
| Johnstown, 3rd Church, | 11.75 | Total to date, | \$2074.50 |
| St. James, Md., | 20.30 | Make all checks and drafts payable to Ashland College, and send them in at once. | |
| Tiosa, Ind., | 5.50 | Faithfully, Your Brother and servant, | |
| Fairview, Ohio, | 9.70 | MARTIN SHIVELY, | |
| Clay City, Ind., | 15.25 | Ashland College, Ashland, Ohio. | |
| New Enterprise, Pa., | 15.00 | | |

A STORY FOR OUR LITTLE FOLKS

Mothers that I Have Had

A Talking Doll Talks

By Anne Charlotte Darlington

I am a perpetual infant because I have long clothes (hand made). I open and shut my eyes and say "Mama" when I am punched. But I am nearly four years old and experienced. In all, I have had nine mothers,—three real and six adopted.

I looked down upon my first mother from the branches of a gorgeous Christmas tree. It had a hundred colored lights and mechanical birds that sang. I danced with joy on my high branch especially when I saw my little mother. She was like an exquisite doll herself, with her yellow curls and lace dress.

"How happy I shall be with her," I thought, "and how happy she will be when she sees me."

"Look, Gwen, darling," said my mother's mother, as she took me down from the tree.

"Mama," I squeaked ecstatically as soon as Gwen touched me. She laid me down and I shut my eyes. When I opened them again I looked into hers. They were big and gray, but cold. So was her voice when she spoke.

"A baby doll!" she said scornfully, Lucile is getting a Hawaiian dancer. You press a button and she dances the hula. That's something funny!

I stayed in that house a year and I should have died of loneliness if it had not been for the other dolls. Gwen had twenty-five. The governess had to arrange us in neat rows on the nursery shelf. One December day, Gwen came in with her mother.

"I don't see why I should give my toys away," pouted Gwen. "Why should we send a box to Oakville?"

"They are your cousins, dear, and they are not rich. Your father insists that we give them really nice presents. Those books for the older boys were very expensive. We can economize by sending to the others some of your toys, nothing you want of course. There's that doll you got Christmas. You never play with it and it looks quite new. Peggy would be delighted."

Gwen shrugged her shoulders.

"You may take it if you will promise to get me one of those French dolls that grown

saving my money for a new one. Meantime you ought to be glad you can go out and see the sights."

Oakville was a small place, but there were always the pictures to look at. In front of the movies posters showed you scenes of Russia one day, and of ancient Rome the next. In the grocery window were colored views of China and India where the tea and coffee came from. One day in December we stopped before another card in that window. It was a picture of a sad-looking child in rags. "He does not ask for toys, only for up women play with. I think I'll select it myself."

So I was packed up in the Oakville box, and my second Christmas was a happy one. Peggy and her brothers were a jolly lot. She ran and boxed and played ball with them and they were nice to her, nice even to her dolls. They used to let her take us to ride when they pulled her about on their sled. Peggy always wanted to take us with her. She treated us as if we were alive. Dolls like that. There were only three besides me at Peggy's. Susie, a dilapidated rag doll she had had as a baby. Little Joan, who was all china and could be bathed and have her clothes made out of scraps, and the Lady Imogen who was bisque, prim and very grand. Imogen wore hoop skirts and she had belonged to Peggy's mother and also her grandmother.

I, too, was given a name—Isabella, after the queen who helped Columbus discover the new world. Peggy loved history. (She told us stories and read her lessons aloud to us when she had to study. So I became educated. Geography was my favorite. I loved to think about the great earth and all the different people that live on it. I used to wish I could travel. I little dreamed then—but I must not anticipate.

Peggy used to wheel us about in an old doll carriage which was very shabby and crowded for four of us.

"Never mind," she would say, "I am

bread," read Peggy. And she stood still looking at the child for a long time.

"Well dears" she said to us at last, "you won't get your new carriage this year. We'll have to help."

Later she told us that her Sunday school class was going to adopt an orphan for Christmas. We wondered if the orphan was coming to live with us but she explained that they sent the money and he was taken care of for a year in a home over there in the Bible lands.

The next Christmas they raised enough money to take care of him another year, and they decided to send a box for the other children. They went all about asking their friends and families for warm clothes. All the little woollen sweaters and mittens and caps that Peggy and her brothers had outgrown went into the box. It was packed in our nursery.

"Such a lot of nice, warm things," said Peggy's teacher. "Won't the children have a happy Christmas?"

"But I can't imagine a happy Christmas without toys," Peggy said when she was alone. And she looked at us as we sat in our old carriage.

Suddenly she caught me up and hugged me tight.

"You will have to go, Isabella," she whispered. "I just can't bear to have you leave me, but I must send one of you to cheer up an orphan. Joan's too little, and Imogen is a family doll that has to be kept for my grandchildren. No one would love Susie except me. So it has to be you."

"Mama," I wailed protestingly.

"Oh, cheer up and do your bit," said Peggy bravely. "It's for your own good anyway, Isabella. In a few years I'll be too big for dolls and you are the kind that needs good care all the time. You'll get it in that Home while there's a shred of you left. And perhaps you'll have adventures! So goodbye, but don't forget me."

She kissed me, wrapped me up in a middy suit that her mother had said she might send and I was put into the box. I felt miserable, but as she laid me down my eyes shut and I went to sleep.

I suppose I slept a long time, for when I awoke Christmas had come again. The first thing I saw was a big tree. I was delighted but there were no singing birds or expensive ornaments. It was hung with chains of colored paper, such as children can make. There were little bags of candy and some cheap toys.

"Another doll," said the lady who held me. "I'm so glad. We have only 350 dolls and twelve hundred girls. You know everyone of the little ones wants a doll. Can't we possibly buy a few more?"

A man writing cards at a desk shook his head.

"You know our orphanage money cannot be spent for toys. All these came in the American boxes, or from some Greek ladies of this town. And I think we are doing well to get a cake, an orange, candy and some sort of gift for every child."

"They will be happy," said another lady who was tying cards on the presents. "They get so much pleasure from little things even

the pictures they cut out of magazines. I found little Araxie jubilant over a colored paper soap wrapper yesterday."

Just then my lady happened to touch my talking spot, and I said, "Mama."

"Who gets the trick doll?" asked the man who was writing cards.

"Give her to Demetra Pelopides," Doctor," said the lady.

"Good idea," the doctor answered. "(She's a game kid and I like the way she helps with the others."

"Yes, she's brave. But her eyes are so sad sometimes. You know she saw her house burned in Smyrna and she lost her whole family. Perhaps it would help her to have something of her very own, even a doll."

So Demetra's name was tied on me and I was put in a big basket with the others. There was a party that afternoon. Thou sands of children. I had never seen such happy excitement.

They sang carols and some of them gave a little Christmas play. Angels, shepherds, the wise kings and the sick and the poor, all came to bring their praises and find their happiness before the manger of Bethlehem.

At last one of them said:

"Ye may not on this Christmas day

Perceive with mortal eyes

The little Babe of Bethlehem

Who in the manger lies

But in his place you see the gifts

That earthly love provides

In memory of that Greatest Gift

Of the first Christmas tide."

And then the angels gave out the presents to the children. My new mother was so surprised and delighted when she saw me. "O you darling!" she cried, and ran to show me to her friends. But then came the first cloud of the marvellous Christmas. Her six special friends who had been happy a moment before, with their candy and hair ribbons, became suddenly sad. One of them began to cry. Not one of the six had gotten a doll. Demetra herself looked sad for a moment,—then she smiled. "We can all play with my doll and you can be her adopted mothers. There are seven of us and seven nights in the week. We can take turns in taking her to bed."

Well, I have lived now nearly a year in this big Home in Greece and I sleep every night with a different mother. They all love me and I love them all, but Demetra, my real mother, I love best. Like Peggy she tells me stories, when she takes me to bed—old stories that her mother used to tell her and her little brothers and sisters in the rose garden of their beautiful house in Smyrna. And she sings to me very softly the Greek lullaby her mother sang to her when she was a baby.

Then she goes to sleep to dream of her mother in the rose garden, and I shut my eyes to dream that Peggy and Demetra are friends and that they are playing together with me. Last night I had a funny dream, but a very nice one. I dreamed that a whole army of American dolls were coming to us this Christmas.

(The Editor wishes to suggest that if any of our little "girl friends" should take the

hint and decide to send some dolls to the Near East orphans, he will gladly tell them where to send them.)

Business Manager's Corner

The Year That's Gone

Our tenth year as Business Manager of The Brethren Publishing Company has come to a close. And while we are working on our annual report, we will not say much about it at this time, as it is not yet sufficiently complete, except to say "it has been a pretty good year after all."

Our job department has been unusually busy for the slack summer season, and with different ones of our working force taking their two weeks' vacations during the months of July and August, it keeps the ones who remain at work unusually busy to get the work done.

This week one of our former machine operators who worked for us about three years some years ago began work for us, and in connection with our chief operator, who has been with the Company for about seven years, we will be very well manned so far as composition is concerned.

But we have not yet been able to secure the services of a suitable man to act as foreman in the mechanical department. However, we are still on the lookout for such a one who is a member of the Brethren church.

Publication Day Offering

We give below the final report of the offerings received for Publication Day for the purpose of applying on the purchase price of the building we occupy.

Clay City, Indiana, Brethren Church, \$5.50; Limestone, Tennessee, \$13.50; Goshen, Indiana, \$42.29; Calvary N. J., \$6.50; C. H. Archer, \$1.00; B. W. Graybill, \$1.00; W. B. Beard, \$5.00; Mrs. Viola Martin, \$3.00; Long Beach, California, \$50.00.

In our regular annual report to the General Conference which will also be published in the Evangelist we will give the total of the amount received in this offering. This was a big help, but it will take several years yet to pay for the building at the rate we have been paying for the last few years.

EVANGELIST HONOR ROLL

| Church | Pastor |
|--------------------------------------|-----------------|
| Akron, Ind., (6th Yr.), | C. C. Grisso |
| Allentown, Pa. (7th Yr.), | E. W. Reed |
| Ashland, Ohio, (7th Yr.), | C. A. Bame |
| Beaver City, Nebr. (7th Yr.), | A. E. Whitted |
| Berne, Ind. (5th Yr.), | John M. Parr |
| Buckeye City, O. (5th Yr.), .. | Alvin Byers |
| Center Chapel, Ind., (3rd Yr.), .. | W. J. Johnson |
| College Corner, Ind. (2nd Yr.), .. | C. A. Stewart |
| County Line, Ind., (1st Yr.), .. | (Vacant) |
| Elkhart, Indiana (6th Yr.), .. | W. I. Duker |
| Fairhaven, O. (7th Yr.), | O. C. Starn |
| Ft. Wayne, Ind., (1st Yr.), | |
| Glendale, Arizona (5th Yr.) | |
| Gretna, Ohio, (8th Yr.), | L. R. Bradfield |
| Gratis, O., (3rd Yr.), | (Vacant) |
| Hagerstown, Md. (5th Yr.), .. | G. C. Carpenter |
| Hove, Indiana (3rd Yr.), | (Vacant) |
| Huntington, Ind., (4th Yr.), .. | H. E. Eppley |
| Hudson, Iowa, (6th Yr.), | L. A. Myers |
| Johnstown, Pa. (1st Ch. 4th Yr.), .. | C. H. Ashman |

Johnstown, Pa. (3rd Ch., 4th Yr.), L. G. Wood
 Lake Odessa, Mich. (1st Yr.), .. E. A. Duker
 Lathrop, Calif. (2nd Yr.), (Vacant)
 Long Beach, Cal. (7th Yr.), .. L. S. Bauman
 Martinsburg, Pa. (5th Yr.), J. I. Hall
 McLouth, Kans. (2nd Yr.), (.....)
 Mexico, Ind. (6th Yr.), J. W. Clark
 Morrill, Kans. (7th Yr.), A. R. Staley
 Mt. Pleasant, Pa. (1st Yr.), W. A. Crofford
 Nappanee, Ind., (7th Yr.), .. S. M. Whetstone
 N w Paris, Ind. (6th Yr.), B. H. Flora
 N. Liberty, Ind. (6th Yr.), ... A. T. Wirick
 Oakville, Ind. (7th Yr.), .. Sylvester Lowman
 Peru, Indiana, (5th Yr.), G. L. Maus
 Phila., Pa. (1st Ch. 6th Yr.), R. Paul Miller
 Pleasant Grove, Iowa, (3rd Yr.), M. B. Spacht
 Raystown, Pa. (2nd Yr.), (Vacant)
 Roann, Indiana, (7th Yr.), (Vacant)
 Sidney, Ind., (1st Yr.), R. I. Humbert
 Smithville, Ohio (5th Yr.), M. L. Sands
 St. James, Maryland, 3rd Yr.), .. L. V. King
 Sterling, Ohio (5th Yr.), M. L. Sands
 Summit Mills, Pa. (1st Yr.), H. L. Goughnour
 Tosa, Ind. (7th Yr.), J. W. Brower
 Twelve Mile, Ind., (1st Yr.), .. J. W. Clark
 Vandergrift, Pa. (1st Yr.), .. J. A. Rempel
 Waterloo, Iowa (7th Yr.), ... A. D. Cashman
 Washington C. H., Ohio (5th Yr.), T. C. Lyon
 Waynesboro, Pa., (2nd Yr.), J. P. Horlacher
 Yellow Creek, Pa. (2nd Yr.), (Vacant)

Not a thing has been reported about the Honor Roll for some time, but, nevertheless, the Roll has been functioning and we expect it to continue to function for many years to come.

Since our last report a goodly number of churches have renewed their Honor Roll list and a couple of new ones are added.

We may not always be correct in regard to the local name of a congregation where it differs from the post office, and sometimes we fail to get the change of pastor recorded. Then there is a possibility of slipping up occasionally in regard to the number of years on the Honor Roll of some church. This is not made a part of our financial record of the Company and we do not have an error proof system for checking up on these churches. But if we are wrong in any of these points we will gladly correct the error, if pointed out to us.

We are glad to be able to report the renewal of twelve congregations and the addition of two new ones to the Roll.

The renewals are Lathrop, California, second year; Nappanee, Indiana, seventh year; Peru, Indiana, fifth year; St. James, Maryland, third year; Yellow Creek, Pennsylvania, second year; Raystown, Pennsylvania, second year; Hudson, Iowa, sixth year; First Church of Philadelphia, sixth year; Oakville, Indiana, seventh year; Gretna, Ohio, Eighth year; Washington C. H., Ohio, fifth year; Roann, Indiana, seventh year.

The two new churches to add to the Honor Roll are County Line, Indiana, (vacant) so far as we know, and the First Brethren Church of Johnstown, Pennsylvania, C. H. Ashman, Pastor, T. J. Klinefelter, Financial Secretary.

An Unprecedented Achievement

The Johnstown church is here reported as a new member of the Honor Roll, but this is not altogether correct. This church was on

the Honor Roll for several years, but during the time of their building of their new church, the best in the entire brotherhood, their membership on the Honor Roll was permitted to lapse, but now after a period of about two years it has come back with a BANG.

Listen Brethren, THREE HUNDRED subscriptions to the Brethren Evangelist from one congregation. That's "going some," isn't it? But that is exactly what the First Church of Johnstown has done.

We have been told that it would not be practical for our larger churches to try to secure a place on the Honor Roll, but this achievement disproves the claim. And we will take off our hats to Johnstown.

But, who will be the next!

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

CHANGE OF ADDRESS

No more mail should be addressed to me in California. From August 20 to 29, mail will reach me care Westminster Hotel, Winona Lake, Indiana. After September 1, my address will be Ashland, Ohio.

ALVA J. MCCLAIN, Secretary;
 Foreign Missionary Society.

HOTEL ACCOMMODATIONS FOR NATIONAL CONFERENCE

For a number of years it has been the desire of the Executive Committee that arrangements might be made whereby the better hotels of Winona might be made the headquarters of our people. This year this hope is to be realized. Owing to the desire to keep the Winona Hotel and the Westminster Hotel open for a meeting following our conference the manager, John W. Welch, has made us

rates that should remove any hindrance experienced in the past years. The following are the rates he makes us this year and these rates are without any guarantee as to number. It is well to keep in mind that the rooms offered us at these unusual rates are the same rooms for which they charge from \$3.50 to \$6.00 per day during the busy part of the season. A few of us made use of a similar special rate last year and we have only praise for the very fine service we received. The following are the rates and the number of rooms at our disposal.

Winona Hotel:

2) rooms at \$15.00 per week, occupied single;
 20 rooms at \$12.50 each per week, when occupied double.

30 rooms at \$17.50 per week, occupied single.

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VOLUME XLVII
NUMBER 23

AUGUST 19,
1925

32

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The New Third Church
of Philadelphia, Pennsylvania

Allen S. Wheatcroft, Pastor

(See description and picture of old chapel in
News Department.)

NO PAPER NEXT WEEK

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew **two weeks** in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

"The Scarlet Antiseptic"

A fellow editor writes that not long ago he entered a hospital to see a man who had been badly wounded by gun shot. Every place where the skin had been broken was covered with great red splotches. It was a startling sight which is now familiar. It was the first time he had seen the application of iodine in a form which is now being widely and successfully used. The wounds were covered with a scarlet antiseptic to prevent further infection and to heal the hurt.

Then said he, This is a parable, and he went on to interpret the parable in a way that presented the efficacy of the blood of Christ with renewed preciousness and vividness. He said,

"Over the broken wounds of man, where evil has made its cruel marks, where lurk germs of sin, let us pour the scarlet antiseptic that flows from the cross. 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.' The forgiving love of Jesus, the atonement in his blood, the justifying merit of his death, the quickening power of his Spirit take away the sting of guilt, cleanse the conscience of shame, constrain the heart with a new love that resists evil and make the wounded spirit whole by faith. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'"

The "Scarlet Antiseptic" of the soul is not a new and untried discovery. For nineteen centuries its value has been known to the followers of Christ, and it has never failed under any circumstances, wherever or whenever it has been applied. It is marvelous in the comfort and healing it brings. And it is unique in that it is the only effective remedy known to man. Many others have been and are being offered, but they are frauds and imitations, and have no value. When they have been tried men have found their wretchedness and misery only the more aggravated by the use of them. And we have faith to believe that no man-contrived remedy will ever be effective. Man has never been able, nor will ever be able to cure himself of his sin-sickness. Both the stain and the sting of sin remain until the blood of Jesus is applied. Robert Lowry expressed the crystallized experience of the human race when he wrote the lines of that immortal hymn,

"What can wash away my stain?
Nothing but the blood of Jesus;

What can make me whole again?
Nothing but the blood of Jesus.
Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Out and Out for Christ

One reason why so many people find little or no enjoyment in the Christian life and count for so little as a force for righteousness is that they are living neutral lives. They want to be respectable church members, and yet they do not wish to appear peculiar or different in their social and business relations from their worldly-minded, non-Christian friends. They like the respectability and standing that the church gives them, but they like also to indulge in the alluring, questionable pleasures and profits of the world. They like to wear the name Christian, but they like also to live in common with the world. They are proud to own membership in the church but they do not much enjoy its spirituality. They have a form of godliness but have denied or have never known the power thereof. Their religion is only a form, a mere profession and the church means no more than a fraternal club or a social organization. They have not the spirit of Christ, for they have never really known him; they have never been truly born again; they are yet in their sins.

The man or the woman who has been born from above, is out and out for Christ. His life is a living witness for him and he finds keen enjoyment in the fellowship of the saints. God's Word is precious in his sight and prayer is a great reality.

Dr. S. Parkes Cadman, in speaking of the necessity of a deeper and more vital piety and in calling for a genuine and full consecration of professing Christians to the cause of Christ, made this striking appeal:

"Does the Bible repel you? Does prayer seem difficult except in grave emergencies? Does the call to worship weary you? Then you are outside the dynamic that can transform your nature by recreating it.

"Make no error at this juncture. If any man be in Christ, he is a new creation, with new ambitions, new tastes, new desires. He has found the secret. The pearl of great price is his. The hidden treasure makes him rich with possessions of soul and mind and heart that cannot be taken from him.

"I plead today for your decision. If God be God, if Christ be the Redeemer, if Divine Justice and love be the surpassing virtues, then serve them forever."

EDITORIAL REVIEW

CONCERNING HEALTH CONDITIONS AT WINONA LAKE, ABOUT WHICH SOME HAVE BEEN SOLICITOUS

GEO. S. BAER,
ASHLAND, OHIO.

HEALTH CONDITIONS AT WINONA LAKE ARE NORMAL. THE TYPHOID EPIDEMIC HAS CEASED. NO NEW CASES HAVING DEVELOPED IN FOUR WEEKS. BIBLE CONFERENCE ATTENDANCE ABOVE NORMAL, FIRST SUNDAY HAVING LARGEST ATTENDANCE IN ITS HISTORY. MANY BRETHREN HERE. OUR PEOPLE HAVE NOTHING TO FEAR IN COMING.

REV. C. C. GRISO.

NO EVANGELIST NEXT WEEK. According to custom we drop an issue during General Conference week.

Brother H. M. Oberholtzer of Columbus, Ohio, has spent several weeks this summer in attendance at the Bible Seminary being conducted at Winona under the direction of Dr. W. E. Beiderwolf.

Dr. L. S. Bauman, treasurer of the Foreign Missionary Society, has something to say in this issue regarding complaints on the Foreign Offering reports. See under "Announcements."

The Iliokota District Conference program is found in this issue. It is to convene at Millersburg, Iowa, October 6-8, and instructions for reaching the place are appended to the program. We commend the officers for getting their program out in such good time.

Brother B. T. Burnworth, pastor at Flora, Indiana, and who is a graduate of the Training School of the International Council of Religious Education held at Lake Geneva, is teaching in the Summer School of Religious Education at Winona Lake, Indiana.

Brother C. C. Griso, pastor of Warsaw and the Evangelist representative at the Winona Assembly and Bible Conference, announces the Second Music Week which parallels our General Conference at Winona and promises to be a worth-while event. Our evening programs are planned to close in time for the musical program each evening, so there will be no conflict.

Brother H. H. Rowsey, who graduated from Ashland College last spring, has been working strenuously this summer making a thorough survey of the Fort Wayne, Indiana, mission field, besides preaching half time for the Brighton, Indiana, church, for which he reports in this issue. Dr. Bame is with him this week at Fort Wayne in a revival meeting. Brother Rowsey has had a very pleasant and successful summer at Brighton.

The secretary of the Southern California Conference reports their Bible Conference recently held at Long Beach, and it, judging from the speakers who participated, it is evident that their program was one of much strength. Two young men, both from the Long Beach church, were ordained to the Christian ministry at this conference. Brother Kent is a graduate of Ashland College and Brother Yett keeps the accounts of the Foreign Missionary Society.

The First Church of Los Angeles, California, is still rejoicing in the work of the Lord and pressing forward. Brother Jennings has been called to continue his services for this church for the eighth year. These people are undertaking to do some mission work among the people who cannot be induced to attend the services at the church. It is a commendable purpose and we shall be glad to hear of their success.

Brother Allen S. Wheatcroft, pastor of the Third Church of Philadelphia, and his courageous coworkers are rejoicing in a great victory in the form of a new church building, the picture of which we are pleased to present to our readers on first page. This success doubtless has back of it much prayer, faith and real sacrifice and they

are to be commended for this splendid achievement. It is a beautiful building and apparently adequate for the needs of the congregation and when the basement is completed it will be a thoroughly modern church plant.

Brother Thoburn C. Lyon, who has been writing such splendid notes on the Christian Endeavor lesson for THE ANGELUS, is solicitous of suggestions as to how the "Notes" may be made more helpful. Any Endeavorer who has any ideas of helpfulness will find Brother Lyon very receptive. He has not invited this remark, but we think it is due him to say that his notes have been splendidly written and expressions that we have received about them have been very favorable. Write him at Washington C. H., Ohio.

The First Church of Philadelphia reports a very successful Vacation Bible School of which the pastor, Brother R. Paul Miller was the superintendent. For the entire course an average attendance of 65 was excellent. The teachers were all of their own church and well-fitted for their work. In addition to his other many duties Brother Miller is giving special attention to the development of a mission in the suburbs of their city. That is just the thing that every strong church ought to be endeavoring to do—promote a mission point in some needy field near at hand. Our church would grow more rapidly if congregations were more given to such missionary work.

Mrs. J. C. Mackey, wife of Dr. J. Crawford Mackey, went to be with her Lord on August 7, having accomplished her three score years and ten. For fifteen years Sister Mackey has been an invalid, but she endured patiently and her cheerful disposition and kind words have put sunshine into many lives. Dr. Martin Shively, who conducted the funeral, will write more at length in a later issue. We are sure the Evangelist family will join us in extending sincere sympathy to Brother Mackey, who gave to his departed companion during all her years of affliction the most faithful care and during the closing years of her life showed himself a worthy example of tender solicitude and loving care.

On August 10th, at 7 P. M., in the First Brethren Church of Dayton, Ohio, occurred the elaborate church wedding of Rev. Homer A. Kent, of Long Beach, California, and Alice E. Wogaman of near Dayton. Dr. W. S. Bell, pastor of the Dayton church, was the officiating clergyman, and Brother Quinter M. Lyon, editor of the Sunday School lesson publications, played the wedding march. Both Mr. and Mrs. Kent are talented, well trained and thoroughly consecrated members of the Brethren Church, both being graduated from Ashland College at the recent commencement. They will be at home in Washington, D. C., on September 13th, when Brother Kent becomes pastor of the First Church in that city. Both are known to the brotherhood by their writings in the Evangelist and other publications. In behalf of the Evangelist family we congratulate them.

A PERSONAL MESSAGE TO YOU

We Have Been Led

to help your pastor put your church on the Evangelist Honor Roll again, and we trust you will give him your cooperation in the same fine, loyal way in which you assisted in accomplishing the splendid local victories with which God has blessed your church.

The Brethren Evangelist is not a stranger in your home, nor in most of the homes of your congregation. All know the value of its weekly visits. Though you may have, through oversight or some reason scarcely known to you now, let it stop coming. We are sure, when you have read this issue through, and see what it will mean to you, you will not want to be without it. It will be a servant to you, a bearer of messages of heavenly truth and a loyal assistant to your pastor.

Sign the following subscription blank and if 75 per cent of the families of your church do the same, you can have it at the special rate of \$1.50 per year. Or if you put the Evangelist on your church budget, sending it to all the homes, the same rate applies.

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GENERAL ARTICLES

If I Were Fourteen Again

By Prof. J. Raymond Schutz

Anywhere in life we may look in two directions, viz., back over the past, brief or long as the case may be, on the one hand, and forward to the future, on the other. There may be little of value in the former except to profit by our mistakes. I do not share the view of some self-satisfied folks, that the past could not be improved upon. Certainly the experience of maturer years should speak eloquently of the imperfections of our inexperience. To the learner experience always has a message for inexperience. "The bread of wisdom cannot be baked in a quick oven." Reflection upon the past, therefore, has its value for us only in terms of a purposive future.

My choice of the age of fourteen is here purely arbitrary. Any other age would serve our purpose quite as well, except for the fact that this age, or thereabouts, represents a curious combination of physiological and psychological factors that make it an age of greatest problems and difficulties. While I am conscious of plenty of improvements that I could make in my past history, I am not so sure that I should succeed any better over this crucial period, except I should have extraordinary care and guidance to direct my footsteps.

Perhaps we have preached too much, and taught too little, those of our charges who have looked to us for help. Again, it is true that youth is not seeking advice, nor is it anxious perhaps to take the experience of their elders. I have no assurance that the grist of my own hard experience is going to be palatable to those of tenderer years. But one dares at least to hope that what is good at the age of fourteen, as a rule of life, cannot be bad for other years. And so I am setting down a list of the things that I am trying to live by now, wishing that those of fourteen, or forty, or eighty, might find in them the values they hold for me. I hope that the personal element in this discussion may be pardoned because of a conviction that what is true for us has greatest value for others. Already too long we have discussed life in too academic fashion. My choice of ten rules is purely arbitrary and must in no wise suggest an exclusive list of virtues.

First, I would have a careful regard for my health. This is not so much a matter of first importance as that it is basic. There may be a few exceptions, but the rule is that a strong body produces the strong mind and the noble soul. This regard for one's health involves numerous factors. It means first of all exercise. It is possible to do too little, but it is also possible to try too much. Health also concerns itself with what we eat and what we drink; with our personal habits; with what we do with our instincts; with our leisure hours as well as our occupation. It involves also our disposition—toward our fellows, toward the universe, and toward God. It makes a difference as to whether we are predominantly gloomy and morose or optimistic and cheerful. Laugh much and laugh often. The things which we ought to do are the things which nature has made it easy for us to do. Laughing is pre-eminently in this category.

Second, I would do my own thinking. This is not said in contradiction of a previous statement when I plead for the acceptance of advice from the experience of others. It

is said rather as a safe-guard against falling too easily into every style and custom, regardless of merit, as is all too often the case. There is a deadly philosophy among us in the maxim "that when you are in Rome you must do as the Romans do." When you are in Rome do what is right though the heavens fall. It is too often true that even Christians would sooner be dead than to be out of style, when styles perhaps are set by the world of pleasure. Moreover, I would think my own way through prejudice. It is hardly to be affirmed a matter of intelligence that you are a democrat because your father was. Neither is it complimentary that you cherish an antipathy for the Italians because one of their race has acted differently from your accustomed notion of how a person should behave. How many there are who are fettered by their prejudices of race, creed, politics, and perhaps morality itself. I would think as hard as I could and rely more and more upon my own conclusions.

Third, I would steer my life by a few fundamental convictions. I would have definite convictions of God, Christ, truth, honor, love, and immortality. The folks who fail are the folks who lack convictions. How the world longs to listen to the person who has a conviction. It does not care to have us say "I believe" but "I know." I have just concluded the reading of a book by Rev. McCullon entitled "Now I know." And it has been to me like a flowing well in the valley of Baca.

Fourth, I would put my best into every word and every deed. I would never do anything half-heartedly. A Christian after all is only a person who does ordinary things in an extraordinary way. It is the Apostle Paul who exhorts us to "do all things heartily as unto the Lord." Under such a view nothing is mean or ignoble. To dig a ditch under such an impulse requires the same consecration as to preach a sermon and God will honor his servants alike. The question is therefore not what will you do, but how will you do it?

Fifth, I would spend a little time each day in the realm of the beautiful. The aesthetic things of life pay large dividends. "Man lives not by bread alone." A flower, a beautiful poem, a sweet song, a lovely rose, all these are lovely to spend some time with, and happy is he who can receive their ministry.

Sixth, I would have more choice friends among the older people. They have trodden the way and they know the road. Moreover, they like to assist us in our plans. They want to be of service to us, and we may rest assured that they will glory in our success. No friend is so worthwhile as he whose experience makes him sympathetic.

Seventh, into every twenty-four hours I would forcefully crowd at least one act of kindness. This is not only a good Boy Scout rule but is effective in all the walks of life. Kindness is the axle grease of life. It is the touch of an angel's hand. Either to give or to receive an act of kindness brings us closer to heaven than we shall ever get in this world. We live not to be saved but to be saviors; we live not to be loved but to love; we live not to be served but to serve.

If I Were a Boy

Appropos to Prof. Schutz's article are the following suggestions, which, after the death of a great college president, somebody found among his papers:

"If I were a boy again I would try to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me on in my good work. I would always seek good company.

"If I were a boy again I would study the life and character of our Savior, persistently, that I might become more and more like unto him."

Eighth, I would ally myself with some great unpopular cause. The world is not saved by those who flow with the stream. To be right is often to be unpopular, but to be right is always to be happy. It is better to poultice worn and weary feet—perhaps even a battered head, than to poultice one's conscience. "The blood of the martyrs is the seed of the church." But all causes that call for martyrs are not yet won. Slavery took her John Brown. Prohibition her "Pussy-foot" Johnson. Greater than either slavery or prohibition is the outlawry of war. Who dares to ally himself with this great crusade? If you think you are right, have your say. Stand fast, stand firm, stand erect, stand alone if you must. God has never forsaken those who dare to stand for righteousness and truth in the world.

Ninth, I would read the New Testament through every six months. Nor is this an impossible task. At a Bible contest at Anderson, Indiana recently, reading in relays of thirty minutes each, it took just fifteen hours to read the New Testament through. If you are an average normal reader you should be able to read the New Testament through

in eighteen hours. That would mean to read it through every six months at just ten minutes a day. And why not, when here is contained the best that has ever been thought or said? If our students were as ignorant of their text books as they are of their Bibles who could pass? "Study to show thyself approved," has perhaps first reference to the word of God.

Tenth and last, I would give the flower of my life to Jesus. I would begin my life with him. I would not try to understand all he said, much less would I try to understand all that has been said about him. I would just in simple confidence accept all that I could know of him and leave the rest to a progressive revelation. I would just surrender in simple trust. I would take him for my hero, my ideal, my companion. I would not wear the crucifix, but I would shoulder his cross. I would have a convenient picture of him so that I might look upon his sinless face as a support in my own temptation. I would learn and live and love.

North Manchester, Indiana.

Prepared Nicotine for Men

By Will H. Brown

If you go into a drug store and call for a certain kind of rat poison, you will find it labeled: PURE NICOTINE MADE FROM TOBACCO." When a man goes to the cigar counter to purchase a smoke he buys the same kind of poison for himself, but it isn't labeled. That's the only difference. The box containing the nicotine intended for rats bear a skull and crossbones and the words: "This is Poison. BEWARE!"

Dr. J. H. Kellogg, the famous editor of the Good Health magazine, commenting upon this situation, truly says: "Every package of cigarettes, every box of cigars, should be similarly labeled, and every cigar should be wrapped with the same warning. How can any intelligent person imagine that a drug which is deadly to RATS can be harmless to MAN?"

For several years experiments have been made in removing the nicotine from tobacco, but most of them have failed to leave the "kick" in tobacco when the nicotine is gone. The statement is now published that the French government—which has a monopoly on tobacco in that country—has discovered a method of removing all the nicotine from tobacco, without affecting the flavor. The San Francisco Examiner seems skeptical of the results, saying: "Nicotine in tobacco is like humor in a musical comedy. It is dangerous, but the performance without it is likely to seem a little flat."

If nicotineless tobacco becomes popular, it remains to be seen what effect it will have upon the health of the users. United States army surgeons declared during the great War that almost every one who used cigarettes developed some form of bronchitis. The vicious influence of tobacco on health is arousing public sentiment and setting right-minded men and women against it. This is especially true as it shows its weakening effect on physical strength and endurance.

The tide against tobacco is rising all over the country among athletes and athletic organizations. Three State High School Athletic Associations—Minnesota, North Dakota and Kansas—have taken positive action, prohibiting any student who smokes from being a representative of the school he attends, in any kind of athletic contest.

The effect for good is seen in many schools in the above states, not only among athletes, but among other students, to whom many of the athletes are heroes. Its influences reach down in the grades as well. Prof. Ringdahl, superintendent of the school in Dawson, Minnesota, says: "I have heard grade boys say, 'I'm not going to smoke, because when I get into high school, I want to play basketball.'"

Walter Christie, coach at the University of California for over twenty years, said to a group of high school boys: "Tobacco is the greatest curse in America today, doing far more harm than liquor has ever done."

Adjutant-General White, one of the founders of the American Legion, himself a user of cigarettes for six years, has quit the habit and says he is not only going to stay quit, but will endeavor to get the American Legion against the cigarette. He says: "Under war conditions millions of young men became cigarette users. The war is six years in the background and it is now time to demobilize the cigarette. The harm of it is that the younger generation of America will take its ideas and ideals from the men who served in the world war. We owe it to the high school boys and younger Americans to set a better example than is now afforded."

Every lover of the youth and our land and especially members of the church should join promptly and heartily in the work of demobilization, not only of the cigarette, but of the product out of which cigarettes are made.

Warm Weather Loyalty

By William F. Kosman

It is a fine thing to be loyal—especially so in warm weather. At this season of the year, when so many church members apparently forget that divine worship is being held on the Lord's Day and know nothing of gladness—perhaps have no ears to hear—when the still small voice whispers, "Let us go into the House of the Lord"—at this season loyalty is doubly a virtue and many times a necessity.

The preacher's job would be a mighty discouraging one were it not for the faithful company of those whose loyalty refuses to melt in the bristling sun of a Sabbath morning and persists in holding at bay the attractive and well-nigh universal impulse to sit on the front porch or take a ride. Empty pews make the church no cooler for the faithful few who are present and bear all too eloquent testimony to the fact that some members believe that when the Master said, "Seek ye first the Kingdom of God," He said it with the reservation that all rules were to be suspended during the months when the weather is warm and the roads good.

Look to your loyalty! Is it like butter that melts and runs under the summer sun? Or, has it in it something of the tenacity of the bull-dog, whose grip only crow-bars can loose, and who sticks the better, the warmer he becomes?—In the Reformed Church Messenger.

Going to College

By President Edwin E. Jacobs Ph.D.

The Editor of the Evangelist has kindly permitted me to write under this caption, about this season of the year, for a good many years, urging young people to consider seriously entering college. Since writing the first article some seven years ago, many factors relative to college life have materially changed, but still there is a call for capable young people to enter college and assume leadership in the various fields of human endeavor.

No one can have been in close touch with the young people of the colleges for the past quarter of a century, and not have noticed certain changes,—some for the better and some for the worse. With this changed attitude on the part of the students themselves, there have also changes set in the control and administration of college affairs. The college which desires to maintain even a samblance of the old time spirit has a fight on its hands.

I still maintain that there is both a need of, and a demand for, the Christian denominational college,—with the stress upon the word Christian.

It still is the duty of the college to equip the young person for leadership. By "equip for leadership," I mean so to train him as to prepare him to excel in a way that others likely can not, and which he himself could not, if he had not been college trained. If he is to be a farmer, business man, Sunday school worker, minister, physician, missionary, or plumber, he ought to be the better for his training in college; nor do I fall into the snare known as "formal discipline" when I say this.

I mean, rather, that the man or woman who has had the advantage of a college training certainly ought to have gained something there that will function no matter where he may be placed in later life. And chief among these is character.

That is why I insist upon the advantages of the small Christian college, for with all its defects it still has one supreme redeeming element, viz., that, if it is true to its announced purpose, it seeks to train in Christian character. I am prepared to say, after more than a quarter of a century of close contact with college life, that any training which in any way slights the elements of Christian idealism, personal responsibility, the existence and dominion of God, and the reality of the spiritual elements of life, is a poor form of training, no matter what else it may be.

For if the Christian faith of America is not its saving salt, if it has any, then tell me what is! The all too general rule of life that "anything is right, if you think it is," is far from getting us where we ought to be. Colleges that will permit cigarette smoking, lying, stealing, dancing, gambling, bootlegging, slipshod lesson preparation, tough and purchased athletes, agnostic and disrespectful professors, automobile night life, and the like, can not be regarded otherwise than with alarm.

I do not say that all of these obtain at any one school but they certainly are present-day college evils. Now, my contention is that the Christian churches have a plain duty to sustain quite the other kind of schools and wise young people will select that other kind. I therefore invite all the readers of this article to consider well before they select a school. The prestige of numbers is very appealing these days. "Our school has 1000 students and yours only 300. Oh, well, it must be funny to go to such a small school." Fine argument!

A denominational Christian college ought not to have a depressing atmosphere, nor one that stifles and kills, but a joyous and uplifting one. The common college activities, and the common joys of life are not to be left at home when the young person enters college, but all things ought to be refined, wholesome, and high-minded. College breeding ought to touch for good all phases of life and refine and elevate them. In other words, the college man or woman ought just simply to be a wholesome person, engaging in things that are wholesome and right.

Ashland College aspires in her own way to supply as many of the wholesome things of life as possible,—sports, pastimes, friendships, influences, and ideals. Our fall semester opens Tuesday, September 15. All earnest-minded, rightminded, and capable young people who read this article are invited to consider such a college as Ashland in which to do their undergraduate work. Graduate work and further study will then take care of itself.

Four years spent at Ashland still pays,—pays in money, advancement, and chances for success. Everyone of last year's graduates, and there were an even 70 of them, are satisfactorily placed at this writing. One, with a graduate of a year ago, enters Wisconsin University for advanced work and not a question was asked regarding their work at Ashland. Some go into the work of our own

ministry, many will teach, and still others have entered other lines of activity. Long distant telephone calls for graduates were unusually numerous this year and they are still coming in.

All of this information is to impress the reader with three things—

- 1 It pays to attend a denominational Christian College.
- 2 Such a college as Ashland has advantages which are not always apparent to the casual observer.
- 3 Young people ought to consider well the advisability of attending college for the years quickly pass when it is possible for them to do so.

Ashland, Ohio.

"The man who has lived for himself has the privilege of being his own mourner when he dies."

Real Values In Culture

Charles Alexander Richmond, President of Union College, in the 'New York Herald'

It is the business of education to help man in the enterprise of contributing to the sum of human good—in developing himself in the divine likeness. The very first step in educating a child should be to make him realize that he is a child of God; that his life and his hope and his destiny are not to be thought of in terms of matter, but of spirit, and all through the process he should be led to feel that his education is directed toward making him independent—-independent of the tyranny of things, independent of fortune and of fate—the master of himself and of his passions and powers.

Such a result will not be brought about by telling him that his education is to sharpen his wits, so that he can get more than his share of the good things going. And it will not be accomplished by teaching him to judge success upon a cash basis and to estimate men in the professions in proportion to their salary. Such a policy is more likely to produce a generation of needle-eyed, acquisitive men who will no doubt gain a great deal, but who in the process will lose about all that is worth having.

This is the road along which certain of our leaders in education are seeking to lead us. I do not believe the great body of teachers are so shallow as to be deceived by them. A school or a college is neither a rolling mill nor a ten-cent store. The purposes, the ambitions and the standards are altogether different. Minds are not merchandise, and sales and profits are not in our program. The real values in education are the things money cannot buy. They cannot be turned into money. But they are the things that make education worth while; without them man himself would not be worth educating.

The Believer's Coming Judgment

By Samuel Kiehl

Jesus says, Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36). Some who have received Christ as their Savior and Lord believe that they shall never be subject to any judgment whatever, because of another saying of Jesus, viz., He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life (John 5:24 R. V.) The judgment into which faithful believers shall not come is the judgment against those who reject God and his only begotten Son. Concerning such the "word" says, They that know not God, and that obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thes. 1:8, 9). Faithful servants of the Lord shall never be subjects of the judgment of unbelievers; but their coming judgment (2 Cor. 5:10) will reveal to them their standing as "doers of the word" (Jas. 1:22); giving honor to each according to service rendered.

Paul to the believers at Rome says, We shall all stand before the judgment seat of Christ. Every one of us (believers at Rome including Paul) shall give account of him-

self to God (Rom. 14:10). God is no respecter of persons (Acts 10:34). To the believers in Corinth including himself Paul says, We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5:10). The words **all** and **every one** in the preceding verse indicate that there are no exceptions in regard to believers meeting their coming judgment. It is written, ye (sinners) **must** be born again (John 3:7). It is also written, We (believers) **must** all appear before the judgment seat of Christ.

To every one of us the "word" says, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light" concerning the believer's coming judgment as stated in the preceding scriptures. Do we believers in God and his only begotten Son, believe these scripture statements to be true concerning ourselves? Certainly we do. We dare not contradict a thus saith the word of God. Let us therefore think, speak, and do (live) accordingly; that the coming judgment may be to us the beginning of "unspeakable joy." Be it so, We ask in Jesus' name.

Dayton, Ohio.

THE BRETHREN PULPIT

Who Is Jesus?

By H. M. Oberholtzer

TEXT: When he had come into Jerusalem, all the city was stirred, saying, Who is this?—Matt. 21:10.

The beginning of the end of Christ's ministry had come. He was on his way to Jerusalem for the last time. Great throngs of devoted Jews were also on their way thither to attend the great Passover feast. Jesus with his disciples had enjoyed a quiet and peaceful day of rest in Bethany in the hospitable home of Lazarus, Mary and Martha, where in the evening they had made him a supper. Many had seen him there and quickly they spread the news of his presence. Early in the morning many of his friends and admirers came out to meet him. Soon a great throng was accompanying him on his way. I imagine that it was a bright spring morning and that the sun shone in great splendor and the birds sang their most beautiful melodies. As they followed the winding road, some going on before and others following after, the throng rapidly increased into a multitude, for many had come to believe that Jesus was the long promised Redeemer of Israel, although their conception of his mission was vague. At his direction they brought an ass's colt and spreading their garments upon it placed Jesus thereon. Their enthusiasm ran high. They cast palm branches and even their garments in the way that Jesus might pass over them, so great was their devotion to him. As they descended the Mount of Olives the great city came into view and they "began to rejoice and to praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of the Lord." With increasing enthusiasm the multitude entered the city and passed through its streets singing "Hosanna to the Son of David." The whole city was stirred and with amazement people inquired one of another, "Who is this?" From the house tops also, very likely, astonished watchers cried to the passing throng, "Who is this?" The rejoicing multitude shouted in reply, "This is Jesus the prophet of Nazareth of Galilee."

Oh, Jerusalem, so slow to understand and believe! Why should you not know? Was not Jerusalem the center of Hebrew learning and religion? Were not the best scribes

and the most profound teachers of the Law to be found there? Did not the Law and the Prophets, so radiant with predictions concerning Christ, occupy a most prominent place in the curriculum of their schools, and were they not read continually in their synagogues? Did not Jesus perform many of his mighty works in their midst, and, as some of their most learned men had said, "Spake as never man spoke?" No wonder that Jesus, in the midst of all that joyful praise, had wept over the city and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

The procession went on and broke up. The hosannas ceased. Jesus was finally arrested, condemned, crucified and buried, but the cause of Christ went marching on and his praise continues to be sung by multitudes. His saving gospel has been heralded throughout the world in many lands and in many tongues. Those who sat in darkness have seen the great light. Many that were uncivilized have become civilized. Pagans have left their idols and their superstition. The vile and corrupt have been made pure. Great transformations have been wrought in individuals, in society and even in nations through the power of Jesus Christ. Among the great and renowned Jesus has risen to pre-eminence. Many marvel at his great power and influence and in astonishment they inquire, "Who is this?"

What greater question could anyone ask than "Who is Jesus?" It is the most important question of all the ages. It may be important to know who have been the world's great leaders, or writers, or rulers; or to know science, or philosophy, or art, or literature; or to know mysteries and ancient lore; but it is far more important to know who is Jesus. There is no knowledge so important as a true and saving knowledge of Jesus Christ.

Just now there is a widespread and sometimes ardent discussion of this question, with varying answers. Much depends upon the answer. It affects one's personal character, daily life, social relations and eternal destiny. "As

your faith is so be it unto you." Such an important question deserves most careful consideration. Yet the true answer is not hard to find.

The joyful throng that accompanied Jesus on his triumphal entry into Jerusalem, simply judging from their observations, acclaimed him as the "prophet of Nazareth of Galilee." This was not merely a sudden, spasmodic outburst of a mob. It was the general opinion of those who had heard him and had seen his works that "a great prophet had risen." It had been particularly noted that "He taught them as one having authority, and not as the scribes." His teaching made a profound impression upon both the learned and unlearned. Nicodemus, a ruler of the Jews, in his notable private interview with Jesus said, "Rabbi, we know thou art a teacher come from God." His severest critics were forced to conclude "Never man spake like this man." His sermon on the Mount has been considered the world's greatest masterpiece. His teaching has engaged the thought and most careful study of the most intelligent minds through the centuries. Numerous books have been written upon his life and teaching. Great schools have been founded for the study of his doctrines. Thousands have died for their faith in him. Other great teachers have had their day and passed on, the memory of them either lost or but faintly preserved on the pages of history; but the teachings of Jesus continue fresh and vigorous. They never grow old and need no revision. They are suited to all people and to all times. He is indeed the greatest prophet and teacher the world has ever known. Yet, our highest estimate of Jesus as a prophet and teacher, if we go no further, falls far short of the true conception we should have of him. To merely adore his greatness and admire his teaching and even to adopt his principles as a code of morals is not enough. Even of John the Baptist Jesus said, "He is more than a prophet." Jesus was more than a great teacher or leader, and, although he was supremely good, he was more than a good man, for he, himself, said, "Why callest thou me good?" Jesus was divine.

Looking more deeply into this great question we find that Jesus is called "Christ," meaning "The Anointed," which is very significant. From early times, people, places of worship and vessels were set apart for sacred purposes by anointing with oil. Jesus was not anointed with material oil, but with the Spirit of God, and was so divinely set apart, consecrated, commissioned, qualified and accredited for his great mission in the world that he is called "The Anointed." Peter says that he was "foreordained before the foundation of the world," and Paul asserts that he was "called of God an high priest after the order of Melchisedec." Many others have been called of God and set apart for sacred duties, but no one ever with a call so supremely divine and eternal. Inspired of God, the great prophet Isaiah wrote concerning him, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." This, Jesus declared was fulfilled in himself. It is therefore important that we recognize him as the Christ, definitely set apart in the great plan of salvation from all eternity, the gift of our loving heavenly Father for our redemption from sin. John says, "Whosoever believeth that Jesus is the Christ is begotten of God," and Jesus in his prayer said, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Furthermore, Jesus is not only the Christ, but he is the Son of God, sharing deity and eternal existence with the Father. Numerous Scriptures in both the Old Testament and the New Testament clearly establish this truth. In the Psalms we read, "Jehovah said unto me, thou art my son, this day have I begotten thee." When Jesus was baptized the heavens were opened and the voice of God was heard to say, "This is my beloved Son, in whom I am well pleased." From his intimate knowledge of Jesus, Peter was led to

confess, "Thou art the Christ, the Son of the living God," and upon another occasion to say, "We believe and art sure that thou art that Christ, the Son of the living God." Jesus, himself, again and again asserted his deity, which brought forth severe criticism from those that rejected him and finally resulted in his crucifixion.

Moreover, Jesus is "very God," as various Scriptures affirm. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." In the language of Paul, He is "the image of the invisible God," "the effulgence of his glory, and the very image of his substance."

We might go on in our consideration of this question and we would find Jesus to be also the Son of Man, the Suffering Servant, the Redeemer, the Savior, the coming Lord and the King of Kings. Let us read our Bibles carefully and let our faith reach out to its furthest limit claiming Jesus in all his divinity, power and love as the Christ, the Son of God, our personal Savior, the Lord of our lives and our All in All.

Columbus, Ohio.

Since my life must be a shortened string,
I pray thee, Master, tune it fine and tense,
To sound my highest note that men can hear.
Draw thy bow across it firm and straight,
And, so it vibrate once with tone both true,
And strong, and stir the hope in lonely lives,
It then may break. —C. Leroy Shields.

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

THE CASTE SPIRIT REBUKED—Luke 14:7-14.

The noble and the truly elite are those who walk hand in hand with humility and hospitality.

TUESDAY

THE PARABLE ON EXCUSES—Luke 14:15-24.

Men are still disappointing their Lord and deceiving their own souls by the excuses they make, and on the average they make themselves appear about as foolish as did the excuse-makers of Jesus' own day.

WEDNESDAY

MID-WEEK PRAYER NIGHT—Attend the church prayer meeting if possible; otherwise have a prayer service in your home, using the "devotional" article as the basis of your program. For your private devotions read Luke 14:25-35, setting forth the cost of discipleship.

THURSDAY

THE SEARCHING SPIRIT OF THE GOSPEL—Luke 15:1-10.

Not only does Jesus not countenance the disdainful spirit of the Pharisees toward the sinful, but he seeks them that he may save them.

FRIDAY

RECEPTION OF THE ESTRANGED—Luke 15:11-24.

Christ's love for the wayward and his readiness to receive even the most wretched when they repent and turn to him is the divinest note of the Gospel.

SATURDAY

COLDNESS OF THE SELF-RIGHTEOUS—Luke 15:25-32.

One need not be a prodigal to be a liability to the Kingdom, he may be just a well-behaved, cold, unforgiving church-member.

SUNDAY

THE LORD'S DAY FOR WORSHIP—Attend church if possible, or if not, plan a worship program in your home, inviting friends to join you. Read the sermon and have singing and prayer. For private devotions read Luke 16:1-13, concerning the Unjust Steward.—G. S. B.

OUR DEVOTIONAL

The Love that Never Fails

By H. C. Funderburg

OUR SCRIPTURE

And I, if I be lifted up from the earth, will draw all men unto me (John 12:32). Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is (1 John 3:1, 2). Thou shalt love thy neighbor as thyself (Matt. 22:39). And the Lord made you to increase and abound in love one toward another, and toward all men, even as we do toward you (1 Thess. 3:12). Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of the world, having loved his own which were in the world, he loved them unto the end (John 13:1). As the Father hath loved me, even so have I loved you; continue ye in my love (John 15:9). Greater love hath no man than this, that a man lay down his life for his friends (John 15:13). Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecutions, or famine, or nakedness, or peril, or sword (Rom. 8:35)? If ye love me, keep my commandments (John 14:15). Love never faileth (1 Cor. 13:8). And now abideth faith, hope, love, these three, but the greatest of these is love (1 Cor. 13:13). Jesus answered and said unto him, If a man love me, he will keep my words (John 14:23).

OUR MEDITATION

The love that never fails is from God and is universal. The Old Testament often commended kindness and mercy, but it always sanctioned revenge and triumph over the fall of an enemy. But Jesus Christ throws down tolerance of all emotions and attitudes that divide, all prejudices of race and nationality, and teaches universal love. Moreover he stands ready to bestow that love upon all who will receive him, that it may abide in their hearts. A man's neighbor thenceforth will be any one who needs help, even an enemy or a member of a despised race. All men, from the lowest slave to the highest, are sons of the one Father God who is in heaven, and all should feel and act toward one another as brethren. With a sublime enthusiasm and love for the race, he announces a common Father for all mankind, and one grand spiritual ideal for all men of growing into divine likeness, in resemblance to the Father. C. H. Vaughn says we should "love because God loves," and if we do this we will soon love as God loves, regardless of merit of the right of one to be loved. We will love because we would be like God, and we will love because he first loved us. It is then, and only then, that we shall be on a safe way toward the attainment of some degree of perfection.

There is no religion without love. Love is humbling and it unites us into one, and is the source of all human happiness. By practicing love the heart expands and develops and includes all the various human relations in its activity. And as it embraces all, joy begins to flow and "it makes its own heaven" here below.

Genuine love is humble, and does not seek admiration and praise. It does not blow its own trumpet and put on lofty airs. It does not try to fit into places for which it is not fitted. It is refined, quiet, gentle, considerate. Love is not continually seeking its own, but is unselfish and always courteous. If our religion is to be real and truly spiritual it must be rooted and grounded in brotherly love. He that hateth his brother cannot love God, neither can he know him, nor does he know men whom he sees. We are commanded to love one another. But love is a gift of the Christ-nature and is only possible to the new-born child of God, who gives a love that passeth all understanding, and is the fulfillment of the law.

Love is busy shedding joy on those about; this is the positive aspect of it. It is doing something good to everyone it meets whenever there is opportunity. This expression of love and helpfulness comes not as a matter of the will nor as a passion of the heart but from the life of Christ that dwells within us. And the more we revel in Christ and cherish his spirit the more we will love and seek to help others. Because God is love, when his spirit enters love flames up in the human heart and warms it toward all mankind. It is then that all enemies are truly destroyed and all become friends and can worship together with splendid Christian consideration and mutual interest. It is then that we are attractive toward one another. Victor Hugo once said, "There is in the world no function more important than that of being charming." It is when we shed joy round about, radiate happiness, cast light in dark places and render unselfish service that we are charming in the highest sense. As we do these kind acts and cherish a friendly attitude towards others we are by that very means building up within ourselves a cheerful disposition, an attractive manner and a charming personality. And people will remember us for the little kindnesses we do and their thought of us will be pleasant and we shall be a continual blessing to them. That is the attitude that makes people to be remembered by friends. As Wordsworth says,

"The best portion of a good man's life—
His little, nameless, unremembered acts
Of kindness and of love."

OUR PRAYER

O God, our Father, at the close of this article, we desire to pause a moment in prayer. We pray for a better understanding of thy word, a deeper work of grace in our hearts, a baptism of divine love, that we might execute thy will to thy honor and praise, that we might be always kind, helpful and full of love. We thank thee for this subject which we have been permitted to consider, and we pray for the one who submitted it. May these few thoughts find lodging in well prepared hearts, and give us the Christian love which never fails. We ask in the name of Jesus and for his sake. Amen.

New Carlisle, Ohio.

Mr. and Mrs. Just-Belong

By W. Galloway Tyson

The other day I met a "Mr. and Mrs. Just-Belong." I didn't recognize them at first, but you know how conversation sometimes gives one a cue. Well, we were talking about church, and I asked them about their church relationship, and the told me that they belonged "The Church of the Decline." I inquired their minister's name and found that it was "Rev. Heavy-Hearted." I asked, "Do you attend regularly?"

"Well, no, we ought to be ashamed to say it, I suppose, but we haven't been to a church or mid-week service in nearly two months," said Mr. Just-Belong rather embarrassed. Then I remembered their name—"Just-Belong."

"Have you a large family?" I ventured to inquire.

"My, yes," the husband proudly replied, "the 'Just-Belongs' are a large, old, influential family."

I thought to myself: no wonder they named the church "The Church of the Decline," and that they have Mr. Heavy-Hearted for a minister if there is a large family of the Just-Belongs.

I didn't stop to ask whether Mr. and Mrs. Just-Belong were regular contributors to the church, or whether they helped carry any of the burdens or responsibilities of the church, for I had heard that none of that family of "Just-Belong" were of much help to any church.

Turning from this man and wife I had one great longing in my heart—that those people would do something to change their name, the name of the church, and the name of the minister.—Western Christian Advocate.

J. A. GARBEE, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for August 30)

Lesson Title: Paul and the Philippian Jailer.

Lesson Text: Acts 16:16-40.

Golden Text: "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.

Devotional Reading: Psalm 40:1-5, 11-13.

The Lesson

When the source of a man's monetary gain is interfered with trouble ensues. Paul and Silas had abundant opportunity to test this truth. While they were in Philippi engaged in the simple duty of going to a place "where prayer was wont to be made" they came into vital touch with a demon-possessed young woman who told fortunes. With her ability understand strange power she recognized in the apostles men of extraordinary merit so she followed them proclaiming their mission to the curious multitudes. Paul had no need of this kind of advertising, so after he had endured as long as he could he rebuked the false spirit in the girl, called her to her right senses by giving her the true angle to divine power, and saved her from her slavery of degradation. As soon as her power to tell fortunes was ended and her monetary gaining power broken, her masters became very indignant and violent. As long as they saw in Paul a despised Jew he gained little attention, but when he proved his right to a higher ranking, immediately he became a dangerous character and fit only for punishment and disgrace. Money, or rather the failure to gain it, made the big difference in the reaction of the girl's masters.

As long as religion favors the vested interests and wrong is winked at, it has a popular place. As soon as it speaks out, and assails wrong wherever found, then it is too revolutionary—and hence dangerous. Jesus was a revolutionist. He was against a religion that could scrupulously tithe mint, anise, cummin and forsake the weightier matters of the law—justice and mercy and truth. Hence he was nailed to the cross. This was the sop thrown to vested religious power which protected the great in their greed. Jesus' immediate followers felt the "stroke" of material vengeance, too. Mayhap the reason the church today is the apparently dead issue that it is, can be traced to the fact that she has become dumb in the presence of sinful wealth and sinful gain. At any rate while the church today is "rich and increased with goods," yet she seems to be "wretched and miserable and poor and blind and naked." "Sounding brass and tinkling cymbal" is characteristic of her life as love, power and passion depart from her. Let the present day Christian present a solid front against wrong, illicit gain and evil spiritism of any sort and the church will once more taste persecution—but she'll rise to new heights of power.

Christianity is revolutionary and is against

all forms of wrong. This arranges the Christian against all those who are making gain out of other people's misery.

Of course the people whose filthy money will immediately become intensely patriotic and cry out "Our rights," "guaranteed liberties," etc., and because of their strongly organized vocal outcries, persecution sharp and bloody, will be visited on the head of the reformer, but the reform stays. The reformer is a kill-joy, a Puritan, a humped up camel; a silk hatted, black-coated misery bringer—ad infinitum; but these are the wails and outcries of those who have lost their living by the doing of a good deed. Let them howl, brethren, while we start praising God for his grace and prepare to shake the center of hell with yet stronger powers.

Songs in the night! What a bright light amid all the darkness. It is our conviction that some of the great old Psalms of God's deliverance were sung that night. At any rate Irving Berlin and his Tin Pan Alley friends didn't furnish either the words or music for the "thrill" that came that night in Philippi. Paul and Silas knew music and the thrill in their lyric of praise made even stone walls "loosen up" and bolts and bars cavort like lambs in the springtime. Oliver Cromwell knew music of that type and the "Ironsides" regiment went into battle singing and never lost a fight. The old music in our hymnals is a priceless heritage and, would God that our youth knew how to sing "Onward, Christian Soldiers," "O, Worship the King," "Must Jesus Bear the Cross Alone?" and dozens of other hymns of like point and power instead of so much of the trash we call "Popular Song Hits." We can sing ourselves into misery or into joy. The Dark Valley has no torment for the one who can truly tune his heart in accord with the heavenly music that tells of the blessed tomorrow. We have something to sing about though sorrow and pain may be our portion at the moment. Let us try singing and watch the salvation of the Lord intervene in a wonderful way.

The jailer heard the singing, recognized the power and found eternal safety that night. His salvation was a simple matter of faith. The power was visible to him—prisoners were free. The way of safety was pointed out for him—viz. the Lord Jesus Christ. All he had to do was to acknowledge his acceptance of the way. He became a changed man. How? I don't know how God does it, but he does the work right and that is sufficient. I can't explain what life is, but I go on living. I can't tell just how wheat grains make good bread, but I eat the bread and live. I can't tell about the wonderful chemistry of the flower colors but I enjoy the fragrance and

beauty of the rose, the lily and the whole world of flower beauty. So with salvation. I can't explain it but I know that "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Can't I believe this and live in the joy of it, even the explanation of how Jesus' blood atones for my sin baffles me? The Philippian jailer was ready to kill himself. That was the law's sentence on one who had failed to do his duty. "Believe on the Lord Jesus Christ and thou shalt be saved," was God's way out for the derelict to duty, honor and truth. What a faith is demanded, and yet what a life is given when that faith is exercised! "We are accepted of God not because of what we have done, but because of what he has done." John 3:16. We stand amazed before the miracle of the opened prison doors and are blind to the greater miracle of the opened heart of the cruel jailer.

The next morning after the great night of praise and conversion the magistrates wanted to send the apostles out of town discredited, but Paul knew when to claim his rights and he refused to budge a step until the magistrates apologized for their unfair treatment and set matters right. Then Paul left town as he saw fit. In our consideration of the peaceful, meek Jesus, we stress the passive side too often and forget that Jesus could make a whip of cords, overturn bankers' tables and create disturbance in the temple courts. We're not acting like Jesus when we allow our faith to lie under the sigma of injustice and shame. Christianity is the right in action and as Christians we are bound to maintain our self respect, social rights and ideals of justice. If prophets of force, like Nietzsche, could justly mock Christianity because it produced creatures destitute of manliness, it was because men had employed the "other cheek gospel" to the exclusion of the good, red-blooded courage displayed by Jesus and his disciples. Meekness dare not brook injustice, and we've got to learn to assert ourselves in the cause of right because more than our own well being is at stake. Patient suffering and forbearance are good, but there come times when such things are not signs of strength of character, but rather signs of actual weakness of moral and spiritual fibre. A solid distaste for moral craw-fishing is as much a divine requisite as any other Christian virtue.

Waterloo, Iowa.

It is a great day for a man when misfortune and suffering gives him the opportunity to count his friends. We all have more friends than we know, but how grandly they speak and how tenderly they minister when the need calls. Friendship is a rare flower that God plants in the garden of the human heart, and God nourishes it and makes it fine.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Why Brethren Young People Should Attend Ashland College

By Zella Keller

(Second Prize Essay in Christian Endeavor Essay Contest)

Introduction:

Today young people are entering the Colleges as never before. This is due to the fact that since the World War, not only the larger, but also the smaller colleges are overcrowded to their largest capacity with students, for the purpose of the preparation for their future lives.

One of the greatest questions facing the young people entering college is: What College should I attend?

(a) Various points have to be considered: (1) Regarding the special training the young person desires.

If he prefers to be a doctor, he must attend a medical school. If he wants to be a stenographer, he must attend a business school. But if he intends to be a minister or a missionary, he must attend a Christian school.

(2) What type of teachers does the school have?

This is a very important fact, for unless we have Christian teachers in the schools, what could be expected of the students? If the teachers are Christians, they will emphasize the fact that God is not only Creator of heaven and earth, but that he is Master of all things.

Therefore they are proving the true Word of God to the students.

(3) Is the Atmosphere of the College Conducive to the best life?

One should choose a college which will help him in his spiritual activities. Even if he does have a good technical training, he should remember that his spiritual training is more important.

Brethren young people ought to answer these questions to their satisfaction, and their first emphasis should be on Ashland College. We must support Ashland College, for there is the center of our activities and usefulness. We must make Ashland College a standard school, for she holds too important a place to be allowed to die.

(4) Why should I go to Ashland College when there are so many larger, richer, and better equipped schools?

I Ashland College is frankly Christian in its training.

(1) The young people are brought face to face with the fact that the worth while and normal experience of every life is The Christian experience.

(2) The facts of science in all its various departments are co-ordinated with a practical and sound Christian faith.

(3) The endeavor of Ashland College is to make it easy for young people to believe the Christian message instead of doubting it.

(4) The professors are all sound scholars with a true religious experience of their own.

Including all this there is no other college but Ashland that can give Brethren young

people the Christian training which they should have.

II Ashland College is the one educational institution we have, where historic Brethrenism is taught.

(1) Historic Brethrenism centers in the organized Brethren church, and there are 217 years of history behind it.

(2) The Brethren message contains truths that are indispensable to the future well being of the church, and since our College seeks to perpetuate the teachings, it is worthy of all the support I can give it.

(3) Other schools may give me just as good technical training, but only Ashland will see to it that my church life is strengthened along with my intellectual life. Other schools may scoff at my religious beliefs, causing me to lose my faith in the Brethren church. But Ashland holds to the true Brethrenism, making the Christian belief perhaps much stronger than before.

III Ashland College will bring me into close acquaintance with the future leaders of my church.

(1) By coming to know the future missionaries, ministers and laity of the church, I will come to have a more profound interest in the work of the church. I will be more interested in the work of the foreign churches. By knowing the young people of the church, I will be interested in what they are doing

(Continued on page 15)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for August 30)

The Dark Continent

John 8:12; Matt. 5:14-16

Today I shall ask you to tell me a story—for sometimes you know, boys and girls can tell stories more beautifully than grown up folks. For they always punctuate their tales with private opinion and sometimes are unkind to the hero and heroine. So today I shall ask you to tell me all about Africa—all that you have learned about this great, strange dark continent. It is a dark land in more ways than one.

I shall ask Charles to tell me how these people live, what they do and how they spend their leisure hours.

The African people are a race unto themselves; they have peculiar features and characteristics uncommon to any other peoples. Black skinned, bony featured, with prominent eyes and lips, they look somewhat like those we see in the United States. However, the American negro is, in many instances, more highly bred and more refined.

Over there in Africa they group themselves in clans and tribes. Oftentimes each clan has its own dialect and social customs. Thus a tribe is a unit of government presided over by a chieftain. Their only governing body is a selection of aged men who serve as a counsel for the weightier matters.

The born African lives in a grass hut, lowly built to the ground and squalid as well as miserable to live in. He knows nothing of bodily or house cleanliness, for the earth serves as his rug and floor to his home. They live upon the game they hunt and upon the bounty of nature—for nature is very prolific in a semi-tropical clime. Thus, as a rule, they do not work for their living, and are content with but little as a reserve.

The women do the hard, manual labor, for they grind the corn, cook the porridge, cultivate the little patch of vegetables and gather the firewood. The men sit about and talk and talk, or are at the games of the village. It is a system of slavery in its worst forms for the women have been thoroughly degraded for centuries. We must call it also a land of cruelty.

Thank you, Charles, that was splendid. Now we shall have Janice tell us about their religion and their ideals.

We can hardly imagine anything as distinctly adverse as the religious belief of Christianity and the religious belief of idols, spirits and superstitions. They have but one thing in common and that is the recognition of some superior being, someone who guides the world and rules it. It is this power which followers of both seek to find.

The African believes in signs, omens and charms. These he obeys, because he believes they ward off the evil spirit which pursues them always. They are pantheists because they believe in the good and evil forces of nature, betrayed by the elements and the living creatures. But it is the belief in idols and superstitions we condemn mostly, for we know they never bring happiness and rewards. They only instill a blind faith that cannot be realized. It is for this reason we must follow Jesus through the Land of Darkness and bring the true glory of happiness to these millions of uncultured people who have no hopes or bright future. We do not want to give them the bad characteristics of our western civilization; we do not want to make them slaves of our industries and commerce, but bring them the rays of kindness, helpfulness, love and patience which Jesus has promised to us.

Daily Readings

M., Aug. 24. Wandering and Lost. Prov. 27:8.
T., Aug. 25. Land of Superstition. 1 Kings 20:23.

W., Aug. 26. Land of Idols. Jer. 50:2.
T., Aug. 27. Land of Cruelty. Exod. 5:6-18.
F., Aug. 28. Rays of Light. John 3:16-21.
S., Aug. 29. The Hope of Africa. 1 John 1:5-7.

Nappanee, Indiana.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

New Americans

From the report of the Committee on New Americans of the Home Missions Council and CCouncil of Women for Home Missions, Thomas Burgess, Chairman.

Of *One Blood*, by Robert E. Speer, and *Adventures in Brotherhood*, by Dorothy F. Giles, have fixed interest and attention of Protestants throughout the country upon the immigrant problem and its only right solution, Christian brotherhood.

Two years ago two resolutions were passed by the councils at the Annual Meeting looking toward (1) the making effective of an adequate followup system of new immigrants, (2) definite service in all local churches among the millions of foreign-born neighbors and their children now resident throughout the United States.

The first had to do primarily with people coming new to our shores. The Roman Catholics and Jews of America have long accepted their responsibility and conducted a successful follow-up system. All the rest of the immigrants, comprising now the large majority, were left with no, or only small, spasmodic welcome. The Councils stepped in and created a system which, after two years and a half of successful operation, has proven as efficient as the others. Moreover, this simple, organized, practical, cooperative system is an outstanding proof of how the denominations can work together and how valuable are the Home Missions Council and the Council of Women for Home Missions.

The second resolution had to do with our own people in part, but especially with the vast numbers of other lonely and unchurched from every nation in Europe and the Near East. One of the most remarkable and hopeful changes that has come over the churches of America largely within the last two years is the awakening to a spirit of brotherhood and respect for these, our neighbors of foreign race. The reaching of the foreign born and their children for God and country is no longer considered a missionary side issue to be dealt with condescendingly through a few scattered foreign language missions, necessary and heroic as they are; it is now more and more seen to be a great responsibility and adventure in brotherhood which is placed by Jesus Christ upon every local church and every Christian person. The Councils have done a large part in bringing about this new and truly Christian attitude.

Bureau of Reference for Migrating People

This Bureau of our Councils is known from coast to coast, and in Europe. Its new name, adopted in March, 1924, is much better than the old one, "Follow-Up of New Americans." Its office is at the headquarters of the Councils, 156 Fifth Avenue, with Mr. Raymond E. Cole, as its head. To the remarkable devotion, ability, specialized knowledge and tact of Mr. Cole is primarily due the success of the Bureau.

By simple, prosaic system of reference made personal by personal contacts throughout the United States at Ellis Island, and now more and more in the local parishes in Europe, a mighty international chain of Christian fellowship has been made possible. Fully to appreciate this clearing house of various faiths one needs only to think of the thousands of people for whom church ties were preserved in the past two years. An average of over five hundred names goes through the Bureau each month and this does not include the children.

This is but a beginning. Already the new quota law which now extends the entrance equally month by month has made the obtaining of names easier. Soon by a new arrange-

In China

Forget them not, O Christ, who stand
 Thy vanguard in the distant land.
 In flood, in flame, in dark, in dread,
 Sustain, we pray, each lifted head.
 Be thou in every faithful breast.
 Be peace and happiness and rest.
 Exalt them over every fear,
 In peril come thyself more near.
 Let heaven above their pathway pour
 A radiance from its open door.
 Turn thou the hostile weapons, Lord,
 Rebuke each wretched alien horde.
 Thine are the loved for whom we crave
 That thou wouldst keep them strong and
 brave.
 Thine is the work they strive to do,
 Their foes so many, they so few.
 Yet thou art with them, and thy name
 Forever lives, is aye the same.
 Thy conquering Name, O Lord, we pray,
 Quench not its light in blood today.
 Be with thine own, thy loved, who stand
 Christ's vanguard in the storm-swept land.—
 Margaret E. Sangster.

ment many times the present number will be available. Also the letters increasingly given to emigrants on the other side steadily increases the number. We need to plan for the support of a larger staff to handle this, not to mention provision for the great numbers entering from Canada and our southern border and other parts. The Roman Catholics in New York City alone, not counting the tremendous work they do through the rest of the country, have an annual budget of \$25,000. When we consider that by the new law out of 172,000 immigrants who will enter America in 1925, 103,000 will come from countries predominately Protestant, we realize that our

responsibility is far larger than that of the Roman Catholic Church or the Jewish organizations.

International developments of the Bureau have been brought about by persistent correspondence from the office, and through representatives abroad, and conferences with key people from abroad. The United Lutheran Board has developed important points of contact in Germany and other denominations are cooperating in obtaining a list of key men in Europe. Thus, more and more immigrants are producing letters at Ellis Island from their home parishes in Europe which tally with cards received by the Bureau from the same source.

There is widespread cooperation by the World Alliance in Europe, by board and district officers, by city federations and councils of churches and by the Travelers' Aid Society.

The nation-wide scope of the work is shown by the fact that on the average names are referred every month to ninety different communities. During one month 147 communities received names for visitation. Cases of people of over 22 nationalities have been handled and referred to eighteen religious denominations.

Christian Brotherhood for the Millions Already Settled in America

This is the other and far more difficult side of the responsibility. For it is our own people chiefly who need to be converted to Christian love for all foreign-born, to respect for them as bringing worthy and needed gifts to America, to Christian fellowship as to those "of one blood." For this we need to study the history, backgrounds and religious ideals of each race and learn to look at things from their standpoint.

The Bureau of Information on Foreign Language Publications has brought about the issue of the seventh volume of the Racial Studies, New American Series. This is *The Syrians in America*, by Philip X. Hitti. It is a very fine piece of work and should be ordered from Joseph W. Ferris, 366 Broadway, New York City.

There are still several unpublished manuscripts of the New Americans Series. Especially valuable are those on the Albanians and the Bulgarians in America. They are available for research purposes at the Councils' offices.

The Handbook-Bibliography on Foreign Language Groups in the United States and Canada, has been published by the Council of Women for Home Missions and Missionary Education Movement and should be ordered from the Council's office. This most complete bibliography and information book is invaluable to all who are seeking the work of Christian Brotherhood among their foreign-born neighbors.—Missionary Review of the World.

NEWS FROM THE FIELD

DEDICATION SERVICES AT THE THIRD BRETHREN CHURCH, PHILADELPHIA

On June 21 the Lord brought us from the old chapel on the north side of Tioga St. to the new church on the south side of Tioga St. We use the word "brought" after careful consideration, for even though the distance from the old chapel to the new church is but a few yards, we feel certain that unless our Heavenly Father brought us we would never have arrived, at least not with a testimony. Had it not been for his grace we would have turned back because of the testings, fainted because of our circumstances. But the one because of four circumstances. But the one who led Israel from Egypt to Canaan amid their testings, weaknesses and circumstances is the one who has led us in the path of righteousness and furnished provision, protection and blessing. Our testings were quite severe at times; but the one who prayed for Peter, that his faith fail not, is the one who prayed for us and as the Word of God says, we "count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience." We praise him for his faithfulness and trust that there is blessing ahead.

As we study the temptation of our Lord in the wilderness, we are encouraged as we see that after the benediction came the battle, but after the battle came the blessing. After the devil came the dove, after the oppression the opportunities. We pray that this will be our experience—after the testing the testimony, after the battle the blessing, after the work the worship.

As to the financial part of the church, this hardly needs to be mentioned. We have had nothing but free-will offerings for the building of the house as was mentioned in the article "He Faileth Not," and here we could add more of God's faithfulness that has been manifested since the article was written. For instance, the Lord raised up a business man in Philadelphia who furnished our church with chairs style of opera seats, taking our old ones off our hands at a cost to us of about \$156. Anyone who knows the value of this style seat will realize what the Lord has done for us in our seating. To trust God is just a repetition of his faithfulness.

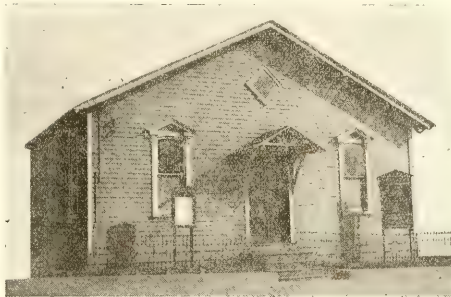
The picture does not do justice to the church as it is a corner lot and should have been taken from the other angle. The picture on the Pennsylvania State Mission Board's calendar seems to be a better one. Upstairs a large auditorium with a study on the left and a choir loft on the right. The pulpit is in between with a large baptismal pool under it. Back of the pulpit there is a hallway, below which are the preparatory rooms for baptism. There is a folding door between the hallway and the pulpit which, when opened,

would lead into the baptismal pool. When finished, the basement will be used for the Sunday School room.

We had one week of services which we trust were very profitable. Our first service was a prayer-meeting at 8 o'clock on Sunday morning. The dedication service itself was held in the afternoon. We had expected to have Brother R. Paul Miller with us, but he was away holding evangelistic services. The attendance at all the services was fine.

We thank you for your prayers for the Summer Bible School which proved to be a blessing. There was an average attendance of 45 daily for the five weeks. Your prayers are solicited that we might, as a church, remain an empty vessel that he might do his work through us.

"O, to be nothing, nothing, only to lie at his feet,



The Old Chapel

which was replaced by the new church shown on first page

A broken and empty vessel, for the Master's cause made meet."

ALLEN S. WHEATCROFT, Pastor.

PROGRAM OF THE ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE ILLIOKOTA DISTRICT TO BE HELD AT THE PLEASANT GROVE CHURCH, MILLERSBURG, IOWA, OCTOBER 6, 7, 8, 1925.

Tuesday Evening, October 6

- 7:00-7:15 Song and Praise Service.
- 7:15-7:45 Devotional Bible Study. Rev. W. E. Kemp, Des Moines, Iowa.
- 7:45-8:15. Words of Welcome by Rev. Mark B. Spacht.
- Response by Delegates.

8:15 Sermon, by Rev. G. T. Ronk, Fairfield, Iowa.

Appointment of Various Committees of the Conference and Adjournment.

Wednesday Morning, October 7

- 8:00-9:00 Woman's Missionary Society. Business Session.
- General Business Session.
- 9:00-9:30 Song Service and Devotional

Bible Study, led by Rev. Carl Helsler, Garwin, Iowa.

9:30-10:00 Moderator's Report. Rev. L. A. Myers, Hudson, Iowa.

10:00-11:00 General Business as follows:

- Election of Mission Board Members.
- Election of Member of Executive Committee.
- Election of College Trustee Nominees.
- Devotions led by pastor of Dallas Center, Iowa.

11:00-11:45 Sermon, by Rev. Charles W. Mayes, Lanark, Ill.

Luncheon

1:45-3:00 The Sunday School Session. Program provided by the Sunday School Superintendent, Rev. Z. T. Livengood, Lanark, Illinois.

3:00-4:00 Open Session of the Woman's Missionary Society. To be provided by the District Officers.

Wednesday Evening

7:00-8:00 Christian Endeavor Session. The program is in charge of C. E. Supervisor, Rev. L. A. Myers, Hudson, Iowa.

8:00-9:00 College Address, by a representative from the College and Publishing Company.

Thursday Morning, October 8

9:00-9:15 Praise Service and Devotions, led by Rev. Z. T. Livengood, Lanark, Ill.

9:15-10:00 Business Session.

Organization. Location of Conference. Committee Reports. All closing business.

10:00-11:00 College Rally, led by Rev. Edwin Boardman, Jr., Waterloo, Iowa.

11:00-11:15 Devotions, led by Rev. Lester Myers, Williamsburg, Iowa.

11:15 Closing Sermon. Rev. Claude Studebaker, Leon, Iowa.

Closing Prayer, Rev. Studebaker.

GEO. E. CONE, District Secretary.
L. A. MYERS, Moderator.

HOW TO GET TO MILLERSBURG

Millersburg, Iowa, may be reached as follows:

Over the C. M. & St. P. R. R. to North English: Northbound, 12:30 P. M., 6:01 P. M. Southbound, 8:19 A. M.; 11:06 P. M.

Millersburg is on the Black Diamond Trail, 20 miles east of Montezuma, 35 miles west of Iowa City, 20 miles south of Marengo and 8 miles north of North English. Anyone coming by train should write to the pastor, Rev. Mark B. Spacht, Millersburg, Iowa.

LOS ANGELES, CALIFORNIA

The First Brethren Church of Los Angeles, Calif., has just passed another milestone, her regular business meeting for the second quarter of the year 1925 is now a matter of history, and as is usually the case with our business meetings, everything was done as the beloved apostle of old advised, "decently and in order." A splendid spiritual atmosphere characterized the meeting from its opening song to its closing prayer. It is only another

instance of the truth of the old-time assertion, "how good and how pleasant it is for brethren to dwell together in unity."

One of the most important phases of the meeting was the calling of our pastor for the coming year. The brotherhood at large will hardly be surprised to hear that our dear, beloved pastor, Brother Jennings, was again called to lead us in our service to and for our Master. This makes the eighth year in succession that Brother "N. W." has been called of God—we do verily believe—to serve us as our shepherd. However, there is nothing marvelous in this fact, for he has proven to be such a faithful under shepherd that it is not so wonderful that the Good Shepherd, who certainly has a voice in the matter, should call him again.

In these days of isms and cisms proclaimed so loudly from many pulpits, it is not strange that the Good Shepherd should call repeatedly for the faithful under shepherd who, like Paul, is "determined to know nothing but Jesus and him crucified," to care for his flock. We most earnestly pray that the coming year may be one of vast fruitage for our Master here on the corner of 42nd and San Pedro street.

There is one burden that rests so heavily upon our hearts—and that is the fact that it is so hard to get those outside of Christ, who need him so badly, to attend services. In this great city there are communities in the new suburbs that have no churches nearby, consequently the streets are filled with children whom Jesus loves. So we are thinking of a plan to try to reach a few at any rate. We have nothing to report definitely just now, for we are still talking and praying over the matter. However, there are "no two ways" about it;—if the people will not come to God's house to come in contact with his people, to hear his word, then surely we must take God's message to them. We have our lovely church home clear of debt, where it is so pleasant to go Sunday after Sunday to hear Brother Jennings' splendid sermons, and it is a temptation to let the matter rest there, but the voice comes very distinctly, "Go ye out into the hedges and by-ways and compel them to come in."

So, pray for us, that our blessed Master may so direct us that in the near future we may be able to divide our working force so that all may not settle down pleasantly at the home base, but that a small working force may become so permeated with the love that caused our Lord to die for us that they may be able to take our God at his word, and soon have a nucleus established around which to build up a structure that will stand throughout eternity. There is nothing that so pleases the devil as a church to become at ease in Zion unheeding the needs of the vast multitudes; and there is nothing that so upsets his complicity as the hard working, praying church. We remember a time when Peter's chains fell clanking at his feet; his prison doors swung open and he walked a free man again back to his brethren. Why? "But prayer was made without ceasing of the church unto God for him!" There you have the secret. And our God is the same today as

he was then. "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the son."

"I can do all things through Christ who strengthens me!"

Let us pray that by his grace we may be able to shake off the lethargy and the inertia that seems to be shackling so many professing his name; that we may be kept very humbly at his blessed feet; that we may "lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is before us,

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Again we say pray for us that his blessed will may be done. Amen; even so Lord, let it be.

NOLA ADKINS STONE, Correspondent,
2522 So. Carmona Ave.

FIRST BRETHREN CHURCH OF PHILADELPHIA

We have again conducted a very successful Daily Vacation Bible School, which concluded with a day spent in the park, which all present declared a perfect day!

This school started with an enrollment of 80 and 50 in attendance, and increased to 87 on the roll, with an average attendance of 65. One of the surprising features of our school was, that there were more boys than girls, and at the age where they were most hard to interest, from ten to fourteen, the boys still outnumbered the girls.

We consider this specially remarkable in view of the fact that we hold our pupils with Bible study, principally. And it's some study, too. A splendid systematic arrangement of the great truths of scripture, prepared by our own pastor, who also was principal of the school.

Summertime usually finds most of us rather slack in our religious duties, but Brother Miller superintended the Bible School sessions during the mornings of July and preached every evening during this month, besides taking care of his pastoral duties.

He was ably assisted in the school work by five of our splendid young women, who gave all their time and labor gratis.

The special preaching services referred to, are being held under the auspices of the "Germantown Gospel Mission" in a tent in the suburbs of our city, with Brother Miller as the evangelist. There have already been many visible results of these meetings. Many professing Christians have come to know the Lord in a new way under our pastor's teaching; quite a number have taken a public stand for the Master and many have with raised hands asked for prayer for various needs. We feel sure the good of these meetings will work both ways, while we are loaning our pastor to bless other lives, our own church will be benefited, too.

While our pastor preaches in a tent Sunday evenings our pulpit is ably filled by young men from the Philadelphia School of the Bible. Our Wednesday evening prayer

meetings are cared for by one of our own young men who is looking forward to the active ministry, and is also a student of the Philadelphia Bible School.

While many of our members are out of town yet our routine of services continues just the same. We never could understand why the church should forget her Lord during the summer. Satan never gets indolent and we need to remind ourselves in July and August of 1 Corinthians 15:58. "Be ye steadfast, unmovable always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord."

Mrs. H. RAUDENBUSH,
Church Correspondent.
Philadelphia, Pa.

SCHOOL OF SACRED MUSIC

Homer Rodeheaver's School of Sacred Music opened yesterday with an unusually large enrollment. It is likely the total by the end of the week will exceed 200, making it the largest attendance since the beginning four years ago. This school is said to be the only institution of its kind in the United States and its president and founder, Homer Rodeheaver and secretary, Dr. Parley Zartmann, brings into its faculty each year many prominent leaders of the middle west. John Finley Williamson of Dayton, George Kester, Lenna Molter, Vivian Tripp from Dayton; Chas. H. Gabriel, of Chicago; Katherine Carmichael, of St. Louis; Dr. J. N. Rodeheaver, of Evanston; Dr. I. C. Stover, of De Land, Fla.; Dr. C. M. Woolston, of Philadelphia, are among the members of the faculty. The week of August 24th is sacred music week when choirs, quartettes and soloists from twelve different states will compete for the \$1,200 prizes offered by Homer Rodeheaver, the adjudication being made by Daniel Protheroe, of Chicago.—C. C. Grisso.

SOUTHERN CALIFORNIA DISTRICT BIBLE CONFERENCE

Held at Long Beach, California, July 17 to 27, 1925

The fourteenth annual Bible Conference of the Brethren churches of Southern California, held at Long Beach, California, July 17th to 27th, under the guidance of the Holy Spirit, with Elder H. H. Tay, as moderator, will be one long treasured in the hearts of the many who attended.

Comparing it with those held in previous years it was the best attended conference of this district. The conference register shows a steady increase each year, thus proving that such annual conferences are becoming a vital part of the work of the church.

The churches participating in this conference are as follows: The First Church of Long Beach, the First and Second Churches of Los Angeles, the First Churches of Whittier, La Verne and Fillmore.

Not only is this conference becoming a main factor within the Brotherhood but it is also becoming widely known in other churches throughout the land.

The opening sessions were devoted to business. The first evening address, Friday, July

17th, was delivered by Dr. T. T. Shields, of Toronto, Canada. He spoke on "The Supernatural; the Storm Center of Christianity." The Gist of his message was that Christianity is essentially a super-natural religion, for Christianity is Christ, the super-natural man, in his birth, his life, his death, his resurrection and his ascension.

The conference was greatly blessed in having for it's Bible teacher each afternoon, Dr. J. H. Webster, Professor of Greek and New Testament at Xenia Seminary, St. Louis, Mo. The book of Acts was studied from which he drew deep, yet simple truths, which will ever stay in the minds and hearts of his hearers as they meditate upon this portion of God's Word.

We were fortunate in having again this year Dr. Cortland Myers, formerly of Tremont Temple, Boston, a Bible teacher of national repute, who gave in his inimitable way two stirring messages, the first of which was,

"The Real Relation of Evolution and Modernism to Real Christianity." The central theme of his message was, stating in his own words, "Evolution and modernism cut up the Bible and cut down the cross. The whole human race were destined to die but God gave his only Son to save them." His other message was, "The Supreme Need of the Brethren in This Crisis Hour," bringing out strongly the necessity of our bearing in our bodies the marks of the Lord Jesus.

Harry Rimmer, scientist and evangelist, much loved by our own young people and respected by the older members of the brotherhood, gave two masterly addresses, entitled, "Phases of the Death of the Son of God," giving the beautiful typology of the Passover Lamb and "The Evidences of Design in Nature," using the stereopticon to illustrate his message.

Dr. Lewis Sperry Chafer, of Dallas, Texas, brought an analytical study of the first chapter of First John, with the purpose of making clear the teaching of this chapter regarding sin and the Christian.

Our own beloved brother, Orville Jobson, recently returned missionary from Africa, was an honored speaker at the conference. He most vividly described the present existing conditions of the natives of French Equatorial Africa and of the rapid advance of the gospel in that dark land.

The pastors of the local churches each brought to the conference inspiring messages. Also Homer Kent, member of the Long Beach church and pastor-elect of the Brethren church at Washington, D. C., and Miles Taber, another of our boys at present preparing himself for the ministry, were speakers on the program.

Two new features of the conference this year were a Junior Conference conducted by Mrs. H. V. Wall of Long Beach, and four Hymn Tableaux arranged by Mrs. Alan S. Pearce of Long Beach.

The district statistician, Elder T. H. Broad, reported 1,587 members in the district, 343 of whom were added during the past year. Nine revivals were held during that time.

Resolutions were drawn up and adopted "that we stand opposed to our utmost the

teaching of the theory of evolution in the public schools of the State of California, understanding the word evolution as used herein to mean man's descent (or ascent) from the lower forms of animal life.

Be it Resolved, that we must consider such teaching not only the propagation of that which is without any real foundation in the realms of the facts of true science, but an attack upon the religious faith of ourselves and our children as set forth in the Bible which we believe to be the infallible Word of God, and is our only rule of faith and practice.

Be it Resolved, that, this District Conference in the foregoing resolutions, we do especially oppose the use of a certain text-book in our schools, known as "Nature Study for the Primary Grades."

Be it Resolved, that, this District Conference of The Brethren Churches of Southern California, hereby authorize that most eminent champion of the inspired Word of God, Reverend Dr. W. B. Riley, of Minneapolis, Minn., to present these resolutions to, and, to represent this conference before, the State Board of Education of California, and, to plead before that Board the right which appears to us inalienable to all American citizens,—the right to have our children educated in the public schools we are taxed to maintain, without having them impregnated with a doctrine utterly contrary to the Holy Bible and to our religious faith that is dearer to us than life itself."

Following the afternoon service of the last day of the conference, was an ordination service, at which time Homer A. Kent and Percy L. Yett, both of the Long Beach church were ordained to the ministry. Brother Kent will become pastor of the First Brethren Church of Washington, D. C., in September, while Brother Yett with his family hopes to go out under our Foreign Missionary Board as a missionary to South America. As pastor, Brother L. S. Bauman officiated, with Brethren Alva J. McClellan and H. H. Tay assisting. A striking coincidence of this service was that all the principals in the service were rightfully claimed by Brother Bauman as "his boys", he having a large part in the moulding of their lives.

"Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 5:11.

ALAN S. PEARCE, Conference Sec.

HOWE, INDIANA Brighton Congregation

In March the writer was called by the Brighton congregation to serve as supply pastor until General Conference time. These months have been filled with pleasure, for it is a pleasure to work with people who are as considerate of a minister and who are as harmonious in their work as the Brighton people are. I have never been in a church where the people worked as harmoniously in all phases of their activities as at Brighton.

This church, like all rural churches, has suffered and is suffering because of so many of its members moving to the cities. Because of

this fact it seems at times that some of the members are called on to shoulder a little more than their share of the responsibility. Ever then they do it willingly and never complain. If more of the non-resident members who are not supporting churches elsewhere, would continue their financial support, no one would be burdened, and the supporting members could soon enlarge and refinish the basement for Sunday School purposes, and more room is sorely needed in this department. Despite the fact that so many are moving away our church here has a vital mission to perform, and the workers are to be commended for their efforts.

During the time I have been supplying at Brighton the attendance has been most satisfying. All financial obligations have been met promptly and several special offerings for various causes have been taken in addition to those taken for the promotion of the general interests of the church. The Bible School, under the superintendency of Brother Harvey Plank, has been performing a real service for the church and the community. The Woman's Missionary Society, under the able leadership of Mrs. Myron Long, have done their utmost to fulfill their duties and obligations as set before them by the national workers.

An orchestra, under the leadership of Brother A. H. Segrist, has made worth-while contributions to the programs of the church and Bible School. A number of college students have played in this during the summer and the church appreciates the help they have rendered during their vacation.

It is with the utmost regret that I must leave these people after General Conference. The courtesies and hospitality that were extended, as well as the cooperation and loyal support of all, shall never be forgotten.

HERBERT H. ROWSEY.

Why Young People Should Attend Ashland College

(Continued from page 11)

for their church. Hence, it will help me to do more for my own church.

(2) By coming to know the world task of the church through these leaders I will be less prone to judge the whole brotherhood by the success or failure of my local church.

By attending any other college where I do not meet these different people, and know nothing of other churches, I will be disappointed in my own church and college.

Such association with kindred hearts, will help to establish and perpetuate the future welfare of the National Brethren Church. Accident, Maryland.

The son of the house had made a name for himself at football at his college, and his experiences were discussed one evening at dinner when the minister was a guest.

"You know, Jack," put in the pastor, "athletics are all very good in their way, but your studies are more important."

"That's what father says too," replied Jack. "But father never gets up and cheers when he hears me quoting Latin the way he does when he sees me score a goal."—The Continent.

A STORY FOR OUR LITTLE FOLKS

ANNOUNCEMENTS

The Ten Dollar Pigeon

"There was a wounded pigeon in the box beside the kitchen stove. Jimmy brought it in. Jimmy was always bringing in sick cats, lame dogs, and poor strays of all kinds.

"Can't I keep it, mother?" he begged. "Just till it gets well, anyway. Please. It can't fly, and it can't walk either, so how can it get anything to eat? Besides, maybe the big boys will stone it or an automobile will run over it or something."

"I suppose so, Jimmy. But I don't know what the cook will say. This is the third sick thing you've carried in in that many weeks. She'll get tired of having them in the kitchen."

"O, Nora likes the pigeon. She says it's a darlin' bird." Jimmy unknowingly repeated Nora's words with a touch of brogue that was amusing. "She's been feeding it, and she's shut the cat up so it can't get pigeon for breakfast before we're out of bed."

Jimmy did his share of taking care of the new pet, and in a few days it was nearly well, though it could not fly as yet. Then Jimmy's father came home from a business trip up in the country. He just took a quick look at the pigeon for Jimmy after supper and went back to the sitting room to read the newspaper and talk to mother.

"Daddy, there is a ring on my pigeon's leg," called Jimmy. "I saw it the first minute I picked him up, and now I got it unfastened, and it's got letters on it. What for?"

"Do you hear that?" he heard daddy ask mother. "It's very likely the one. Funny thing how he got hold of it, though. A small boy never misses anything that goes on. Bring it in here, Jimmy," he added in a louder voice. "I want to see it."

Daddy looked at it closely. "I think you've made a find this time, Jimmy," he said. "Read what the paper says, mother."

The mother read a long piece about a carrier pigeon race in which three birds took part. One of the birds was missing. It was said to be one of the best in a large flock, but it was now some days after the event, and it had not returned. The owner was writing letters to all the newspapers in hopes of finding out something about it. He was afraid it might have been shot or taken sick and had to fly down. There was a ring on its right leg, he said, with his name and address on it; if anyone found the bird, would they please write to him?

"O daddy, is it really my pigeon?" asked Jimmy in great excitement. "I never found anything that was important before. Let's go write the man a letter right this minute, and I'll take it out and put it in the box on the corner for the mailman when he comes late tonight. You write it, but let me print my name at the bottom. Will you, daddy?"

So they wrote the letter. Jimmy told daddy all about where he found the pigeon and when, and daddy wrote it down. Jimmy got his cap and coat and slipped out to mail it. In

a few days an answer came back. It had a crisp, crackly ten-dollar bill in between the folds of the paper. The man who owned the pigeon said he had offered a reward to whoever found it, and he had great pleasure in sending it to Jimmy. He told Jimmy that as soon as the bird was really well it would fly home if he would just let it out some fine day.

"That's a lot of money, Jimmy. What are you going to do with it?" asked his dad.

"O," said Jimmy, "I think I will give it to my very own mother to keep for me till there's something I need it for! Perhaps I could buy some pigeons with some of it, just a few to start with. Mother says a little boy all alone by himself should have some pets to play with and tend to. Could I have two, do you s'pose, mother? Will ten dollars buy that many?"

"Of course you could," said mother, kissing him. "You could have them and welcome, and there'll be some money left for something else later on."

Jimmy has a fine large flock of pigeons now, but it all happened because he was kind to the poor wounded one that he still calls his "ten-dollar pigeon."—Greta Gaskin Bidlake, in the Presbyterian.

We have found out that one of the hard things in this world is to do nothing but rest. We are persuaded that one of the things which God sometimes wants us to do is to quit the fret and care, and open the gates of meditation and prayer, that the quiet of God may give vision and power, and more yet, peace to the soul. We learn so much when we stop talking and let God speak.

SPECIAL NOTICE TO EASTER OFFERING GIVERS

Several complaints have reached the treasurer from people who gave \$5.00 or more last Easter that they are not getting the Brethren Missionary, and have not been properly enrolled as a member of the Foreign Missionary Society. The same is true of a few who gave for a Life Membership in the society. Also, at times complaint that money has not been placed in the proper fund.

Before sending these complaints, please consult your pastor, your church secretary, or your church treasurer, or whoever it was that sent us the report of your church, and see that he or she has sent us the money properly and gave us proper directions. Brother Yett, whose duty it has been to care for these matters at this end of the line, is exceedingly careful at his task, and ninety-nine times out of a hundred, the fault lies at the other end of the line. A lot of careless work is done in sending us proper reports of the Easter Offering.

However, in the Report of the Easter Offering, as it now appears in the June issue of "The Brethren Missionary," we shall be glad to correct any errors in any way, no matter whose fault it may be. Just don't blame us here until you know we are to be blamed. But send us the correction, and it will be made. As a matter of fact, when we think of the mass of givers to this offering, we marvel that there are not more errors made. Proportionately they are very few.

Examine the Easter Offering Report, as it concerns you, very carefully, and if it is not right, inform us at once. Mail will reach us more promptly until September 1st, if sent to Winona Lake, Indiana. Otherwise to

LOUIS S. BAUMAN, Treasurer,
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VOLUME XLVII
NUMBER 33

SEPTEMBER 2,
1925

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

The Gospel of Labor

But I think the King of that country comes out from his tireless
host,
And walks in this world of the weary, as if he loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for
him

He cancels the curse of Eden, and brings them a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hands to their burdens, he enters their homes at night;
Who does his best shall have as a guest the Master of life and light.

And courage will come with his presence, and patience return at
his touch,
And manifold sins be forgiven to those who love him much;
And the cries of envy and anger will change to the songs of cheer
For the toiling age will forget its rage when the Prince of Peace
draws near.

This is the gospel of labor—ring it ye bells of the kirk—
The Lord of Love came down from above to live with the men who
work.

This is the rose that he planted, here is the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

—Rev. Henry Van Dyke, D.D.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

America's Crime Epidemic and Its Cure

A crime wave is sweeping America like a terrible epidemic. It is doubtful if the situation has ever been so acute as now. The scourge has spread into the villages and hamlets, as well as into every city of size throughout the land. The number of criminals is daily increasing and their average age is steadily decreasing. A survey by Richard Washburn Child, ex-Ambassador to Italy, shows that the average of those who commit crimes of violence is ten years younger than it was fifteen years ago. The vicious youth of America are running wild, terrifying the public, flaunting the law, over-powering the police and evading justice. In many cities it has been found necessary to take special steps toward the protection of life and even these have not succeeded very creditably, as crime continues to rage and criminals to run at large. A certain influential metropolitan daily paper recently said editorially, "The administration of criminal justice is flat on its back here and elsewhere in this country, and criminals are on top of it, sticking their fingers in its eyes. Our murderers..... and thugs walk out of court, out of jail, out of the penitentiary..... The police cannot hold them. The law cannot punish them. They are bosses in this state."

The situation has made people serious and many of our most well-poised leaders have become greatly exercised thereby. Judge E. H. Gary recently called a meeting of eminent professional and business men to consider plans of combatting the evil, and it was proposed to conduct a national crime survey. The Christian Advocate (Nashville) comments, "Organized investigation must face organized crime. The public must be educated on the calamities that await the country if crime is allowed to run so high. Officers and juries must be backed up, even braced up. There must be less sniffing when criminals are condemned. No time is this to resort to behaviorist philosophies in excuses of vicious youth. Society must fight for its safety, for its decency, for its life." There doubtless is too much maudlin sentiment and silly sympathy stirred up in behalf of hardened criminals who find themselves in the clutches of the law, and are about to pay the penalty of their crimes. There are those who make fools of themselves by making heroes of spectacular criminals, and then adopting a feeling of mushy sympathy towards them when they stand disarmed and manacled before the bar of justice. A sympathy for the soul of the vicious man is quite consistent with one's Christian profession, but sympathy for his physical well-being is not due the criminal, only justice is his right. And so long as we have laws and penalties attached for their violation, the stricter the justice, the greater will be the respect for law.

But the infliction of penalties has not proven a successful deterrent to crime,—not even the severest penalties. Penitentiaries, solitary confinement and electric chairs have not been sufficient to frighten men from criminal careers. Even when justice has been dealt out with swiftness and severity, the fear of punishment has not often deterred men from their evil ways. They have simply applied themselves all the more assiduously to the discovery of ways of escape. That does not argue against laws and proper penalties and any right and just means of protecting society from vicious men, but it does tell us plainly that such measures do not reform criminals nor prevent crime. It does point definitely to the fact that we have not gotten to the bottom of the crime wave, nor hit upon the thing that is fundamental to its correction. Perhaps "hit upon" is not the proper term; we might better say, we have not had the courage to apply the remedy that is vital and effective, for we need not experiment to discover it. We know we have it in the Gospel of Christ, for it has proven to be the power of God unto salvation of even the most vicious who have believed. Get men converted and they will give up their vice. Get them in touch with the Power that will regenerate their wicked weapons. It has been proven many times over, erate their hearts and they will lose their hatreds, their greed and their covetousness. Put the Bible into their hands and they will put a recent striking example is worthy of mention because the place is so notorious. Hatred, strife and blood-shed have reigned for several years at Herrin, Illinois, with such high hand that its disgrace has become universal and "bloody Herrin" has become a by-word. But the murderous reign of crime was checked by a mighty revival of religion that broke out there resulting in the thorough conversion of scores of the people whose hearts had been filled with hatred. Now, we are told, a new spirit pervades the town and it is like a new place. Rev. Howard S. Williams, of Mississippi, was the evangelist, who in God's hands became the instrument for bringing about this marvelous work of grace. What worked at Herrin will work elsewhere. A group of serious souls who are greatly exercised by the crime wave have sent out an appeal to "pray for America," and with warranted faith they say, "A mighty revival would check it in the nation at large" (as it has at Herrin), and that "nothing else will do it effectively." If we are not skeptical, but will put it to the test, we shall find that a genuine revival of religion is not an impractical and visionary thing, but will be found the most practical and effective method in all the world for correcting evil and setting men right with one another.

But if religion is used as a mere emergency method, it will not give the most permanent and satisfactory results. It should not be used merely as a corrective, but as a prevention and to do away with the causes of the present wicked and godless situation. And unless the investigation goes beneath the surface, unless it does more than make a mere survey and tabulate the crimes, types and criminal ages, it will not get very far. But if it discovers for us the various elements that have led us into this sorry plight, and points the way not merely for a temporary check, but a prevention of a recurrence of this gross condition of vice, immorality and crime, then we will have much to be thankful for. But facts that are already laid before us point out with a large degree of certainty the most fundamental of the contributing causes, namely, the lack of any adequate and serious effort to train the youth in the ways of righteousness and truth. And we must not think a single revival effort will completely meet the need. That could but correct a few criminals, whereas we sorely need to prevent the criminal tendencies in multitudes of our young men and women whose characters are yet to be determined. The nation must be led back to God and the growing generation must be brought up with consciences enlightened by Christian standards and wills trained to respond to the highest impulses.

This ideal is not a previously unsought goal, but we have seldom begun at the right time or place. We wait too late; character is often very largely determined before we begin to attempt to mould it. We do not realize the vast and far-reaching importance of early training, of getting the child started in the right direction when it is just beginning to receive impressions. In our training we must take into account the following factors, and never grow negligent about them as we progress through the years.

1. Build around the child a religious atmosphere by means of the family altar and religious instruction and Christian conduct in the home, and he will find it most difficult and uncomfortable to survive in any other atmosphere. If he should ever break away from the spiritually bracing influence of his home he will not go far, and will soon return to the God of his fathers.

2. See that the examples of parents and others closely associated in the very earliest years are of the right sort, that obedience to constituted authority, to right principles and the obligations of love and mutual consideration are exemplified. A child may not always grasp the point in your instruction, but he will never fail to understand your conduct, and he is never too young to be impressed by it.

3. Bring him into a personal relationship with Christ and the church as early as he can be wisely led to accept such responsibility.

EDITORIAL REVIEW

CONFERENCE REPORTS NEXT WEEK

Next week will be Conference Report Number, in which impressions of the Conference and reports from every interest and department represented on the program will be given.

Brother Homer Anderson finds reason for encouragement in the condition of the work at Mulvane, Kansas, where he is pastor. The special hope of the church is in its splendid group of young people.

The Indiana conference is to convene at Huntington, October 5 8, and the Mid-west conference at Beaver City, Nebraska, October 13-15. Both programs are to be found in this issue.

Dr. L. L. Garber supplies us with another very interesting report of observations made during his travels in England. He, in company with Brother Owen, pastor at Williamstown, Ohio, has been traveling in Europe during the summer months.

Our correspondent from Whittier, California, besides referring to the benefit derived from their district Bible conference held at Long Beach, mentions the very interesting Bible studies, which their pastor, Broth A. V. Kimmell, brings to them each Wednesday evening.

Dr. Marcus A. Witter, reports a very successful revival at Blanco, Pennsylvania, and the awakening of the church at that place to new life and activity. There were 178 confessions in five weeks

under the preaching of Evangelist Harry H. Rutchel. About twenty are coming to the Brethren church.

The faithful Brethren at Limestone, Tennessee, under the shepherding care of Sister Mary Pence, are pressing forward in faith and devotion. She acknowledges much profit from Brother Christiansen's visit to that church. Two have been added to the church and two confessions received since last report.

We have an interesting letter from Brother C. F. Yoder, who reports, among other things, five baptisms and twenty candidates awaiting baptism, in Rio Cuarto, Argentina, as well as some encouraging features of the work at other points. The bigness of the field which he points out is a real challenge to the Brethren church in the homeland.

It is not the function of the church to dictate to labor and industry, nor is it capable of doing so, for many of their problems are highly technical and intricate. They must be worked out by those who have knowledge and skill in such things. However, the church has a right to insist that industry shall carry the spirit of Christ into its relations and policies, and especially that it shall adopt the proper attitude toward its employees. And it has a right to say that labor shall carry the Christian spirit into its tasks, and give honest toil for honest wages. And where wrong prevails, the church has both the right and the duty to point it out and to call for its correction and for the practice of righteousness.

It was a most happy event, and cupid was the promoter. At ten thirty o'clock on the morning of September 2nd he succeeded in effecting an alliance between the editorial staff of the Publishing House and the faculty of Ashland College. It came about in the beautiful and elaborate wedding of Rev. Quinter M. Lyon, editor of our Sunday School Lesson Publications and Miss Ruth E. Beekley, teacher of Piano in the College. It occurred in the college chapel in the presence of a hundred and fifty invited guests, with Rev. Thoburn C. Lyon, brother of the groom, officiating by the use of the ring ceremony. The bride is the daughter of the late Rev. Charles E. Beekley and Mrs. C. E. Beekley, who lives in Ashland. The groom, who has become widely known through the brotherhood during his two years as Sunday School Editor, is a son of the recently lamented Rev. William M. Lyon and of Mrs. W. M. Lyon of Washington, D. C. After a reception at the home of the bride's mother immediately following the ceremony, Mr. and Mrs. Lyon left by auto for an extended trip into Canada by way of Niagara Falls, to New York and into the New England states, returning via Washington, D. C. A host of friends are wishing these splendid young people many years of happiness, prosperity and service together. In the name of the Evangelist family we congratulate both our worthy colleague and his estimable wife and wish them God's choicest blessings continually.

It is gratifying to note how Brethren young people of the finest type are beginning to turn their attention voluntarily toward Ashland College as the place where they can get the best equipment for their life work. There was a time when we had to persuade the best grade of students to come to Ashland, and when they yielded they did so thinking they were sacrificing much that was desirable in the way of educational advantages for the sake of loyalty to a denominational school. But that time is past, and the high school graduates who have made the best records are among those who are seeking entrance to Ashland College because there has grown up wide and well-deserved confidence in its scholastic efficiency. Within a few days past young people with most excellent high school records and who are particular friends of the editor because of having been youthful parishioners in two of his former pastorates have been in Ashland seeking entrance in our own church school, though there were strong colleges much nearer at hand bidding for their training. These have not been persuaded to come here against their will, we were glad to note; they believe in Ashland College and are really enthusiastic about it. Two things have helped to bring this about,—loyalty of pastors in setting forth our college from time to time as a school of worthy rank so as to inspire confidence, and a commendable advancement on the part of Ashland College so as to give good reason for former students speaking of her with pride.

GENERAL ARTICLES

The Retiring Moderator's Message to the General Conference, Winona Lake, 1925

By C. F. Yoder, Ph.D.

Beloved Brethren in Christ:

You are gathered together today from the Atlantic to the Pacific to enjoy fellowship with one another and with God and to consider the work of the church. You want a message concerning that work, and it has fallen to me, though seven thousand miles away, to give you that message. I am happy to participate to this extent in the Conference, and after having visited practically all of the churches during the past year, and having had time to meditate upon my observations, I am glad to give you my point of view concerning the problems you are facing, leaving it with you to seek the guidance of the Lord in their further solution.

Let me say first of all, that I come with no spirit of censure or condemnation. Many have asked me if I have not noticed a spiritual decline. Pastors have told me that it costs double the effort it once did to keep a congregation active. This is not surprising, for we are nearing the close of this dispensation. Many are running to and fro and knowledge has been increased. Paul says, "First that which is carnal and afterward that which is spiritual," accordingly the new inventions are being used largely for carnal pleasure rather than for spiritual service, but they all have a part in the preparation for the kingdom of God and will yet be used in the service of the King. The Brethren church cannot escape her world environment and must be ever alert to meet her changing problems. There always have been the weak and the strong, but on the whole I have found among the churches that same loyalty to the Word of God and that same hospitality and sweet fellowship which has characterized the church. In all my travels I have found no sounder doctrine or sweeter fellowship than the Brethren church affords. I love her.

Doctrinal Teaching

Nevertheless, problems there are, and therefore suggestions are in order. We read that the apostolic church "continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayer." That made it an apostolic church, and any group of believers that will maintain these same characteristics will be one in spirit with the apostolic church. The Brethren church came into existence in order to help to preserve in the world those identical characteristics, but our constant touch with those of different ideals tends to destroy our own, therefore we have the problem of maintaining in its purity the "faith once for all delivered to the saints." With the passing of the stalwart heroes of the first generation of the church there is less emphasis placed upon the importance of observing the ordinances as they were delivered. To be sure the spirit is above the form, but we need both, and if we abandon the form we are in greater danger of losing also the spirit. I therefore recommend first of all that our pastors and editors give us at least once a year a systematic and thorough exposition of the ordinances, their form and purpose and spirit.

The Fundamentals

Along with the tendency of the times to minimize the value of the ordinances there is also a tendency to minimize the value of the fundamental teachings of the Gospel. Some put moral influence for the atonement by the blood; some put religious education for regeneration; some put universal salvation for the law of reaping and sowing; some put natural law for divine immanence, and partial development for total depravity. Satan is very subtle and poses as an angel

of light, making people believe that these are but new forms of expression and that the rock of ages must be placed upon the sands of modern science. Therefore we need as the teachers of the church men who are both learned and consecrated; who will be able to avoid the rocks of ignorant fanaticism on the one hand and of "science false so-called" on the other. I would have the study of physics and chemistry and biology compulsory in our seminary courses and the study of the Bible compulsory in the other courses. A large amount of the misunderstanding among teachers today is due to the fact that many scientists are as ignorant of the Bible as many preachers are of science. It is one of the anomalies of our time that students must spend years in the study of the works of pagan authors but in our public schools there is no course of study for the great classic of classics that has had more influence for good in the world than all the works of pagan authors combined. I therefore recommend that this Conference take practical steps toward increasing the scientific knowledge of our preachers and the Biblical knowledge of our students.

Trained Teachers

In a country of religious liberty it would be violating the rights of others to allow sectarian teaching in the schools, but at least the great basic truths of religion might be taught, while the other truths must be given to all through the church. In order that the Bible teaching in the homes, in the Sunday school and in the church may be improved I would recommend the organizing of normal classes and the holding of Bible institutes by experts and the granting of diplomas to those completing the teacher training courses.

The College

The church can well be proud of the college and seminary and the campaign to increase the endowment should be carried on with enthusiasm everywhere. One has only to read the college papers of many of the large schools, or investigate their social activities to be appalled at the moral anarchy that has been spreading like a pestilence through the schools of the land. Slang, unclean jokes, sneers at religion, criticisms of the old time proverbs, disregard for law, dancing, petting parties, cigarette smoking and secret drinking are only a part of the emanations from the pit that are making many schools, with all their fine equipment, the most dangerous places to which young people can be sent. Brethren parents can well afford to send their children longer distances to have them in the better atmosphere of our own school. I am sure that the authorities of the college will welcome the most ample co-operation in maintaining high ideals and effective discipline. If anything more can be added to encourage this I would suggest that perhaps the standing committee on the spiritual state of the churches might be authorized to confer with the college authorities on moral standards to be maintained and that any serious moral delinquency be a bar to graduation, while the final examinations of seminary students be supplemented by an examination, oral and written, on the ordinances and fundamental doctrines of the church.

Literature as Propaganda

I recently read one of the leading papers of a strong Protestant denomination in which the only editorial was a two-column article advocating the more general use of the game of chess. Thank God our Brethren editors have something more worth while to write about than that. Our literature is both interesting and instructive and merits the

general support that it is receiving. I have nothing to suggest more than to increase that support and make use of our literature, not only for Brethren Sunday schools and families, but also for the propaganda of the doctrine. Pastors in the homeland do not make anything like the extensive use of tracts that missionaries make in foreign lands, or even that some heretical bodies make in the home land. I have frequently found in racks in railway stations papers of the most pernicious teaching and I have said, **Why can we not have tracts and papers in public places—railway stations, hotels, barber shops and libraries?** Perhaps some lay member or committee can have charge of this in many places.

Let your light so shine before men that they may see your good doctrine and glorify your Father in heaven.

Separation from the World

And now a few words about fellowship. The apostolic church continued steadfastly in fellowship. Let us note clearly that it was not fellowship with the world. Can anyone imagine that church having a glorious prayer meeting with a lot of members away in lodge rooms or in parties having a good time with sinful companions of former days? And can anyone be offended if I say, and say plainly, that the Brethren church stands squarely for separation from the world, and that anyone who wishes to be a member should give up his bad companions as well as his bad habits? Yes, we can and should go to the lost, as Jesus did, if we as he did go to win them to God. There is nothing more subtle and dangerous than this breaking down of the separation between the church and the world and **I therefore urge the preparation of a tract setting forth strongly the Gospel teaching on the subject for the instruction of church members and that pastors see that their people all read it.**

Christian Fellowship

In giving up the fellowship of the world we receive what is far better, the fellowship of the people of God. How good and how pleasant it is for brethren to dwell together in unity. This fellowship in the early church was one of the strong factors in the spread of the faith. "Behold how they love one another" said the heathen to the Christians, and that love was attractive. It is attractive today, and it is not departing from the work of the church to encourage it. However the social life of the church should not be left to injudicious leaders who may introduce features which may be harmful. **Rather the official boards should provide for the social life of the church and guide it to spiritual ends. I would recommend also a tract on this subject.**

Co-operating Christians

There is another phase of Christian fellowship which we are called upon to consider because of the fact that in many communities there is but one church, but there are residents who are members of different churches who have no pastor. They have their conscientious convictions and wish to be active. Should they be left shepherdless or is there a measure of fellowship which may be extended to them in harmony with Gospel principles? Why may not churches have a list of co-operating Christians who shall be subject to the pastoral care and discipline of the church and in addition to access to the Lord's tables which they already enjoy, be permitted to share in the local activities of the church which involve no doctrinal compromise and receive letters as Christians when they move to other places? I do not wish to start any dangerous innovation, but there is really little in this suggestion that is not already in general practice, and I only propose the idea for the consideration of the committee on recommendations.

Isolated Members

We have as ever also, the problem of our isolated members. Fortunately few are beyond all church privileges, but many, very many long for the fellowship of those of like faith which they have been obliged to leave. Shall we continue to permit them to drift into other churches or be without pastoral care? Perhaps no denomination has lost a

larger percentage of members by their becoming isolated than we have, and as much as twenty years ago I proposed **that we have a general pastor of isolated members whose duty it shall be to find out, keep in touch with them, see that they get our literature and collect their offerings for the work.** I believe that the offerings would more than support such a pastor and I therefore wish to renew my suggestion as a help toward the solution of the problem. Paul's letter to the Romans is an example of such care and if we continue in the apostolic fellowship we will not forget our dear brethren who are separated from us.

Responsibilities

I will not venture to offer further recommendations, but I do wish to add a few words concerning responsibilities. In a well organized church where there are departments and committees for everything it is easy for members who are not on committees to think that they have nothing to do. In the apostolic church "they that were scattered abroad went everywhere preaching the word." They shared the spirit of the apostles who said, "We cannot but speak of the things that we have heard and seen." This is the spirit that we should teach to our converts. Let every one become a worker for the Lord. When Moody wanted to teach a Sunday school class and there was no class for him, he went out into the streets and gathered up a class. When James A. Gribble felt the call of God to go to Africa he prepared to go and went step by step as God opened the way, and behold how great a door he opened. Let us have such members everywhere.

Parental Responsibility

Then there is need of more parental faithfulness to their responsibilities. Too many parents leave the religious education of their children to the Sunday school. God's Word places the responsibility on the parents. "Thou shalt teach them to thy children." "I will judge the house of Eli forever because his sons made themselves vile and he restrained them not." Some parents say, "I cannot control my children." That means that they were not controlled when control was possible. More children are spoiled during the first year of their lives than at any other time. They should be taught from the beginning to submit their wills to their parents and when they are grown they will respect their parents. When I consider the number of children that run about by day and night with their whereabouts unknown to their parents, when I consider the class of pictures they are seeing in the movies, and the class of silly jokes that they are feeding upon in the papers that come to the homes, when I consider the number of girls who go joy riding alone with young men, and the number of autos that may be seen parked on the outskirts of many towns at night, and the number of wayside inns that have sprung up which ask no questions of lodgers, when I consider the low moral ideals of a large number of the men of today, I am amazed that so many parents seem so little concerned about their children and exercise so little restraint over them. Statistics show that crime is increasing faster than the population, and that especially among youthful criminals. It is no wonder when parents abandon their responsibility in the care of their children. But God holds them responsible and if they neglect they will have a bitter harvest to reap both here and hereafter. Children naturally want to do what others do and must early be taught that to follow Christ it is necessary in some things to be out of style. Let our Brethren homes be models of what Christian homes ought to be.

Church Discipline

Then there is the responsibility that rests upon the local church. The messages to the seven churches in Asia were to local churches and to the unfaithful it was said, "Repent or I will remove thy candlestick out of thy place." The Lord expects discipline in the church and many a candlestick has been removed for lack of it. A worldly church will not attract converts. Christ is preparing his bride that she may be present without spot or wrinkle and pastors have a tremendous responsibility in being the coworkers of the Lord in this great task. Churches as well as in-

dividuals must learn that it is not necessary to follow the style but it is necessary to keep unspotted from the world.

Church and State

But the church has certain responsibilities that reach beyond her own border. We are taught to pray for rulers, to give to Caesar the things that are Caesar's and that the nations shall bring their glory and their honor into the kingdom of God. Jesus said "Every plant which my Father hath not planted shall be rooted up." Christians have a duty to perform in maintaining their Christian principles in their business and social and political relations. The present world order is evil and must be destroyed in order that the new order with Jesus as King may prevail. But he must have his messenger to go before his face. His waiting bride must give her witness to all nations. His chosen people must be ready in the day of his power. As Abraham was a pilgrim and a stranger in the land that was promised to him, so we are pilgrims in this world and yet heirs with Jesus Christ and have a right to be interested in all the changes that are necessary to his coming and his kingdom.

Nor need we hope to have his kingdom without his presence. There will be no new invention or discovery or philosophy or policy of government that will be a panacea for human ills. Men are writing books on "The New Gospel for the New Age," but it is the old Gospel that the age needs. The lost world needs the living Savior now as in the beginning. The program that Jesus gave for his church has not changed. The call for laborers still goes forth and the promise of endowment with power is still extended. Vast regions with teeming populations are still awaiting the missionary and the problems that appear under new forms are the same old problems of sin. Jesus Christ is still the hope, and the only hope, of the world.

The Great Need

I have suggested a number of plans for the work of the church, but I realize that what the church needs most is not plans but power. I mean spiritual power. I mean the Holy Spirit. The apostolic church continued steadfastly in the apostle's doctrine and fellowship and in the breaking of bread, but also in prayer. It went to headquarters for guidance, and when the Holy Spirit had charge human plans were sometimes changed but the church moved forward with mighty power. Prayer is the key that unlocks Heaven's door. Do we lack workers? "Pray ye that the Lord of the harvest may thrust forth laborers into his harvest." Are any sick? "Pray for one another that ye may be healed." Are any fallen? "Ask and God will give life for them that sin not unto death." Do we lack wisdom? "Ask of God who giveth to all men liberally and upbraideth not."

Our conferences and conventions and Bible institutes and our seminary should be tarrying places for prayer as well as for teaching. I fear that we lack most the apostolic spirit and that spirit was inseparable from the apostolic custom of prayer. Satan can find no surer way to bring about the final apostacy than to make God's people believe that they are too busy for prayer. Therefore let there be a mighty campaign to make and keep the church a power in prayer. That will make it an obedient church and an obedient church will be a victorious church.

I have sometimes thought it strange that Jesus said so little about the organization of the church and methods of work, but I can see that these are things that must vary with varying conditions, while the one great and unchangeable condition of success is that of personal love for the Master and loyalty to his word. "If ye love me, keep my commandments." That is the heart of his commission. If I can burn those words into your hearts I shall have accomplished my purpose. "IF YE LOVE ME, KEEP MY COMMANDMENTS."

In these seven words we have the guide to all duty and the condition of all blessing. The first four give us the basis for the kingdom of God and the last three the result

of it. There are four elements in it. "If" indicates that it is selective. "Ye" indicates that it is personal. "Love" indicates that it is spiritual. "Me" indicates that it is divine.

Man a New Creation

It is selective. Not to all beings is it given to know the joy of communion with God. The lower animals know nothing of it. That statement may seem superfluous, but I have read in a modern text book used in colleges that "there is less difference between man and the apes than between savage and civilized man," and there are people who believe such stuff just because it is in books. If that be true then Saint Anthony was right when he went and preached to the fishes in the sea. But modern science have not gotten very far with their education of modern apes while missionaries have found no race of men so degraded that the Gospel has not been able to transform and civilize them.

The Bible does not tell us the length of God's creation days but it does tell us that God created, and just as surely as the regenerate man is "a new creation in Christ Jesus" so surely is the human race a new creation with powers and possibilities of personality that beasts of themselves can never hope to possess.

But some men instead of choosing to live as sons of God prefer to live on the plane of the animals and some sink far below them and live as children of the devil. Even as they do not like to retain God in their knowledge God gives them up. They find that they seek and they reap what they sow. "God is not mocked." "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." That law puts a gulf between the regenerate and unregenerate that cannot be bridged by universalism with its sophistries, nor Russelism with its fanciful interpretations, nor Romanism with its purgatory, nor by any other ism that lacks the atoning blood of Jesus Christ and the divine love that the Holy Spirit sheds abroad in the heart. Jesus reaped the harvest that we sowed that we might reap the harvest that he sowed. He planted his life that it might bear the fruit of life eternal and we receive that life by faith and in turn plant ours in service that others may come to know him and his love.

The scarlet thread that runs from Genesis to Revelation is the dividing line between life and death. He that begins to doubt the merits of the death of Jesus Christ will end by doubting the merits of his life. As "without the shedding of blood there is no remission" of sin so "by this know we love in that he gave his son to die for us."

(To be continued).

America's Crime Epidemic and Its Cure

(Continued from page 3)

Objections to children accepting a Christian's obligations too early are usually from those whose religious experience is not very vital and whose convictions are not very strong.

4. Supply every young person with wise spiritual counsel and intelligent direction in meeting the problems of life. Most of youth's follies begin in ignorance, and those most responsible are parents, then the teachers.

5. Seek to correct unwholesome environment and purify the tainted influences that will be brought to bear upon the childhood of your community. Vicious movies, salacious literature, vulgar conversation, cigarette smoking, card playing, dancing, and many other forms of influences that will be brought to bear upon the childhood of your cate impiety, and gradually dissipate the strength of right habits and break the connection with divine power, ought to be matters of vital concern to every Christian man or woman, and there ought to be a distinct feeling of personal responsibility for the existence of such vitiating influences. Remember, criminals are not born; they are made, and we who could make conditions more favorable are responsible in a large way for this fearful waste of manhood and womanhood.

Labor and Prohibition

By Hon. John G. Cooper

(NOTE: Congressman John G. Cooper of Youngstown, Ohio, has led the prohibition fight in Congress for a number of years. He is a member of the Brotherhood of Locomotive Engineers and an authority on labor conditions.)

Prohibition is providing the atmosphere in which the age-old disputes between labor and capital are being solved. Today employers and employees are learning that their advantages are reciprocal, if not identical. Opportunity opens its door wider on a sober world. Professional agitators and demagogues find their arguments are unavailing against the logic of prosperity. The constructive labor leader is developing.

For many years labor's foes have been largely those of her own household. Of course there have been employers who desired to grind the faces of the poor and to coin the blood of their workers into dividends. They were few. All economic law was against them. Their policy was so short-sighted as the farmer who impoverished his soil by forced crops on unfertilized land.

The first effect of prohibition of the liquor traffic was two-fold. It increased the productivity of the worker and it created a larger market for his product. Many years ago it was scientifically demonstrated that even small doses of alcohol act as a brake on mind and muscle. The recent Carnegie Institution experiments have more completely demonstrated this than any previous studies.

But business knew—or should have known—this long before science published its data. The railroads were successful in enforcing total abstinence rules upon their workers. But, unfortunately for industry in general it was impossible to bring home to the popular mind the importance of similar abstinence by all who worked with high powered machinery.

A British economist estimated the ratio between the productivity of the worker in dry America and in beer-drinking Britain as that between \$3,750 and \$1,500. A writer in the English Brewing Trade Review asserts that seven American workers are equal to ten in England. No production engineer would hesitate in the choice between a total abstainer and one who drank intoxicating liquor.

Prohibition has brought about the elimination of the Blue Monday which was very evident in the days of the saloon. The afternoon slow-down after the noon-day glass of beer, fewer absences because of illness have marked the change in labor since the corner saloon closed its doors. The pay check is going into the home, instead of the saloon. Men are better nourished, better clothed and happier. They are less irritable and quarrels between fellow-workers or with foremen have decreased. Discharges are not so frequently necessary. This cut the labor turn-over, which was always a serious item on the wrong side of the ledger.

No other single cause approached drink as a cause of industrial accidents. The cut of 250,000 industrial accidents per year since prohibition has saved the lives and limbs of many workers, and has stopped a serious leak in production costs, and thus made possible the lowering of prices to customers and higher wages to the worker. This is one of prohibition's by-products.

Labor today is more ambitious than ever before. It is also more successful than ever before. While strikes have decreased and industrial disputes have been fewer than in the days when a group of men wiped the foam off their lips and heatedly voted to plunge an industry into chaos at the suggestion of some walking delegate, labor has carried to a successful conclusion many of its contentions. When clear minded men sit together in conference, the cold eloquence of facts speaks with a decisiveness that can not be ignored.

Labor is becoming capital. Instead of buying beer, it is buying bonds. Corporations are finding their readiest sale of stock to their employees. The men who work in a plant are acquiring partial ownership. The number of security owners in America has doubled since the adoption

of the Eighteenth Amendment. This has been a steady force among the workers. The man with a stake in the business will carefully study financial reports of the company. It will be his company.

With the saloon no longer affording an outlet for much of his wage, the worker today has become a part of the investing power of the Nation.

During the last two or three years I have requested many leaders and officers of labor organizations to give me their views on the question of prohibition, and I find that an overwhelming majority are in favor of prohibition and do not want the return of the liquor traffic in any way, shape or form.

The local union secretaries tell me they have very little trouble nowadays with members who do not pay their dues because of drunkenness. I firmly believe that 95% of the labor union officials would fight to prevent the return of the liquor traffic.

Labor temples are being built in many places since the country went dry. The growth of labor temples is the direct result of prohibition.

Before the advent of prohibition labor banks were practically unknown. Now there are 16 large labor banks and more coming.

Since the abolition of the liquor traffic, the workingmen are buying and building better homes. They are taking an interest in home life more than ever before. They are saving their money and educating their children. The rank and file of labor union men are against any modification of the prohibition laws, because they fear the return of the saloon. Most of them are convinced that any modification of the prohibition laws, because they fear the return of the saloon. Most of them are convinced that any modification which would permit the sale of wine and beer would mean the return of the licensed drinking place and, in the final analysis, the return of the saloon. These licensed drinking places would recruit from where? From the labor ranks!

The working men of the country today, are ready, anxious, and willing to line up with other forces toward the final overthrow of the liquor element and thereby take their places in the forward march of progress toward a cleaner and better world in which to live.

SUPERANNUATED MINISTERS

When we are retired and stand in the lot
Of men who will soon by the church be forgot;
When appointments are read and our names don't
appear,
And our eyes are bedimmed by the unbidden tear;
When salaries cease and support is no more
When with unsteady step and our strength gone
away
And hardship and want enter in through the door;
We totter along at the close of the day.
Shall we murmur and fret and repine at our fate
And our zeal for the service of Jesus abate?
Shall we slacken our speed in the glorious race
And dishonor our Lord by disturbing his grace?
No never, no never give over the fight!
Even down to old age let our armor be bright,
Assured that we still may in Jesus confide,
Whose love for our need will most surely provide.
Though faint, still pursuing, hold out to the end,
Never doubting the love of our heavenly Friend,
Rejoicing in hope of a mansion on high
And rest in the Lord "in the sweet by and by."

—S. A. Steel, in Methodist Advent.

The Glory of Our Christianity

By S. M. Whetstone

TEXT: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Galatians 6:14.

As one makes a study of human nature we learn that it is essentially the same in every age. Trace the history of the race down through the ages and you will discover that one thing holds true of every age, namely, every age glories in its achievements, its great men, and its history. Ancient Greece gloried in her culture, Rome gloried in her conquering power, Egypt gloried in her great monuments and Pyramids, and Israel gloried in her religion. We have ever been a great people to boast; Greece boasted of her Homer, Plato, and Aristotle; Rome boasted of her Caesar, Cicero, and Virgil; Israel boasted of her Abraham, Moses, and David. So in our age we find ourselves boasting in wireless telegraphy, the X-Ray, Radium, Surgery, Antitoxine, and the radio and many other things.

Paul in his day found men everywhere boasting of their ancestors, their history, their achievements, their great men, their education, and so on. From a human standpoint Paul had good reasons for boasting. He could have boasted of his ancestry, of his fine education, of his Roman citizenship, of his achievements, of the fact that he was a member of the Sanhedrin, or of his eloquence. But Paul did nothing of the kind. He gloried in none of these things. I hold that every normal man glories in something. It may be farming with some, it may be music with others, it may be mechanical genius with still others. Now Paul was a normal man and his greatest joy was to glory in Christ, in the cross, in the doctrines of the Christian religion. It was perhaps some twenty years after his conversion that he wrote to the Galatians the words of our text. Paul gloried in Christianity and I am persuaded that we have reason to glory in it in our day. Let us think along this line for a few moments and ask ourselves the question, In just what respect can we glory in our Christianity?

In the first place it seems to me that we can glory in nineteen centuries of splendid achievement. Christianity has traveled down through the ages gathering new power, new inspiration, and new glory all along the way. In spite of the stern opposition it has met, the persecution it has endured, the bloody martyrdom it has suffered, and the false religions which have tried to down it, Christianity has swept on in holy triumph slowly but certain of winning the day. Leaving Calvary, it has traveled like a beautiful civilization across the centuries. Whatever land it has touched it has adorned. It has given us homes and love; it has given us hospitals and sympathy. During all this time it has gathered to itself the best thoughts of poets, philosophers, theologians, and historians. It has gathered to itself the choicest affections of mankind, it has claimed the most sacrificial service of man, it has challenged the most beautiful character of mankind, and it has gripped the very heart and brain of man. During these centuries generation after generation have grown old and passed on, but Christianity has remained eternally young.

In the second place it seems to me that we can glory in the principles and doctrines of Christianity. Now in this connection what have we to rejoice over? Let's see, we have an eternal God keeping watch over his own. We have a Jesus who is able to say, "Son, or daughter, thy sins be forgiven thee." We have a Christ who walks with us over life's rugged way. We have a Holy Spirit who comforts and guides us along the trail. We have a Gospel that meets every need of man and makes life pure, sweet, and beautiful. We have Grace to sustain at every trial and sorrow of life. We have a heavenly life at the close of this brief life. These are some of the great things involved in our Christianity and it seems to me that they are worth glorying in and worth working for. This blessed Gospel is still the "Glad tidings" to a sinful world.

In the third place we can glory in the power of Chris-

tianity to help and comfort humanity. God has ever challenged man. Listen, "Prove me now, * * * and see." Multitudes have put God to the test in the hour of sadness, or trial, and temptation. None have ever been disappointed. He has ever been the sheltering rock of ages. Man has found in him a light in life's darkest midnight, a refuge amid life's storms, a comfort in life's sorrows, a companion in life's battles, a strength in life's burdens, and a pilot when death comes.

In the next place we can glory in the promising future of Christianity, for I stand with those who believe that Christianity has a future and that Jesus meant it when he said, "Lo I am with you always, even to the end of the earth." Look about us and learn that the things that have met the needs of man have endured. Christianity has met the needs of all people for all time. The greatest sign of the future of Christianity is the work that needs to be done. Look about you and everywhere you look you will see a "field white unto the harvest." Listen where you may and you will hear the cry, "Come over and help us." The great possibilities of Christianity, the great work that

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

CONTRASTS IN TIME AND ETERNITY—Luke 16: 14, 15, 19-31.

The godly man, under the most unfavorable earthly conditions, is better off by far in eternity than the selfish, worldly man, who has had every material good that life could wish for here.

TUESDAY

THE LIMIT IS OUR DUTY—Luke 17:1-10.

When one has done all that he can possibly do, he has nothing of which to boast, he has done only that which is his duty.

WEDNESDAY

THE UNPOPULARITY OF GRATITUDE—Luke 17: 11-19.

Only one out of the ten lepers, and he a despised Samaritan, returned to express his gratitude to the Lord Jesus. Can it be possible that the ratio of ingrates still holds? (Attend mid-week prayer service. If isolated, have a prayer service in your home, using "Our Devotional" as the topic for your study.)

THURSDAY

THE NATURE OF THE KINGDOM—Luke 17:20-37.

The coming kingdom will be an inner, and not an outward kingdom to be seen of men; the kingdom of God will be in the hearts of men.

FRIDAY

A CHARACTERISTIC OF TRUE DEVOTION—Luke 18:9-14.

No pious conduct or lip service will avail anything so long as we cherish a self-righteous spirit and despise others.

SATURDAY

SEEKING AND SOUGHT—Luke 19:1-10.

He who is earnestly seeking the Lord Jesus, as was Zacchaeus, will both find him and be found of him, who is ever seeking the souls of men.

SUNDAY

A SAD REFUSAL—Mark 10:17-31.

How many today are allowing their ill-gotten gain to stand between them and their Lord! And men are refusing to part with it though they know it means the forfeiture of eternal life. (Attend church worship on the Lord's Day. Have a Sunday afternoon worship program in your home, using the sermon, and having prayer and singing.)—G. S. B.

is yet to be done, and the Master's assurance of success, ought to stir every child of God to do his best. It was Napoleon who said, "That army is doomed that has lost the power of attack." Christianity has attacked some great problems in the past and many remain yet to be attacked. It is Christianity alone that is making a comprehensive attack of the non-Christian nations of the earth and it shall continue this attack.

Again, we glory in the Christ of Christianity. This especially is where Paul glorified. Without Christ we could not glory, for he is the heart of Christianity. Let's see, We can glory in his Incarnation. We can glory in his matchless ministry. My, what a ministry it was! We can glory in his beautiful teaching. What wonderful teaching it was! Think of his sacrificial death, and see the glory there. Don't overlook his glorious resurrection. Likewise his triumphant ascension and his power to save. Without these we could say with Paul, "we of all men would be most miserable." May we fully realize that our real glory is centered in Jesus Christ. He is the world's supreme need. He is the world's supreme glory.

"Let every kindred, every tribe
On this terrestrial ball
To him all majesty ascribe,
And crown him Lord of all."

Nappanee, Indiana.

OUR DEVOTIONAL

A Warning Against Covetousness and Anxiety

By Geo. S. Baer

OUR SCRIPTURE

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto you. Be not anxious for **your** life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you. (Luke 12:16-31).

OUR MEDITATION

If success has come our way and we have gathered unto ourselves much of this world's goods, let us be careful that our hearts shall not grow covetous. The rich need not be

more covetous than the poor, but the tendency is in that direction. A certain rich man, so a parable of Jesus, runs, whose fields yield a surplus greater than his barns will hold, propounds this query to himself, **What shall I do, because I have not where to bestow my fruits?** And then he proceeds to answer his query: **This will I do: I will pull down my barns, and build greater. And I will say to my soul** (he was talking to his stomach under the impression that he was addressing his soul, someone observes), **Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.** "He does not say to it, 'Now, my soul, let us study art and music and literature.' The finer instincts have gone; his feeling for God, his enthusiasm for humanity. He has so lived that at the end of his years he has lost the capacity to live. He has made a living and unmade a life" (Jowett). "It is a shameful conception of wealth which regards it only as a means to ease and luxurious living. The ease it brings is, or should be, only the reward for the heavy responsibilities it imposes. The man who is rich by reason of the great business interests he has built up is accountable to the community for the honesty and usefulness of his service, to his hundreds or thousands of employees for such a conduct of the business as will assure them of their means of livelihood, to his own conscience for laborious and unremitting attention to the wearisome details of business management. Too often the loss of leisure, health and happiness is the penalty he pays for the luxuries he enjoys."

But the poor are not without their dangers, and Jesus, with his infinite understanding of the human heart, was able to place his hand on the most trying temptation and most prevalent weakness of men and women who have failed to accumulate a comfortable supply of this world's goods. Turning to his disciples, Jesus bade them be not anxious about their food or raiment, **for the life is more than the food, and the body than the raiment.** He who gave the life and the body, will give these lesser things.

In Matthew Jesus' next words are: Behold the birds of the heaven, but here in Luke we read, Consider the ravens. "Why the raven?" asks Dr. McLeod. "The raven is a bird of ill-omen. The law of Moses condemned it as unclean. It is black and weird and funereal. It has a hoarse, grating voice. It is rapacious, greedy, voracious. The eagle kills its prey, but the raven waits till it dies. It prefers something offensive. Then it is a very cruel creature. It is a very solitary bird. You never see more than one or two. Crows go in flocks, but you never saw a flock of ravens. No other bird seems to care for it. Now, after all this disagreeable recital, does not the verse shine out in a softer and more revealing light? If our Father cares for a raven, will he not care for his child?" The ravens sow not, neither reap, and they have no store-chamber nor barn—a reference to the parable above. It is not idleness nor want of forethought which Jesus commends in the birds, but their freedom from care. One evening Luther watched a bird as it sat perched on a limb of a tree, and then he said: "This little bird has had its supper, and is now getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodgings on the morrow. Like David, it abides under the shadow of the Almighty." **Of how much more value are you than the birds?**

OUR PRAYER

Our Father, who art in heaven, thou knowest all our needs, who are willing and able to supply us every good thing that our hearts can enjoy, and who dost never forget or neglect any of thy children, make us more appreciative of thy loving kindness, more devout and serviceable, and more constantly trustful. Forgive us wherein we have coveted another's goods, or have fretted ourselves about the morrow. Help us to be satisfied with thee and to rejoice in thine abounding goodness. In Jesus' name. Amen.

"Let the other fellow talk occasionally; you can't learn much by listening to yourself all the time."

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for September 6)

Lesson Title: Paul Writes to the Philippians.

Lesson Text: Philippians Chapters 1 to 4. —Especially 3:7 to 4:8.

Golden Text: "I can do all things in him that strengtheneth me."—Phil. 4:13.

Devotional Reading: Phil. 1 to 4.

The Lesson

The Philippian letter was written by Paul from a Roman prison in the city of Rome. Nero—that monster of antiquity—is on the Roman throne and has lately developed his mania to put the Christian faith and all holders of it out of the world. Among those who were called upon to suffer for his faith was Paul who had been sent as a prisoner to Rome on the trumped up charges of his own countrymen. He was treated well at first as a prisoner in Rome, but just before this letter to the Philippians was written matters had been going badly with him. The Christians of Philippi learning of some of his needs sent some necessary gifts and a very fine minister in the person of Epaphroditus to cheer Paul up in his imprisonment. The ministrations succeeded in helping Paul beautifully and the grateful old apostle pens this epistle in acknowledgement of their Christian forethought and love. The epistle fairly glows with the splendid fighting spirit of Paul, with his boundless conviction of the power of his Christ, and with the supreme optimism of an unconquerably happy man. We can only point out some of the high spots of this extraordinary gem of Christian truth.

1. The Christians of Philippi were a source of thanksgiving and joy to Paul. (vs. 1:1-7). They seem to have been a sensible, peaceful, progressively worthwhile Christian body. Unlike the fickle Galatians the Christians of Philippi were grounded in the faith and by the orderliness and devotion of their own lives they were giving ample proof of God's presence and power in their experience. Miraculous power and sincere faith had been present at the establishing of the church and on such conversions as that of sensible, proficent Lydia and the extraordinary transformations in the "maid with the demon," and the tough Philippian jailor the foundations for gospel progress had been laid strong and deep. Amid all their local triumphs the church people of Philippi never lost sight of that blazing messenger of the good news who had pointed them the way out of their moral and spiritual darkness, and several times in moments of need they had generously made their love known to Paul by honest ministering to his bodily needs.

Is it any wonder that the spirit of love and deep heart desire for their continued well being crops out in the Apostle's letter? It is true that we can love God silently, without much noise or display, but it is equally

true that this kind of love for God will manifest itself in splendid work on behalf of the Father's other children. We can prove our faith most readily to others by the way we manifest it in moments of need. When our hearts are softened by the love of Christ the whole world will know it by the way we sound it forth by words and works. The Philippian Christians were there with the real punch when it was needed and Paul was deeply grateful for it.

How is it with us today? We have a much easier time living for Christ than the Philippians did. It is not nearly so risky. And yet I wonder if we ever give one soul cause for gratitude that we know Christ. I wonder rather, whether Christ doesn't have to hang his head in shame over our extreme smallness of vision and usefulness in this present evil world. Proud superiority and the failure to see in the needy one a chance to glorify

EXPLANATION

The notes on this lesson by Brother Boardman were written with the understanding that they would be published in the Conference week number of The Evangelist, but at the last minute we were compelled to change our plans and drop a number during Conference week instead of the week following as we had planned. As a result these notes will not reach you in time for the study of the Sunday school lesson, but they will make interesting and profitable reading nevertheless. Next week we will be properly adjusted again.—Editor.

Christ has caused the name of Christian to become anathema to many. We need to keep the spirits of humility and usefulness as two of the guiding points to our Christian experience—humility with decency, and usefulness with the loveableness of Christ functioning in and through us.

2. Paul emphasizes these truths by pointing the Philippians to Christ, and having them see once again their Divine Master with all the power of the eternal authority in his grasp voluntarily surrendering these things and putting himself under strictly human limitations. (Phil. 2). This voluntarily humiliation was the pathway to real exaltation and glory to Christ and he has a "name which is above every name."

This same pathway is open to Christian souls to travel. The germs of that life have been put into our hearts. They have been changed by the words and works of the Exalted Christ by faith and in this change our feet were put on the pathway to glory. But the crowns and diadems of glory are not to

be won until we have carried the cross with Jesus and for him. Right here is where we begin to "work out our own salvation with fear and trembling." Understand me, Glory is not attained by any works that we do, but by our works we let the world understand to what extent our salvation has really gripped us. It is by consistent, persistent working out of the inworked salvation that the joy of Christ in exaltation is known to us.

3. As Paul, in his own life, re-envisions Jesus a great heart hunger and intense longing to know him and the power of his resurrection surges over him anew. (Phil. 3.) Christ becomes the object of the believer's faith. Paul had something of which to boast if he was looking merely to the human standards of evaluation. He had a great background—faith, family. He had a great environment—place of wealth, power and promise. He had a great passion—to keep holy the sanctity of the Law and promises. Yet as he envisions his possessions as a man without Christ, he eagerly casts them all aside for the sacrifice, suffering and service of One who was proclaimed unfit to live by his own countrymen. Ay! More than that! Paul sees in that criminal's death of Jesus the very path to the "righteousness of God" and as he stands before the tomb of his Lord he cries out, "Yea doubtless and I count all things but loss . . . that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Paul was willing to live with Christ and the intensity of his willingness to live with him was made plain by his desire to die for him. Ah, Brethren, there we have it, death to earthly standards of value, death to the very life we have hitherto held most dear must ever and always precede our resurrection into the exalted life. The power of that resurrection gains point in our life as we pass Calvary and its blackness of apparently lost hopes, to catch the light of the newer day that brings its transcendently greater hope and usefulness to us. The power of the resurrection to our souls will be weakness until we put the sacrifice of the Cross behind it.

I can't close this sketchy account of this magnificent letter without calling attention to one word that glitters like a radiant star on a dark night. It's a strange word to come out of a gloomy prison cell where men's hearts and thoughts are generally as dark as the gloom of midnight. That word is REJOICE. Paul rings the grand chord of a great theme on this one note. The letter tells of Christ's voluntary humiliation and suffering. It also tells of Paul's own surrender of the things the world counted great so that he too, might suffer with Jesus. Now he's suffering, and he doesn't know the moment in which his ardent life will be snuffed out. But this one thing he is sure of and that is—that he is happy. So like the great soul he is cries out of the place of doom, "Rejoice in the Lord always, and again I say rejoice." This word needs no comment. The truth is self

(Continued on page 15)

J. A. GABER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Christian Endeavor and the Church

Loyalty to one's church has been one of the fundamental principles of Christian Endeavor. This has not been because the pledge required it, but the clause in the pladge is simply the expression of devotion to the church that was in the hearts of the young people. At the Philadelphia Convention, before the pledge contained the clause about supporting the church, apparently the whole audience rose to show their feeling that every active Christian Endeavorer should attend the preaching service, the Sunday school, and the church prayer meeting unless prevented by some reason that could conscientiously be given to Christ.

When Christian Endeavor was only fourteen years old, figures sent in more than five hundred replies to questions published showed that of the thirty thousand Endeavorers represented more than seventy-five per cent habitually attended the Sunday evening service and more than fifty-five per cent habitually attended the weekly prayer meeting.

"Help our church" was the watchword of a campaign started years ago by the Chicago union. For the two months before Christian Endeavor Day the aim was to have every member of each society at each Sunday evening service, each member also inviting one outsider each week. This was but part of the programme. One feature, "Go-to-Church Sunday" at the close of the two months, was widely advertised and adopted throughout the country, and enlisted the hearty support of business men and public officials.

The privileges of being a doorkeeper in the house of the Lord have been realized by Endeavorers in more than one church who have done the duties of a sexton when money for paid service was lacking or when the regular sexton was laid aside.

One of the most useful services rendered by Endeavorers has been raising money for putting up houses for worship in many towns that would otherwise have been without them for years.

ANOTHER PRIZE ESSAY CONTEST

The Religious Education Association at its recent Convention in Milwaukee resolved to announce another prize essay contest for pupils of high school age. The committee in charge has prepared the following rules and suggestions:

1. The topic for discussion in the essay is "HOW MAY YOUNG PEOPLE BE BEST EDUCATED RELIGIOUSLY FOR PARTICIPATION IN WORLD AFFAIRS?"

2. Three prizes of \$50, \$25 and \$10 are offered for the best papers submitted.

3. The prizes are to be awarded to groups of high school age—not to individuals. Five or more persons working together will be considered a "group."

4. The committee suggests that the re-

ports be formulated through Sunday School class discussion, Young People's Society meetings, or other group study.

5. The maximum length of the essay is 2,500 words.

6. All papers must be in the office of the Religious Education Association by March 1, 1926.

7. All essays are to be unsigned, but accompanied by a letter giving the name and address of the group.

8. The judges are to be a minister, a lady teacher, and a business man.

9. The Religious Education Association invites correspondence concerning the contest. Address 308 North Michigan Avenue, Chicago.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for September 6)

Following Jesus at School

Luke 2:40

Hurrah! for the little old school house! Hurrah! for its hard pine seats, for its black blackboard, for its memories and for its little disappointments! Jolly, isn't it to think that again, we are to stoop our noses to the geography book, to arithmetic, and to the history page! Yes, truly, I am not feigning for school days are the happiest days of all childhood. I want you to think they are, and then of a certainty they will be.

I do not want to catechize you, for I know how much you enjoy memory work. But I do want to point out for you a few fundamental truths, which every teacher should endeavor to inspire, and which every student should endeavor to pursue.

Strange to say, you do not go to school for to learn facts only, but to learn about them, how and why they are facts and truths. And of course, truth is only conformity to fact. The story of your honest efforts in the classroom, may some day make history for the world, or serve as an inspiration to another individual.

It is also quite necessary that you ask questions—just ask them interminably—for that is the easiest and surest way to learn all about some great problem that baffles you. And if your teacher can not or will not

tell you, ask Daddy and Mother about it when you go home. If they love you as they ought, they will answer every question that you ask of them.

But we don't go to school just for our selves and by ourselves, do we? I think it would be rather lonesome to be the only pupil in a large school room—and I am afraid the teacher wouldn't always enjoy the situation. So the pleasantest and most helpful way is for you to have dozens or hundreds of school-mates, some of whom will become your best friends. Let us not forget that truth—we cannot help but be kind and courteous to others when others are kind and lovely to us.

Jesus has been called the Master Teacher, and the Perfect Teacher. I wonder why? It must be because he loved boys and girls so dearly; because he understood the need of children for play and work and mind training. It must be because he knew that some day boys and girls should become grownups, who must take the place of the Daddies and Mothers, for they in turn would be the Daddies and Mothers of other boys and girls. Moreover, he wanted them to never forget that they were young once upon a time. And I wonder if that isn't the whole secret of a teacher's success, and of the happiness of Daddy and Mother, as well as Jesus!

The whole world is happy when school days draw nigh—for the whole world is a school for us all.

So let us grow to love the little cottage on the friendly hill, the little church house with its friendly little altar and the little old schoolhouse with its flowering window sills—for they all spell youth, youth, youth immortal!

Daily Readings

M., Aug. 31. Seeking truth. Prov. 23:23.
T., Sept. 1. Asking questions. Luke 2:46.
W., Sept. 2. Honest effort. Ps. 119:30-33.
T., Sept. 3. Religious training. John 21:15-17.
F., Sept. 4. Making friends. Ps. 119:63.
S., Sept. 5. Kind to all. Rom. 12:10.

(Topic for September 13)

Do-It-Now-Brigade. Matt. 25:1-10

Daily Readings

M., Sept. 7. Unprepared. Eccl. 9:12.
T., Sept. 8. Putting off decision. Acts 24:25.
W., Sept. 9. Fully prepared. Luke 9:35-38.
T., Sept. 10. Doing it at once. Matt. 4:24.
F., Sept. 11. Instant obedience. John 9:1, 6, 7.
S., Sept. 12. A quick decision. Luke 19:1-8.

Ashland, Ohio.

Nobody is quite as interested in what you are doing as your own mother; make of her your confidant.

It's not one great deed in a person's life that counts so much, but it's the constant rendering of little deeds that makes life worth while.

EXPLANATION

The same explanation offered on the Sunday school page applies also with regard to Miss Weaver's notes in this issue. See "Explanation" on preceding page.—Editor.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Rio Cuarto, Argentina

We have had an unusual amount of bad weather this winter and this interferes considerably with the attendance, because the people are not prepared for cold or rainy weather. We have been gratified however by the steady interest manifested and the willingness to share in the work of the church. The institution of public offerings has not driven anyone away, and the offerings have been steadily increasing in amount until last night the amount was \$8.00.

There have been five baptisms since our return and there are twenty candidates which we hope to baptize before our next love feast. Several believers from other missions have also come to live here and are attending our meetings. The other missions that started here, the German Lutherans, the Seventh Day Adventists and the Salvation Army, have all closed and we are again alone in the field with no other mission in all this great district, larger than the state of Indiana, except those of the Brethren church. Surely there is need of more workers.

The Bible Coach has again resumed its journey, this time going to the east. It is now in Carlotá and will continue eastward as far as Canals and then go southwest through Laboulaye to Maekenna and back to Rio Cuarto, if the Lord will. Ricardo Egca, Luis Siccardi and Juan Riarte are with the coach, the latter going at his own expense and paying his way by selling Bibles. This tour will give the Gospel to over thirty towns that have no mission.

With August we begin again our church paper, but this time in co-operation with the Mennonite missions. We will have a four page monthly evangelistic in character, in common, and then each denomination will have an insert sheet with the personal and denominational matter. This is an experiment which promises a saving in expense and we believe that it will be a blessing all around.

Since writing last I have visited our missions in Alejandro and Buenos Aires. In Alejandro we now have a good house, well located, with Brother Domingo Reina in charge. His wife is a good worker also and her sister is also with them and is helping. The house was filled for each of the few meetings I held, and there are several applicants for baptism. The Bible Coach spent a week here and canvassed the town, and very many Bibles were sold. The Sunday school is rapidly growing and the outlook is good.

In Buenos Aires we found a nice house which is four squares nearer the center of our district and which offers so many advantages over the former place that we decided to take it, although it costs more. In the first place, we have the entire house to ourselves and will no longer be bothered by drunken, quarreling tenants in the same house. Then there is room for all the Sun-

day school classes that we need, whereas before we could have but the one class. The landlord is in sympathy with our work and gave us the preference over many applicants for the house. There are already six applicants for baptism and Brother Adolfo Zeche has gone to conduct a revival meeting which will not doubt result in new conversions.

We wish that something might be done for the conversion of the reporters who send news from the United States to this country. They are continually sending distorted reports which put our country in a bad light. They report with exaggeration the violation of the liquor law instead of its benefits. They report that the women are adopting the style of bare and painted knees and the papers

The Ideal City

What makes a city great and strong?

Not architecture's graceful strength,
 Not factories' extended length,
 But men, who see the civic wrong,
 And give their lives to make it right,
 And turn its darkness into light.

What makes a city full of power?

Not wealth's display nor titled fame,
 Not fashion's loudly boasted claim,
 But women, rich in virtue's dower,
 Whose homes, though humble, still are great
 Because of service to the state.

What makes a city men can love?

Not things that charm the outward sense,
 Not gross display of opulence,
 But right, that wrong cannot remove,
 And truth, that faces civic fraud
 And smiles it in the name of God.

This is a city that shall stand,

A Light upon a nation's hill;
 A voice that evil cannot still,
 A source of blessing to the land;
 Its strength, not brick nor stone, nor wood,
 But Justice, Love, and Brotherhood.

here comment that this means either that they must repaint frequently or adopt the old custom of tattooing or else the still worse custom of not bathing.

They also report the Scopes trial in Tennessee as a conflict between science and the Bible in which the United States gives proof of ignorance in sustaining the Bible. Of course time will show that the ignorance is on the side of the materialists and that between true science and the right use of the Bible there is no conflict, but the enemy is very active in these last days and is trying hard to undermine the foundations of faith.

We are praying that the General Conference may be one of great blessing and that the way may be open for new workers to come

to this great field. Pray that we may have wisdom to meet all the problems and overcome all the difficulties in our work.

C. F. YODER.

Rio Cuarto, July 27, 1925.

"THAT WHICH IS LOST"

These words gave rise to that immortal song, "The Ninety and Nine." All are well acquainted with the incident of the lost sheep, and the search of the shepherd until the sheep was found and restored to the fold. The ninety and nine were not neglected—they were safe all through the search for the one. Perhaps some have not been interested as much in the spiritual application as in the incident itself.

There are lost men, lost spiritually, morally. They are unfortunate for various reasons, perhaps wandering about till they forget locations and directions. They may be lost without realization of it—yet they are lost. They are in danger. They may starve, spiritually. They may be killed by enemies of righteousness, for the may be the play of evil forces. The important thing is that they are lost and in danger. They cannot recover themselves, and must have help—unless we simply say, "Let them go."

But the direction comes as to the sheep. "Go after that which is lost." The shepherd has a duty. The application is clear. The spiritual shepherd, which means any influential Christian, is to go after the lost man. The command is not to go "to" him, but "after" him. "To" might mean temporary comfort and help; but that would mean two men where they should not remain. "After" him means to bring him back where it is safe, and put him in the association of those helpful.

Too many shepherds are inclined to let wandering sheep go. They take the easy course—for it is hard work to carry back home a sheep that appears to enjoy the strange locality. The sheep struggles against its would-be savior, and makes the task more difficult. It is easier to feast with the ninety-nine than to serve the hundredth which is lost, and perhaps needs more attention than all the rest combined. But a shepherd of men is for this very purpose. How can we enjoy a feast when he knows one of his flock is perishing? "Go after."—Religious Telescope.

We need to cultivate moral will-power to help us carry out our better purposes, and to hold us steady and true to the ideal.

The best place in the world to discover the real character of your friends is to see them in their homes.

One kind deed rendered in the name of Jesus to-day is worth more than a thousand good intentions for to-morrow.

If we try to make each day's experience, no matter what it may be, worthy and useful, the final outcome will take care of itself.

NEWS FROM THE FIELD

BETHEL, KANSAS

Just now we feel that the readers of the Evangelist would like to hear from this little group of Brethren.

We are experiencing a steadily increasing attendance, which gives us some hope for a great work in the future.

The hot weather slump only hit us lightly, the attendance is very regular and we have had lots of hot weather, and little rain. Crops of all kinds are four weeks ahead. July is generally the beginning of hot weather in Indiana, but it began in June here and is still hot and dry. So with three months of real hot weather, we feel that for a rural church we have been blessed with a good hearing every Lord's day since on the field.

The average attendance has been 65, with another church just a mile from our church.

There have not been any additions to the church in our first three months' labor. But with the amount of people baptized by Brother Howell in his three years' work here, it leaves the field fairly well gleaned. The brethren are co-operating exceedingly fine and we are moving on in fine shape for victory.

Our new song book is now in use, and the singing is one hundred percent better than it was when I came on the field.

The greatest joy we have is in our young folks who stand by us, and they are the kind that stay for church, morning and evening. The Christian Endeavor is carried on with much interest, by the young people.

Now I hope that we may have an interest in the prayers of the church at large for victory here as this is partly a mission church.

It is the desire of the pastor to try to put Bethel in a position to support herself. But this may take some time, as the field is not thickly settled and being five miles in the country, the ingathering is very slow. Those that support the church are mostly renters, and crops this year are almost a failure. The yield of corn will not average 5 bushels to the acre. Oats made about 10 bushels and lots of wheat only made 5 bushels. The prairie hay is hardly worth cutting. Hundreds of acres of corn are burnt up by the dry weather. This section of country has had no rain to speak of since last fall. These conditions make it hard for a small congregation to meet its obligations to the church.

Bethel, Kansas gave to the church Brother Albert Whitted, now pastor of Beaver City, Nebraska, and is the home of Sister Agnes Whitted, who taught at Lost Creek, Kentucky last year, and would have gone back this year, but for the failing health of her mother. So the church has given to the world some spiritual help, though she is 75 miles away from any sister church.

Now we have tried to give you a fair estimation of the church and its prospects. The best we can say is, that they are just a real bunch of spiritual and loving people. And that we love to work with them, and we love them. Pray for us at Bethel.

H. W. ANDERSON.

BLANCO AGAIN ON THE MAP

The old Blanco Brethren church which stands on a lot that was once a part of the farm of Elder J. B. Wampler and which was founded by him and served by him for many years is again actively at work and the Lord's work is prospering in that field.

This church had been without pastoral care for many years, and for the last seven years not a service of any kind had been held in it. The membership had died and moved away until only five of the members were left in the community.

For the last two years this field had been on the hearts of a few and it was felt that the work should be revived. It was made a matter of earnest prayer by Evangelist Harry H. Rutchel and the writer and others. Brother Rutchel asked to be permitted to cancel a meeting he had planned to hold with a well established church that he might go and help this needy field. Just about the time that this meeting was planned for, word came that the church was about to be sold. A meeting of the members had been called to consider an offer of \$400 for the church and lot, the purpose of the would-be purchaser being to use the old church for a farm building for machinery, etc. That business meeting was held but not one member was willing to let the old church go. Instead they voted to give Brother Rutchel a call to begin the meeting at once. The old building was cleaned up and the following Sunday night the meeting began.

Feeling that there would be so few back of this meeting to support it, the West Kittanning congregation were urged to attend "so that Brother Harry would not have to preach to empty seats." Accordingly over thirty of the West Kittanning folks drove out thirteen miles to the opening service. When they arrived some were just a little late and found the house so filled that they could not get in. Each night for the first week the house was filled, even on a night when the rain poured down, the house was full. Seeing that the house would not hold the crowds Brother Rutchel moved his big tent, seating 500 to a nearby grove which was freely offered for the meeting. For four weeks longer the meeting continued and the tent was filled at nearly every service and at times there were several hundred outside unable to find room in the tent.

During the five weeks there were 178 who came forward to confess Jesus Christ. Many of these had been professing members of churches but came to make a real acceptance of Christ as their Savior. Of those not already having a church home eleven have already been baptized and received into the Blanco church and there are nine others who are applicants for baptism. There are many others whose decision has not yet been given. Blanco having no pastor the follow up work has depended upon the writer and with two other congregations to serve, he has not been able to give as much time to it as it deserved. On Sunday, August 16 a Sunday school was

organized at Blanco with ninety-three in attendance at the first session. Regular preaching services will be held every two weeks until better arrangements can be made. We are praising God for this great victory for old Blanco.

M. A. WITTER.

WHITTIER, CALIFORNIA

Since we last wrote you we have enjoyed the District Conference at Long Beach, July 17-24. This meeting means much to the brotherhood of Southern California. We look forward to it from year to year. Besides many good speakers from our own denomination, we hear addresses from such men as Dr. Cortland Myers, Dr. Shields, Dr. Webster, Dr. Harry Rimmer, Dr. Chaffer and others. We especially enjoyed the messages brought by our Brother Jobson from Africa. Long Beach is an ideal place for this meeting as it usually comes at a hot time of year when a few days at the beach are not objectionable from a standpoint of comfort as well as the opportunity the meeting affords. Long Beach cares for her visitors nicely and everybody returns home feeling that it was good to have been there.

At present our pastor, Brother A. V. Kimmell, is on his vacation. He and Mrs. Kimmell are visiting their old homes in Ohio and before returning to the work here, will attend the Annual Conference at Winona Lake, Indiana. The pulpit is supplied during his absence, by preachers from other congregations and from the Bible Institute. The mid-week meetings are kept up by the laity and are profitable. We are accustomed at these meetings to have a half hour devotional exercises followed by an hour of Bible study. When Brother Kimmell is at home, we spend our Bible study hour on one certain book each Wednesday evening until we have completed that book. We have just finished the Book of Exodus. We have been studying this book for months and in connection with the study of the tabernacle, one of our members kindly supplied a miniature model of the tabernacle and camp. This was especially interesting and instructive to the children and the impressions made upon them and also upon the older people will be much more lasting than if we had not had this object lesson. Brother Kimmell is an A-1 Bible teacher and many people outside of our denomination have enjoyed the Bible study with us. I am sure that people who do not have this privilege are missing a great deal.

MRS. J. B. FLEMING.

LIMESTONE, TENNESSEE

Because of the Scope's evolution trial at Dayton, Tennessee, the eyes of the civilized world have turned this way. Doubtless many Brethren have remembered there is a little Brethren church nestled among God's hills down here, whose members are simple enough to believe that, "God created man in his own image, in the image of God created he him; male and female created he them."

Well it is true we are simple, unlearned, and ignorant; not numerous, and poor in this world's goods; within ourselves weak and unprofitable servants. We are fully aware that we have a wrestling that is not against flesh and blood but against the world, the flesh, and the devil. But we have learned that faith is the victory that overcometh the world, so we are more than conquerors through him that loved us and died for us. And we proceed along life's way with praise on our lips and hope in our hearts knowing that after we have suffered awhile Jesus Christ will make us perfect, stablish, strengthen, and settle us (1 Peter 5:10).

In June Brother Christiansen of Roanoke came to us for about ten days and gave us some very profitable Bible talks each evening and visited among the people during the day. His stay was too short as he always gives us good instruction from the Word. One result of this meeting was two confessions, one of whom joined the church but the other one was hindered by parents. But since one of the parents made public confession, and also last Sunday we baptized a man. So since last report there have been two additions and two confessions, also one couple married.

Our regular services have been very well attended during the hot dry summer, and the Sunday school has had the best attendance in our history. But I do not think the spirit of the church as a whole has been as good as at other times. In the weekly Bible class we are just finishing the "Doctrine of the Holy Spirit" by Torrey.

We are remembering our Conference at Winona. May God bless and use the Brethren church to his glory the coming Conference year.

MARY PENCE.

Limestone, Tennessee.

TRAVEL SKETCHES

FREE SPEECH IN ENGLAND

"Give the liberty to know, to utter, to argue, above all liberties."—John Milton.

It has been aptly said that right of free speech and the right of free press are the right preservative of all other rights. In the consistent preservation of these fundamental safeguards of human liberty, England has a more enviable record, than any other nation. This wise liberty in the expression of opinion is a chief reason why England has developed free institutions gradually, while other nations have suffered radical revolutions.

One outgrowth of this freedom of speech and discussion always interests the American traveler: the open forum discussions in the market places and parks on Sunday afternoons and evenings. For instance, recently in Derby, a Liberal was expounding the principles of his party and trying to win support; a prohibitionist was convincingly enlarging upon the idea that freedom from drink brings happiness to individuals and nations; a Catholic lady was endeavoring to show that, since humanity has been unable in large part to read the Scripture and many would be so in the future, a priest is necessary to interpret it; various other religious ideas are presented by different speakers, and various shades of

political opinion. What went on at Derby this Sunday evening, goes on, in a much larger way in Hyde Park, London. Here the citizens collect in thousands and are regaled, amused, instructed, convinced, and persuaded by the fiery orators, the skilled logicians, the sarcastic Socratics, and the earnest pleaders who represent the various organizations and ideas. Here were Protestant and Catholic, Fascist and Socialist, Spiritualist and Materialist, the Indian pleading for a better treatment of the millions of India, the Negro demanding justice for his race, the loyalist defending the King and Empire, the Communist denouncing war, abhorring militarism, and boldly demanding the abolition of the Empire; the infidel denying the existence of God, and the Christian Association speakers destroying their argument with irrefutable logic; all asking and answering questions in the endeavor to convince, out with and persuade those who disagreed.

These discussions and exhibitions of logical fencing and "Socratic method" show that public opinion is vigorously active and healthy in its endeavor to bring the public mind over to its position, and to adopt a course of action consistent with sound logic and correct ideals of justice. The Liberal party recently held a week's convention at Cambridge University to discuss and consider the outstanding problems of the Empire. Among them was prohibition. It would be at least a diversion, perhaps a considerable contribution to American welfare, to have our political parties hold an institute to discuss American political and social problems and to determine upon a wise and patriotic plan of procedure. The fighting Englishman is aggressive in wishing to bring others over to his way of thinking. He is no namby-pamby, backboneless "shrimp" to whom "it does not matter."

THE DEAD HAND IN SOCIAL CUSTOM

While England is politically in the vanguard of free nations; in customs, the "dead hand" lies heavy upon her people. The heroic efforts of Mrs. Pankhurst and other estimable English women brought this to our attention in the not distant past. The minister still wears his sacerdotal robes; the high school "master" wears the academic gown; the judge holds himself aloof from the touch of the masses; the third-class railway passengers are herded in separate stalls and "lords and ladies" are felt to be compounded of a more immaculate clay. This unreasoning reserve for the past, hinders progress in many directions. There is to be no universal higher education. This is to be for the special few who show "special aptitudes," and these will appear in nearly every case among the children of the wealthy aristocrats, who have superior home and social advantages. In advocating this sort of segregation of those who are to be especially favored in higher education, the English aristocrat is twin brother to the American intelligence test mountebank who would select those who are to receive the advantage of higher education by the infinitesimal grain of truth revealed by an "intelligence" test. The dead hand likewise hinders industrial progress. England moves, but by a sort of "trial and error." Her feeling for the past hinders her construc-

tive imagination so that she is not able to cut through the tangled maze of a problem and reach a triumphant solution at one stroke. Hence, in war phraseology, she "muddles through," and wins where she wins by persistence and tenacity rather than by sagacious foresightedness.

L. L. GARBER.

Paris, France.

THE INDIANA CONFERENCE WILL BE HELD AT HUNTINGTON, INDIANA,

OCTOBER 5, 6, 7, 8.

PROGRAM

Monday, October 5

- 7:30 Devotions. C. A. Stewart.
- 7:45 Welcome. Ministerium.
- 8:00 Special Music.
- Announcements.

8:15 Sermon. G. W. Rench.

Tuesday, October 6

- 8:00 W. M. S.
- Devotions. Mrs. B. T. Burnworth.
- Welcome—Huntington W. M. S.
- Response—Mrs. H. F. Stuckman.
- Greetings. W. M. Societies of State.
- Explanation of Goals.

Mrs. W. H. Beachler.

Business.

Conference.

- 8:00 Devotions. John Parr.
- 8:10 Ministerial Supply as Viewed by the Examining Board. J. L. Kimmel.
- 8:35 Discussion.
- 9:30 Devotions. C. D. Whitmer.
- Exposition of Acts 12:5.
- 9:45 Sunday School Session. M. A. Stuckey.
- 10:15 General Discussion.
- 10:30 The Board of Evangelists and District Supervision. G. W. Rench.
- 11:00 General Discussion.
- 11:30 Announcements.
- Adjournment.

Tuesday Afternoon

- 2:40 Devotions. W. F. Johnson.
- 2:15 Missionary Activity in the Acts of the Apostles. C. A. Stewart.
- 2:45 General Discussion.
- 3:00 Ministerial Uniformity in Granting Church Letters. H. F. Stuckman.
- 3:20 General Discussion.
- 3:30 Sermon to Ministers.

J. Raymond Schutz.

4:00 Announcements.

Adjournment.

Tuesday Evening

- 7:30 Devotions. Geo. E. Swihart.
- 7:50 Special Music.
- Appointment of Committees.
- Announcements.
- 8:00 Conference Sermon.

Vice Moderator, S. M. Whetstone.

Adjournment.

Wednesday, October 7

- 8:00 Ministerium.
- Program to be announced.
- W. M. S.
- 8:00 Devotions. Mrs. B. T. Burnworth.
- Report of Summer School of Missions.
- Mrs. C. C. Grisso.

Business.

Conference Session

- 9:30 Devotions. J. L. Kimmel.
- 9:40 Enrollment of Delegates.
- 10:00 Moderator's Annual Message.

W. I. Duker.

10:30 Mission Board Reports.
Report of Nominating Committee and Elections.

11:00 Missionary Sermon. N. V. Leatherman.

11:30 Announcements.
Adjournment.

Wednesday Afternoon
Sunday School Session

2:00 Devotions. O. C. Lemert.

2:15 The Program of the Children's Division. Mrs. W. H. Beachler.

2:45 The Program of the Young People's Division. B. T. Burnworth.

3:15 Special Music.

3:20 The Program of the Adult Division. J. Raymond Schutz.

3:55 Adjournment.
Conference Session

4:00 Miscellaneous Business.

Wednesday Evening

7:30 Devotions. B. H. Flora.

7:50 Special Music.
Announcements.

8:00 Sermon. W. H. Beachler.
Adjournment.

Thursday Morning, October 8

8:00 Ministerium.
Program to be Announced.
W. M. S.

8:00 Devotions. Mrs. B. T. Burnworth.
Business.

Methods. Mrs. U. J. Shively.
Conference Session

9:30 Devotions. G. L. Maus.

9:45 Reports.
Board of Trustees. C. G. Wolfe, Sec.
Shipshewana Com. M. D. Price.

10:05 Ashland College. Martin Shively.

1:15 **Final Business.**
Adjournment.

C. C. Grisso will be in charge of the Conference music.

W. I. Duker, Moderator.
H. E. EPPLEY, Secretary.

PROGRAM OF THE ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE MID-WEST DISTRICT TO BE HELD AT BEAVER CITY, NEBRASKA, OCTOBER 13, 14, 15 1925

Tuesday Evening, October 13

7:30 Devotional Service. C. R. Koontz

7:45 Words of Welcome. A. E. Whitted.

8:00 Response by Delegates.

8:15 Moderator's Sermon. A. B. Cover.
Appointment of Committees.

Wednesday Morning

9:00 Devotional Service. Homer Anderson.

9:15 Conference Organization.

10:00 Mission Session.
Reports from,
President, A. B. Cover.
Secretary, N. P. Eglin.
Treasurer, E. E. Lichty.
Discussion.

11:00 Educational Address.
College Representative.

Dinner

1:45 Devotional Service. D. G. Lemon.

2:00 Sunday School Session.
Address, M. A. Stuckey, Field Secretary.

2:15 to 4:00 Women's Missionary Society.
Program to be supplied.
Supper.

Wednesday Evening

7:00 Devotionals. A. R. Staley.

7:15 Devotional Exposition of the Word.
The Book of Phil. W. R. Deeter.

7:50 Inspirational Address.
College Representative.

Thursday Morning

9:00 Devotionals. D. E. Wagner.

9:15 Business Session.

10:00 Address, "Shepherding Young Life."
C. R. Koontz.

10:30 Address, "The Possibilities of Christian Endeavor." Elizabeth Wagner.

11:00 Sermon. Homer Anderson.

Dinner

2:00 Devotionals. G. J. Wolters.
Address. Melvin Stuckey.

3:00 to 4:00 Women's Missionary Society.
Program to be supplied.
Supper

Thursday Evening

7:00 Devotionals. W. R. Deeter.

7:15 Missionary Pageant.

7:45 Closing Sermon. A. R. Staley.
Benediction.

A. B. COVER, Moderator.
A. E. WHITTED, Secretary.

THE RESPECTABLE CITIZEN

I am the respectable citizen.

I, as a respectable citizen, believe in the reign of law; that is, when it does not run counter to my appetite.

I believe that the Reds and Anarchists who flout the law should be strung up to the nearest lamppost, but I, being a respectable citizen, reserve to myself the right to flout the Volstead Law in public and in private if I feel like taking a drink.

I believe that the Volstead Law was intended to restrain the poor devil who hasn't sufficient will-power to resist his appetite for liquor, but I, being a respectable citizen, do not come within its provisions.

I, being a respectable citizen have sufficient strength of character and will-power to take a drink when I feel like it, or to leave it alone, but this latter phase is seldom in the balance.

I, as a respectable citizen, having chosen to select the laws I will obey and to continue my right to drink if and when I feel like it, believe that all those who favor enforcing the Volstead Law are reformers and hypocrites and deserve the execration of all respectable citizens.

I, being a respectable citizen, feel gratified and honored to permit my name to be used as a sponsor for a law and order meeting, provided by so doing I am not hampered in my individual action outside thereof.

I, as a respectable citizen, believe that we should all back up all movements to suppress the beverage liquor traffic, but I prefer, having secured a prominent place on the program, to let the other fellows do most of the backing up.

I, as a respectable citizen, must be behind all movements for law observance, but in regard to observing the Volstead Law, I am so

far behind that I am fearful lest I shall never catch up to it.

I, as a respectable citizen, am dead in earnest against the beverage liquor traffic as a going proposition, so long as I can keep in touch with my private bootlegger on the side.

I, as a respectable citizen, believe that representatives of our political party should be appointed to enforce the Volstead Law (that is, so far as the respectable citizens want it enforced) even though the appointees may not believe in it, because—(and thereby hangs a tale).

I, as a respectable citizen, haven't the time to dabble in politics, but prefer to let the party leader decide all matters of policies, and if he decides for no enforcement law—well, I'm a regular and am satisfied, so long as they keep off the trail of my bootlegger.

I am the respectable citizen.
—H. W. Doremus in the Christian Advocate.

Sunday School Notes

(Continued from page 10)

evident. The Christian is a man who does not live under his circumstances, but above them. A cell may be his portion but like John Bunyan he rises out of his cell and can tread with Pilgrim the road from the city of Destruction to the Delectable Mountains. These bodies may be bound, but these spirits of ours can soar as the bird into the very heavens. Clouds can hover over us casting deep, grey shadows on our path, but our hearts can live on the bright side of the cloud. Words are easy to voice, I know, but is it too much to say that we do not properly appreciate the genius and spirit of Christ until we can shout from the depths of our gloomy experiences—and mean it:

"My heart is so happy in Jesus."

Rejoice in the Lord—this is the prisoner's word to each one of us in the letter to Philippians. May the God of peace and power help us to live on the Resurrection side of the cross so that joy in the Lord will be our continuous experience.

Lesson for September 13

Lesson Title: Paul in Thessalonica and Berea.

Lesson Text: Acts 17:1-12.

Golden Text: "Prove all things; hold fast that which is good." 1 Thess. 5:21.

Devotional Reading: 1 Thess. 5:16-24.

The Lesson

'One comment is all I have space to make. Paul and Silas were recipients of the "dynamite" of Acts 1:8. The Thessalonians paid a wonderful compliment to the apostle when they cried out, "These things that have turned the world upside down are come hither also." Dynamite always turns things upside down when it is used, and we know that the apostles used it on expert testimony. Brethren, let us not play with dynamite, but let us use it aright to blow up wrong and wickedness.

EDWIN BOARDMAN, JR.

Waterloo, Iowa.

MAKING HISTORY

In Washington, a few days before Congress adjourned there was presented to it a report of the work of the Near East Relief, the organization which was chartered by Congress six years ago to do America's relief work in Palestine, Syria, Armenia and Greece.

In this report Charles V. Vickrey, the general secretary of the Near East Relief, told of the ways in which 554,978 people, most of them children, but some women and aged men, had been given food, clothing, medicine when needed, and education. In the 46 orphanage centers which American relief workers maintain, there were at the beginning of the year 41,062 children, while 18,774 others were partly supported in homes where their foster-parents were not able to meet all the expense of their care, and 1554 were cared for in special schools.

During the year homes were found for about fifteen thousand orphans, which shows great generosity on the part of families who have themselves suffered so greatly from war and massacre. For the health of the people there have been established 65 hospitals and clinics; but more important than the efforts to cure disease have been the efforts to prevent it—to cure the cause. Last year typhus was stamped out, not one single case having developed during this year, and now the attention of relief workers has been turned to malignant malaria, and that, too, is disappearing. Almost as wonderful success has resulted from the fight against trachoma, the disease of the eyes which causes so much blindness in the orient.

When the Christian population was forced to leave the parts of Turkey which has been the home of their ancestors for a thousand years before the Turks occupied the land, the small country of Greece opened its doors to these homeless refugees. Even before they had all arrived the population of Greece had been increased by a million and a quarter—more than one person added to every four of the former population. Of course there was no employment for these vast numbers. The League of Nations undertook to solve the problem and America provided the man, who as chairman of the committee has led in the effort, Mr. Henry Morgenthau, formerly American Ambassador to Turkey, and a member of the executive committee of Near East Relief.

Under Mr. Morgenthau's direction 23,300 families were settled on farming land, and grain, plows and draught animals were procured for them, the money for this purpose having been provided by the Greek government and by loans advanced by the Bank of England. The work of the Committee has made a startling change in the condition of these unfortunate people.

For the education of the children there is a school system, which, like that of the Philippine Islands, provides for study and recitation for half the day while the other half is spent in work in shops or on the farm.

All the trades necessary to the life of a community are being taught to different groups of children in the orphanages. These

young apprentices are learning tailoring, shoe-making, carpentry, blacksmithing, silversmithing, baking, etc., while the girls are taught cooking, preserving, sewing, mending, laundering, weaving, rug-making and gardening. In the Russian Armenia area emphasis is placed on farming, stock-raising and dairying for both boys and girls. For the use of the great agricultural school which the Near East Relief has opened for approximately 2,000 orphans in this region, the government has turned over to the organization a tract of 16,000 acres of land.

Special schools such as those for the blind and the deaf have been started for the afflicted ones among the orphans, and the interest of the governments and of philanthropically-minded citizens is being awakened so that the schools will probably become permanent institutions. Also nursetraining schools have been opened in Armenia and in Greece which will doubtless be continued by the governments of these countries after the classes drawn from the orphanages have all graduated.

The maintenance of so large a number of children even with the most careful economy, and supplemented by such aid as the governments can give, is, however, no small task. During the past year more than a million Americans made contributions to the Near East Relief, and on Golden Rule Sunday, pupils of mission schools and Sunday schools in China, Japan, Korea, India, South America, Hawaiian Islands and Alaska etc., as did we in America a sacrificial meal in memory of those who gave their lives for their Christian faith, and these pupils made offerings, even though small, that the orphans of Bible Lands might have home and food.

The chain of orphanages that Near East Relief has built up is the most remarkable example of continuing charity that the American people has ever given to the world; for the raising of money in a spurt

after some great catastrophe is child's play compared with the continuous support, year in and year out, of children salvaged from death in such catastrophe.

Secret wireless experiments from British stations have resulted in success and prove definitely that the day of public wireless telephone is not far distant. The experiments have been conducted from Rocky Point in America and two places in England, Somerset and Wiltshire. A high power station at Rugby, when completed will be the English equivalent of Rocky Point.

OUR BROWN-EYED COW

By Mary R. Diefendorf

I think the happiest childish hours
That I remember well
Were when I used to mount the stile
Ere evening's shadows fell;
My arms were filled with wisps of hay
Fresh-gathered from the mow;
She stood and watched me eagerly—
Our gentle, brown-eyed cow.

I used to pat her clumsy head
With timid, girlish hand;
Quite thoroughly each other's thoughts
We seemed to understand;
And as I watched her chew her cud
Contentedly, I vowed
To see that never harm befell
That gentle, brown-eyed cow.

We separated, she and I,
By distance and by years;
And not in every human face
So kind a look appears.
I think 'twould serve to calm my cares
And soothe my sorrows now,
Could I at evening mount the stile
And feed that dear old cow.

—Our Dumb Animals.

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VOLUME XLVII
NUMBER 34

SEPTEMBER 9,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Expansion

IS this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy Kingdom come for such a time!
The earth with all its fulness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—Charles Summer Hoyt.

EVERY RETURNING DELEGATE

Ought to Take Conference to the Home Folks;

Every Church Ought to Require It.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew **two weeks** in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The General Conference of 1925

General Conference of 1925 was a pleasing and a surprising success. It was a pleasing success because the prevailing spirit was that of fraternity and good fellowship, while the business was transacted with becoming dignity and dispatch and the program was carried through to the credit of the speakers and to the inspiration and the spiritual enrichment of all. It was a surprising success because, notwithstanding the hindering circumstances under which we met, the attendance was almost normal, and there seemed to be no more tardiness on the part of delegates in getting on the grounds than usual, and when once assembled they remained to the very closing session in larger numbers than on most preceding years. The total number of official delegates was 287, while a goodly number of visiting Brethren were there, attending throughout the conference. The number of such increased until Sunday when there were 859 present at the Sunday school session. And the very last session was as largely attended as any closing session that we recall in years.

Spirit and Character

The spirit and character of the conference was such as to send the delegates to their homes encouraged. The two opening addresses—the key-sermon" by Vice-Moderator J. A. Garber on the opening evening, and the Moderator's Address by Dr. C. F. Yoder on the next morning—served in large measure to give spirit and direction to the Conference. Prof. Garber emphasized the fact that the bold attitude of Paul, who said "I am not ashamed of the Gospel of Christ," is the logical attitude and spirit of Brethren toward that Gospel, and that we rightly find the cause for our pride and glorying in behalf of that Gospel in the transforming power it yields in individual lives and in human relationships. Brother Yoder's Moderator's Address was the most exhaustive and comprehensive of any such address that it has been the privilege of Conference to receive for a long time. And the spirit of it was a true expression of the fine Christian spirit that is so characteristic of its author. We are completing the publication of this splendid message with this issue. While it is long, yet it is easily read because of its frequent subdivisions, and it is intensely interesting and shows a remarkably accurate grasp of the situation that exists in our brotherhood. We hope it will be widely read and carefully pondered. Its recommendations became the subject of some of Conference's most thoughtful business transactions.

The Organization

The organization of General Conference was effected in a most fine spirited way, and resulted in the election of the following officers who hold office until the opening business session of the 1926 Conference: Moderator, J. A. Garber; Vice-Moderator, C. H. Ashman; Secretary, O. C. Starn; Assistant Secretary, Charles Mayes;

Treasurer, Ira C. Wilcox; Statistician, H. E. Eppley; Committee on Committees, O. E. Bowman, A. V. Kimmell, W. S. Bell.

The Financial Situation

The general financial situation is very encouraging considering the condition that obtains among most of the denominations. We have not gone backward, considering the work as a whole, though we can scarcely boast glowingly of progress. It has been encouraging that we have held up to the standard of last year in most cases. In General Home Missions we made a slight gain, having contributed \$15,483.30 for this year's work as against \$15,178.98 for last year. However we are not up to where we ought to be, by any means, in giving to this very vital interest. The Foreign Board reports a total of receipts for this year of \$34,568.73 as against \$35,765.55 for last year. The Benevolence Board reports "the largest amount ever contributed to this fund (Superannuated Ministers), \$3,671.69, being thirteen hundred dollars larger than for the year 1922. We do not have the figures for last year, but they were not encouraging, as the Board was so short of funds that they did not feel justified in having printed reports made. Contributions to the Brethren Home totalled \$3,946.68, which together with other incomes enabled the Home to be presented to the Conference free from debt, an achievement which speaks well for the interest of the brotherhood in this worthy humanitarian work, but reflects credit on the management as well. The report of the College Bursar is disappointing from the standpoint of the Educational Day offering, showing only \$2,074.50 this year as against about \$5,170 last year. But the general financial situation of the college is most encouraging because of the growth realized in students. The tuitions for 1924 amounts to \$22,826.35, while the total for 1925 was \$33,126.80. The general income for the college of \$65,568.02 for last year was increased to \$66,135.34 (incomplete) for this year. The Publication Day offering for this year amounted to \$2,251.97, showing an encouraging increase over the 1924 offering, which totalled \$2,153.04, while the business showed a satisfactory net gain.

Forward Steps

While the financial situation as a whole is very satisfactory considering the depressed farming situation that obtained last year and which vitally affected many of our people, yet no board was willing to let conditions remain as indifferent as they were, but all are planning larger things for the future. The General Home Board is asking for a larger offering this coming year, and have already obligated themselves to a larger amount by opening up a mission in Fort Wayne, Indiana, in addition to pressing the work more intensively in other fields. This Board's new policy of not scattering their efforts over so many fields at a time but rather working intensively a

smaller number and putting them on their feet in a short time will meet with general approval. The Foreign Board was authorized to send out four new missionaries this year,—Brother and Sister Percy Yett to South America, and Brother and Sister Joseph Foster to Africa. The Sunday School Board's plan of putting a field secretary out among our schools this coming year was confirmed and Brother Melvin A. Stuckey was chosen as the field worker. The College Board of Trustees asked for the right-of-way among the churches for the launching of a new campaign for endowment, proposing the challenge of \$90,000 dollars additional endowment by Conference time, 1928, expecting that at least 200,000 of this amount shall come from the churches, and the remainder from the city and country of Ashland, Ohio. This is an urgent matter in order that Ashland College may become a standard college and her credits be given unquestioned recognition by the best of schools. General Conference gave most enthusiastic approval of this move, and if the ministers and delegates shall demonstrate the same enthusiasm when the canvass is made as was in evidence at Conference, success in raising the required amount ought to be assured.

Numerical Growth

We have been in doubt for several years whether or not we were growing in numbers, or whether indeed we were really holding our own, but the statistician's report this year, dispelled all doubt when he reported a net increase over last year of about a thousand members. That is not as large as it ought to be but it is encouraging. Some have been raising the question whether or not we are a "disappearing denomination," and from the showing of figures for several years, there was reason for raising the question, but due to the indefatigable efforts of Brother H. E. Eppey in getting our statistical reports almost one hundred per cent complete, and to the increased emphasis being placed on evangelism, both of the rescue and the conservation type, we are getting started on the up-grade with a definite register of our progress.

Taken all in all, our 1925 General Conference was very successful and produced a most satisfactory effect on the delegates in attendance. But Conference is not an end in itself; only a means to an end; only a time to make plans, offer reports, and to be inspired to greater efforts in the Kingdom of God. How well this conference has succeeded may be more accurately measured by the attainments that will be registered next year. And that depends on the co-operation given by every member of the church during the coming year to the plans that are now laid. Oneness and zeal of effort and spirit will win.

The Gospel of Work

(NOTE—This editorial was written for a preceding issue but was crowded out for lack of space, but Labor Day is not so far away but what it is still seasonable. In fact it is always seasonable to talk about work. Possibly one of our weaknesses in this day is that we are too much concerned about play and recreation and not enough about work.)

The Gospel of Christ bears a consoling message to the laboring man, because it is a gospel of work. It is truly a gospel of grace from the standpoint of the exercise of God's saving power, but it is a gospel of activity to all who have appropriated that grace, and there is no room nor tolerance offered to the indolent and the sluggard. That ought to mean something to all of us who are required to work, and to work hard, for a livelihood. It ought to help us to take the tasks of life a bit more philosophically and more patiently, and it ought to help us to find more satisfaction in work, even though it is a matter of grim necessity.

Most of us have to work, and we find satisfaction in the thought that, though some may be generously provisioned by a material inheritance so that necessity does not drive them to work, yet the obligation applies to them as well as to us; it is universal and impartial. No man has a right to loaf and lounge his time away, be he tramp or aristocrat; the duty of labor and of service is upon all. Though a man be in possession of all wealth that the world could supply and be surrounded by all the luxury that the heart could wish, yet it is not his right to spend his life in ease and indolence. He must work; he must serve; he must contribute his share to the welfare and progress of humanity. He must leave the world richer and better than he found it, or his life has been in vain. The world owes no man a living, but every man owes the world a life of ser-

vise, and he who stands idly by must forever face the divine command, "Go work today in my vineyard." Life was given for a purpose and time is on our hands to use and he who refuses to do his share of the world's work and fails to make his contribution to its advancement is a liability on the divine economy and a parasite on society.

We have not only the divine precept, but the divine example as well for labor and industry. Jesus said, "My Father worketh hitherto and I work." That dignifies work and lifts it out of bare necessity and drudgery, and makes it the natural course and function of life. It is God's plan and way, and it is his glory and strength. He labors because he has being and purpose. He is not a do-nothing God, if he were he would soon die and be no more. Nor would we have any use for such a God. Our God lives and has set before himself a purpose and a task, and he is working even to this present moment. Man who bears the image of God and shares his life, is also given a purpose and a task, and he finds his glory in the achievement of that God-given purpose and task. "We are workers together with God." Behold, what dignity is ours! What an exalted course! Thank God for the privilege of work.

EDITORIAL REVIEW

We call our readers' attention to the excellent statistical report published in connection with the Conference Minutes on page 15.

The Brethren church at Fremont, Ohio, is calling for information regarding good second hand pews that may be for sale. See "Announcements."

The secretary of the Pennsylvania district conference calls attention to credential blanks having been sent out, and others are available for those who write him for them.

The S. M. M. girls are undertaking a good work in the making of bandages for use by our medical missionaries in Africa. See Edith Garber's notice as to where to send them.

The Pleasant Grove church at North English, Iowa, where the Iliokota conference is to convene October 6-8, request the approximate number of delegates each church expects to send. See "Announcements."

Brother W. C. Benshoff very kindly favors us with a letter, in which he reports their splendid average attendance maintained during the summer months. The erection of the new church is proceeding nicely and we are informed that they will soon be ready for dedication.

The secretary of the Evangelistic and Bible Study League makes his annual report, stating that nearly four hundred persons have confessed Christ during the year through the efforts of their representatives in the field, Brother A. E. Thomas being the evangelist who was in the field most of the time.

This issue of The Evangelist will likely be mailed about two days late, but we had planned to make it a "Conference Report Number" and some of our material was late in reaching us, but knowing the eagerness of our people to get the Conference news, we have delayed the paper a day or two rather than postpone the reports another week. Not all of our Conference reports however found space in this issue; some are held over for next week.

A letter just received from Brother B. T. Burnworth, of Flora, Indiana, informs us that he is planning to give himself exclusively to evangelistic work this year and will make his headquarters at Ashland, Ohio, where he will move his family the last of September. He enters upon his evangelistic duties the first of October and is now signing for meetings until Christmas, and will be open for dates thereafter. Any one wishing his services should write him at Ashland, after the last of this month.

Brother L. G. Wood gives us an interesting report of the steady progress that has been realized at the Third Brethren church of Johnstown. Two have been added to the membership since last report. Also a successful Vacation Bible School is another of their recent accomplishments. Brother Wood has accepted the urgent appeal of the Mission Boards and of the little group of members who remain to take up the work of the Fort Scott mission in Kansas. Brother Wood will be missed by his good people of Johnstown, but he is to be commended for his willingness to leave a good pastorate and take up a difficult mission field.

Sharing Conference With the Home Folks

Viewing It as a Whole or General Impressions

My Impressions of our late Conference

By L. G. Wood

Having attended our conferences for more than twenty-five years, and experienced an increasing interest, in our church and its program, I am pleased to pass on some of the outstanding features, with which the late conference impressed me; however, IMPRESSIONS can never be fully expressed in words.

The attendance was not up to the standard, but this did not indicate a lack of interest in the work of the church, but was traceable to other causes. In fact the attendance was far above what was expected by most of our people, under the circumstances. I was favorably impressed with the following features:

1. The Presence and Preparation of those who were assigned places on the program. Almost every one given a place on the program was there "with the goods" of a thorough preparation. This not only reflected credit to the speakers, but was an inspiration to the entire conference and a source of great satisfaction to the executive committee who arranged the program.

2. Emphasis upon things most vital to our growth. Every message gave a clear ring upon the things held most precious by our people. In this respect it almost seemed that we had the voice of some of the standard-bearers, whose memory we cherish with us again.

The bond of union as well as that sweet fellowship seemed to be in the grasp of a three-fold cable: The Son of God, the Word of God, and the church of God, and these furnish the foundation upon which all of our Brethren doctrine is built.

3. In Spiritual tone. This conference, certainly did radiate a fine spiritual atmosphere, which seemed to grip every one on the grounds. This was but the natural result of the great doctrines which were emphasized, as mentioned above. The WORD will always be accompanied by the Spirit.

No Brethren interest was overlooked, and the attendance at all of the sessions was excellent. The brief evening services served the place of short sermons, to sharpen the appetite for something more.

Many forward steps were planned, and I am sure there is going to be a general response to these plans by our entire brotherhood and we will glorify God in Service.

Johnstown, Pennsylvania.

The Big Things of Conference

By R. Paul Miller

The first and most evident thing that seemed to impress all and permeate all was a simple harmony. I can recall no conference when it was so marked. It spoke grandly of the increase of one mind and purpose among all.

Real progress was the next big thing. Every report of every board seemed to declare a similar note of attainment greater than ever. The college report, program, and enthusiasm was simply unequalled in any previous gathering. Every indication points to Ashland to become the finest college in point of education and moral standards of any in Ohio, within a very few years. To us Brethren, it will be the best in America. Raising the endowment will be a pleasure. The Foreign Missionary Board has had a great report of achievement and of progress. More of the finest kind of missionaries are going to both Africa and South America. The Home Mission Board also had a fine record for the last year with apparently its best year ahead. The

Evangelistic and Bible Study League reported several hundred souls won to Christ. The Board of Benevolences reported the most generous response in its history. And so on ad infinitum! God has been blessing us—God is with us. We give him all the glory.

One thing more that was remarkably manifest was the sweeping spirit of evangelism. Not only in the rich messages of Brethren Ashman and Bame, and the program of the League, but in the way every preacher seemed to be laying plans for sweeping their communities for God in greater soul winning campaigns than ever before. Everybody was talking it and planning it. While many denominations are retrenching and wavering, we Brethren are marching on. And by the grace of God we shall be marching on when Jesus comes. Philadelphia, Pennsylvania.

Optimism and Progress

By Robert F. Porte

One of the outstanding points of the last National Conference was the decided emphasis upon the historic position of the church. Whatever opinions or ideas some may hold concerning the future of the Brethren church they were impressed with the positive note of optimism sounded by several speakers. The whole-gospel plea is needed today even more than at any other time in our history. The uncertainties of this post-war period have affected every institution and our church is no exception. However, there are good omens of a reinterment on the part of our people and indications of the greatest progress in the very near future. The various institutions of the church are doing magnificently and our numerical gain last year was the best in a long time. As one speaker said, "This is no time for cowards to be in our ranks." We need Gideon-like people only.

Louisville, Ohio.

A Remarkable Conference

By H. M. Oberholtzer

Our recent conference at Winona Lake impressed me as being very remarkable in some respects, although there seemed to be no strained effort to make it so. The guidance and power of the Holy Spirit was very evident. A delightful harmony prevailed throughout the conference. With becoming grace and dignity the moderator directed the deliberations of the assembly and all the services were conducted in a simple, yet earnest and deeply spiritual manner. The congregational singing so ably led by Brother Boardman was very inspiring. The messages rang true to the Bible and were delivered with power. Nothing sensational or spectacular was even attempted, yet many said, "We have had a great conference."

It is gratifying to note that the Ministerial Association, the Woman's Missionary Society, the Alumni Association and the General Conference each unanimously and enthusiastically gave approval to the campaign about to be launched for increased endowment for Ashland College. This indicates a larger vision on the part of the Brethren church.

The Board of Benevolence rejoiced our hearts with the best report ever made by them and with encouraging plans for the future.

A great awakening regarding both home and foreign missions was manifest. The promised opening of a new field in Ft. Wayne met with joyful approval, and the sending forth of new recruits for the foreign field was most inspiring.

With renewed zeal and higher purpose we return to our various fields of labor.

Columbus, Ohio.

The Various Interests and Departments

Home Missions

By W. A. Gearhart

It was very encouraging to note the stress put upon missionary activities in Winona's great Bible conference, which we were privileged to attend some during the last three days, and also in our own splendid conference. Surely no disciple of our Lord and Christ, who attended these conferences, could return home without having a more earnest desire and a greater determination to do more to carry forward God's program for the promulgation of the Gospel as a witness to all nations. The question is, are we willing to go where he would have us go, and do what he would have us do? If we are, the good news of salvation will be speeded on more rapidly than ever before.

Our Home Base

In baseball activities, the home base is regarded as a very strategic and important base. It is there where the greatest and most telling work is done to win the game. The eyes of the spectators are centered there more than on any other spot on the diamond. Is it not also true in missionary activities that we should keep our eyes centered more on the home base than we have been doing during the past several years? We can not hope to do all our Lord expects of our denomination in the regions beyond if we neglect the home base as we believe some of our churches are doing. Progress has been made, but we are not progressing as rapidly as we should. Some churches are doing well and we wish to commend them for the interest that is manifested. Let others pray about it and see if the interest can not be increased.

New Rules and Regulations

The National Home Mission Board adopted a set of new rules and regulations, a copy of which will be sent, ere long, to the pastors. For several years your Board was planning to arrive at the place where it would be possible from a financial standpoint to enter some of our larger cities with the thought in mind of building up self-supporting congregations in a comparatively short time. Many of our Brethren people move to these large cities and find no Brethren church to keep them active in the Brethren doctrines and the old time faith of our fathers. It is there where we lose so many of our members.

Fort Wayne, Indiana, has been selected as the first of the large centers to be given support in a substantial manner. Our Board voted \$1,000.00 to help them during the coming year. Rev. H. H. Rowsey was there during the past two months doing survey and pastoral work, and brought before the Board a report of his activities. We believe Brother Rowsey did a fine piece of work in the two months he was there. He is taking the pastorate at Roanoke, Virginia and Brother Dyoell Belote will go to Fort Wayne as soon as he can make the necessary arrangements. We believe the Fort Wayne members will do everything they can to make the work go forward under the leadership of Brother Belote. There are other good centers we could enter right now if the funds were available. Let us pray much and then not forget that we must also give liberally if we expect to build up a stronger HOME BASE.

Dayton, Ohio.

Our Foreign Mission Work

By M. A. Witter

The conference year just closed has been one of gratifying growth in the work of the Foreign Missionary Society of the Brethren Church. The Society now has on its roll sixteen missionaries for the work in Africa and seven missionaries and eight South American helpers for the work in

Argentina, South America. About \$35,000 passed through the hands of the treasurer in the work of this society the last year. The mission church at Yalouki, French Equatorial Africa, is now the second largest church in our denomination.

Four new missionaries approved by Conference expect soon to sail for their respective fields. Brother and Sister Percy L. Yett have been called to the South American work and Brother and Sister Joseph Foster to the work in Africa. Brother and Sister Orville D. Jobson on furlough from Africa will soon return to their work in Africa. The entire African party of outgoing missionaries will sail via France where they will stay for several months for further study of the French language.

A closer co-operation between the Foreign Missionary Society and the Woman's Missionary Society has been accomplished. Two members of the Board of the W. M. S. met with the Board of the F. M. S. sitting with them as advisory members of the Board. Mrs. A. B. Cover and Mrs. F. C. Vanator represented the W. M. S. in this capacity and the plan has been found helpful and will be continued.

"The Brethren Missionary" has met with such favor and proven so helpful that it has been decided to make it a monthly magazine instead of a quarterly. This will bring a wealth of missionary information to its readers more promptly than was possible under the old plan. At only 50c a year this magazine should be in every Brethren home.

Kittanning, Pennsylvania.

The Bible Lectures . . My Impressions

By Frank G. Coleman

Perhaps we have just witnessed the most carefully prepared Conference program for, at least, several years. From the point of ability the men who brought the lectures were the very best that the denomination affords. The studies were masterpieces of Biblical interpretations. We are more persuaded than ever that we do not need to go outside of our own brotherhood for talent.

Seldom, if ever, have we heard so helpful a study as that given by Dr. J. Allen Miller on the Doctrine of Hell. Those of us who have been coming to Winona Lake through the years are greatly indebted to our Brother Miller for opening to us the Word of Life. Dr. Bauman's lectures rang true to the old Book and thrilled all who heard them. Dr. Beachler brought his lectures in his inimitable style and carried his great audience with him.

While we must always remember that we come to Conference to discuss ways and means of carrying on the work of our beloved church, yet we must highly value these Bible lectures. These great messages feed our souls and bring us closer together in understanding, and nearer to him whose we are and whom we serve. May we daily grov in the knowledge of the truth. God bless us all and help us all to be found always as true exponents of the Word.

Sunnyside, Washington.

Ministerial Association Program

By A. L. Lynn

Acceding to the request of Editor Baer, I shall attempt a brief appreciation of the program of the Ministerial Association, which, aside from business, took the form of three papers which were presented in the Chapel of the Inn. They were by Dr. Bell, and Brethren Ashman and Benschoff. Time and space warrant only a terse statement.

"Opportunities and Problems of the Brethren Church" were ably discussed by Dr. Bell. It was a masterful presentation of a timely subject. Brother Charles H. Ashman gave a scholarly and forceful paper on "The Leaven of the

Bible." It was a tremendous warning against empty religion, skepticism and pleasure-seeking, a warning the church will do well to heed. Brother Benshoff's paper on "Making the Communion Impressive" was very excellent. He stated in transparent terms the essential requisites to an impressive communion. He found the preacher to be the key to the situation.

These papers will doubtless appear in *The Evangelist*. It is hoped that they will have a wide and careful reading.

It is a great joy to me to give my highest impression of the conference. The fellowship was fine and helpful; the addresses were unexcelled for inspiration and instruction. The spirit of God seemed to be on the Conference from the very first, and we went higher and higher up the mountain with him. Behold, how good and how pleasant it is for brethren to dwell together in unity—unity in needs, hopes and aspiration.

Pittsburgh, Pennsylvania.

Sunday School Interests at Conference

By W. I. Duker

It is surely encouraging to note the enthusiasm displayed by the different members of the National Sunday School Association. It was generally agreed that the activity of the year just past was not of the type that would satisfy the members for the year before them. Not, that in the past year there had been any unfortunate activity, but rather that there had been a dearth of activity. Our good president was very reluctant to accept the work for the new year and was only influenced by the promise of all, that a real constructive plan of work would be planned and carried into execution. For several years the association has been attempting to save an amount of money sufficiently great to do a "big" piece of work for the brotherhood. We believe the time has come when our hopes can be realized. Brother Melvin Stuckey has been secured for full time service to work among the Sunday schools of the entire brotherhood. That means that "You" will have him in your school to assist you in your problems. More will be said about this from time to time and we hope that already you are planning to see that much good may be realized from this effort. The association has fully organized itself, plans to hold regular meetings the same as any other National Board and to be able to perpetuate its purposes and plans as time goes on. The Sunday schools of the brotherhood in their reports showed a healthy and growing life. We have problems to solve, to be sure, but they are not the problems of struggling and dying schools but rather they are the "growing pains" of a young and healthy child. The Association is planning its work firm in the hope that the brotherhood will readily and quickly respond to its suggestions and be able to bring to the next conference the report of much work well done.

Elkhart, Indiana.

The Christian Endeavor at Conference

By C. W. Mayes

A large group of young people were present at the Conference this year. This is indeed gratifying and speaks well for the churches from which they came.

New experiences in meeting people from other parts of the brotherhood are not confined to the older folks. But it was a joy for these young people to mingle together in a week of fellowship and conference. One evening in the early part of the week was given over to a get-acquainted event at the Bethany Lodge. About one hundred were present to sing songs together, mingle and establish a bond of friendship and acquaintance. Mr. Romanenghi sang several captivating selections accompanying himself on the guitar. The effectiveness of this entertainment was added to when he sang first in English and then in Spanish.

These enthusiastic young folks took a hike one after-

noon. This served not only as a lesson in geography but a good time and more fellowship.

The Christian Endeavor session of the conference was held Saturday afternoon. Talks were given by Orville Ullom, Chas. Mayes and Fred Vanator. The prospects look good for the increased support by Christian Endeavor of the Bible teacher at Lost Creek, Kentucky. Several new pledges were made and old ones increased. President Vanator made a strong plea for whole-hearted support in this matter and for the beginning of new organizations. In one of his other addresses given Thursday evening, he pointed out most clearly the value of the Christian Endeavor and what so many churches miss. He is certain that no Sunday school can ever take the place of Christian Endeavor. The Sunday school is the impression, but the Christian Endeavor is the expression. The effective work of the Canton church can largely be attributed to the ever growing and developing life in the Endeavor society of the Canton church.

On Conference Sunday, a rousing Christian Endeavor program was presented to a large audience. The meeting was conducted by George Walton. Edwin Boardman, conference song leader, conducted the song service. Six short speeches were made on the various aspects of the Gospel. The meeting was instructive, devotional and inspiring. The speakers were A. L. Lynn, Robert Crees, Orville Ullom, Herman Koontz, Fred Vanator and Chas. Mayes.

Plans were made for the further work of Christian Endeavor in the Junior and Intermediate departments. Get your plans under way now for the sending of representatives to the conference next year.

Lanark, Illinois.

Increased Interest In Education

By President E. E. Jacobs

The Conference just passed showed more than an ordinary interest in education. It is encouraging to note how the leadership of the brotherhood is turning its attention to this vital interest, and the rank and file of our membership, also, is becoming increasingly concerned about the success of our college. We have observed a growing interest at each General Conference during the last few years, and this year it is more unanimous than ever. Both the college and the religious education programs were well given and enthusiastically received. The ministers, the Women's organization, the Laymen and the General Conference delegates went on record as favoring the advance steps about to be made in behalf of Ashland College. It is indeed encouraging to see that large numbers are coming to realize the truth of what we have been saying, namely, that Ashland College must be adequately endowed, and it must be done promptly. If I mistake not, the church is soon to reap the benefit of these annual demonstrations of our educational interests and needs, for the larger vision and enthusiasm must result in the provision for greater education facilities and standards.

Religious leadership is inseparably linked with education, and our church will be rewarded for every advance in her educational program. Our denominational growth is largely dependent on our religious leaders, and the efficiency, power and loyalty of these leaders are in a great way determined by the institution in which they get their training. That consideration alone is sufficient to make in earnest with regard to the endowment of Ashland College. The splendid response of the Conference to our educational needs shows that we are beginning to take the matter seriously. And because of the enthusiasm there demonstrated, the next step ought to be the more easily taken.

Ashland, Ohio.

Suppose Joseph had given away to despair in the dungeon prison during those two years in waiting; there would be one less cure for the moping pessimism of the pastor patiently waiting for the next annual conference when he may get his promotion.

The Retiring Moderator's Message to the General Conference, Winona Lake, 1925

By C. F. Yoder, Ph.D.

(Continued from last week.)

Personal Relations

If YE love me. Ye is personal. Christianity is not an abstract philosophy like Confucianism. It does not present God as without personal love for men as does Mohammedanism. It does not promise a heaven devoid of all emotion as does Buddhism. Christianity takes the highest, holiest feeling known to man, that of love, and sanctifies it, and with it binds man to God. The heart becomes the temple of God. The Holy Spirit is the Paraclete, the standby, the Comforter. Jesus Christ is the risen and ever present companion with us all the days.

"And he walks with me and he talks with me.

And he tells me I am his own.

And the joy we share as we tarry there

None other has ever known."

He is the captain of our salvation, our fellow yoke bearer in the vineyard, our fellow traveler as pilgrims, our elder brother in the family, our spiritual head, our bridegroom lover. "I have not called you servants," he said, "for the servant knoweth not what his lord doeth, But I have called you friends." We feel the personality of Jesus in all the relations of life, and there is no religion or philosophy that can take the place of that presence in our Christian experience.

When Anthony would rouse the Roman populace to mutiny over the death of Caesar he reached his climax by holding up the blood stained toga of their benefactor and showed the dagger stabs that like poor dumb mouths appealed to them. And when God would make the supreme appeal to prodigal men to return to him he shows them his beloved Son with thorn-crowned brow and pierced hands, through whose riven side we see the very heart of God throbbing with infinite love. Far be it from the Brethren ministry to ever emasculate their message by diminishing the power of that appeal. "We love because he first loved us". To know this love is life eternal.

Love

If ye LOVE me. Christianity is spiritual. It is the religion of love. As gravitation rules the material world, and life relates all living forms, and conscience co-ordinates the activities of moral beings, so love gathers together the children of God into his kingdom. "Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law," not only in this world, but in all worlds, for in him shall all things be united both in heaven and on earth. "God is love and he that loveth is born of God."

But unto what may we liken love? and unto what likeness may we compare it? It is the imprint of the kiss of the loving Creator upon the created world, fragrant, glorious, indelible. It is the garnishing of the heavens and the glory of the earth. It is the rainbow on the cloud and the sparkle of the dew upon the grass. It is the twinkling of the stars and the whispering of the breeze. It is the perfume of the flowers and the carolling of the birds. It is the light of the eye and the warmth of the hand. It is the quiver of the lips and the flutter of the heart. It is the joy of the home and the hope of the world. It is at once the throne and the scepter of the Almighty.

There was a time when men believed that might made right, but the reign of brute force is gone forever. There was a time when men believed that riches gave special privileges but the oligarchy of the rich is going. There was a time when men believed that cunning was entitled to what it can gain, but the days of the dishonest,—the gambler and the swindler, the exploiter and the hypocrite are surely numbered. There is a light athwart the horizon, and that is

the herald of the coming of the King of Love. There is a going in the tops of the mulberry trees, and that is the working of the Spirit of Love. There is a new language in which men are learning to speak, and that is the language of love. There is a new basis for international fellowship upon which nations are beginning to stand, and that is the law of love.

Like the swell of the great sea which sometimes lifts a ship until it seems to stand out against the sky and then lets it down until it is lost behind the wave, yet ever bears it up until it reaches its destined harbor, so the ship of humanity has been heaved and tossed, but all the while the divine Pilot has guided it on toward the kingdom of love as its eternal goal. I have absolute confidence in the coming of that kingdom. Its principles are such that the gates of hell shall not prevail against them. As surely as darkness flees before the light, as surely as the sinner hides from the presence of God, so surely shall noxious weeds and venomous reptiles and evil diseases continue to be exterminated and the day of the harvest shall come when the Lord "shall gather out of his kingdom all things that do offend" and "the meek shall inherit the earth." Love is mightier than the sword.

Love and Force

And this shall come to pass without any lowering of the basis or spirit of the kingdom of God. "The grace of God hath appeared to all men teaching them that, denying all ungodliness and worldly lusts, we should live soberly and righteously in this present world." That teaching method is no failure, and when the glorious appearing of our Lord shall be a reality it will be in the glory of his love and not in the power of the sword. Love cannot be compelled by force and he who came to die for us will not return to wade in blood. He who said, "Love your enemies" will not lead us in war against them. I know full well that wars and rumors of wars and the final battle of Armageddon are on the prophetic program and must needs come to pass, but these things are the harvest of the tares, not of the good grain. They are the work of the enemy, not of the Savior of men. The sword that proceedeth out of his mouth is the "sword of the Spirit, which is the word of God." The vestments of fine linen are the robes of righteousness given to the saints, and "they shall reign forever and ever," but "they that take the sword shall perish by the sword." The reign of force must give place to the reign of love.

Christianity Divine

"If ye love Me," said Jesus. The object of our love determines our character. Christianity is divine because Jesus is divine. It makes divine men because it transforms them into the divine image. Men have loved pleasure, and pleasure has led them to corruption and ruin. They have loved riches, and their riches have made them misers and oppressors. They have loved power, and power has made them tyrants and murderers. They have loved themselves, and their egoism has made them demons. But they who love the Lord Jesus Christ love one in whom "dwelleth all the fullness of the Godhead bodily," who is "the same yesterday, today and forever," whose challenge flung to the world in the days of his flesh, "Which of you convicteth me of sin?" has never been successfully taken up. He is the one figure in all history that stands out utterly untainted by sin, thereby giving to the world the proof that he is from above and not from beneath. If science can ever prove that by any "fortuitous concourse of atoms, infinitely repeated throughout the ages" can eventually produce a being like that, with the power and the goodness and the wisdom of Jesus Christ, then I will fall down and worship those atoms, but until then I shall believe that "God was

manifest in the flesh" and that "as many as received him to them gave he power to become the sons of God."

I have seen a beautiful water lily floating over the oozy slime, but that slime could never of itself produced that lily. It is the manifestation of a higher kingdom. And when Jesus Christ, "the lily of the valley", the glory of heaven, white and immaculate, appeared amidst the sinful slime of humanity, he was the manifestation of a higher kingdom, the kingdom of love. "If ye love me" is the condition of membership in that kingdom.

We live in what we love. If we love the vile we shall become vile. If we love the pure we shall become pure. When Paul loved Phariseism he became the chief of persecutors, but when he loved the Lord Jesus he became the chief of saints. The transforming power of that loving personality of Jesus has been experienced in the lives of the millions who have become his disciples. His kingdom was and is and ever shall be in the hearts of men. The obedience that he seeks is voluntary. His only compulsion is love. But that is sufficient. "The love of Christ constraineth us," cries Paul, and, constrained by that love he braved the perils of land and sea to preach the Gospel and gained the glory of a martyr's crown. And his true followers will do the same today. "If any man love me he will keep my commandments." "By this we know that we love the children of God when we love God and keep his commandments."

Obedience the Test

Here is the test of discipleship. Here is the dividing line. Many will say to him, "Lord, Lord, we have prophesied in thy name," but he will say "depart from me ye that work iniquity," and again, "Why call ye me Lord, Lord, and do not the things that I say?"

Brethren of the General Conference, this is my message to you which I send across the great waters: that you love the Lord with all your heart and soul and mind and strength, that you love one another as he has loved you, and that you prove your love by your obedience in giving your sons and your daughters to carry the Gospel of love to the lost world. Is this an old message? Have you kept it from your youth up? Do you love the Lord with all your heart, or is there some secret chamber reserved for your besetting sin? Do you love him with all your soul, or does some carnal passion rule? Do you love him with all your mind or will he find pride upon the throne? Do you love him with all your strength or are you dissipating it in pleasure? Are you laying up your treasure in heaven by helping to evangelize the world or are you laying it up on earth for quarrelsome heirs and lawyers to squander? Is your body really a temple of the Holy Spirit or is it filthy with liquor or tobacco? Do you love the people of God best, or do you leave the prayer meeting for the fellowship of the lodge room or dance hall or the club?

How can Jesus have the preeminence in our lives if in religion we are led by our companions, if in politics we are ruled by the party, if in dress we are a slave to the fashions, if in society we are governed by the customs of the unregenerate world and in business we are moved only by self interest? How can Jesus be the head of the body if the body does not obey him? In these last days we have many fanciful interpretations of Scripture, we have many absurd beliefs that pass for religion, we have many new ways of working and many new kinds of revivals, but that which the church needs most is the old fashioned Holy Ghost revival of repentance from sin and love to God and obedience to his commandments.

The Brethren Platform

That is the platform upon which the Brethren church began. That is where she stands and will stand. That is the platform that makes it necessary for our able workers to reject offers of larger incomes elsewhere in order to keep the whole Gospel. Let Rome pretend to have the authority to change the Word of God; we make no such pretention. Let some Protestant denominations pretend that the ordinances can be observed one way as well as another; we

choose the Lord's way. When Jesus says "immerse" we immerse. When he says "wash feet" we wash feet. When he says "swear not at all" we swear not at all. When he says "put up thy sword" we put up our swords. Do we? or had I better say, "We used to do these things?" If that be the case, if we have been drifting from our course of obedience, let us here and now come back. I believe in co-operation and union, but never beyond the limit of loyalty to Jesus and the Word.

But, on the other hand true union can never come by following Rome in suppressing individual thinking and conscience. Neither one man nor one generation can make a creed for all. A united church can never be formed by suppressing all those things on which there is difference of opinion. It must come rather by giving the opportunity at least to observe all that the Gospel commands and then leave the responsibility with the individual conscience. The Brethren church has such a platform. I know of no command of the Gospel which cannot be obeyed in the Brethren church, and at the same time all true Christians can sit down at the Lord's table as one family in Christ. Thus loyalty and liberty go hand in hand.

That there may be uniformity in belief there must be both study and obedience. "If any man willeth to do his will he shall know of the teaching." Denominations are kept apart today, not because they cannot know the truth but because they do not wish to obey it. I have known

Our Worship Program

(Clip this program and place in Bible for convenience.)

MONDAY

FAITHFUL IN LIFE'S EVERYDAY—Acts 10:1-4.

We spend most of our time in the routine affairs of life; it is therefore important that we live our religion in a most thoroughgoing way.

TUESDAY

HELPING OTHERS TO FIND THEIR TASK—Acts 11:22-26.

Paul's zeal had cooled off, he had gone back home; Barnabas sought him and encouraged him to enter upon a more aggressive work for Christ. For some of us the greatest service is to enlist some one in Christian work whose accomplishments will far outshine our own.

WEDNESDAY

THE LORD REQUIRES SERVICE—Matt. 10:5-8.

It is not to preachers only that the Lord's injunction to service comes, but to every one who names his name. Every new-born child of God ought to be given to understand that he is not an ornament but a servant. (Attend the prayer meeting. If isolated, use the "devotional" and have a prayer meeting in your home.)

THURSDAY

THE FIRST PRAYER CIRCLE—Acts 1:13, 14; 2:1-4.

Fellowship together in conference and prayer is most important to the progress of the Master's work.

FRIDAY

THE CHRIST-CENTERED LIFE—2 Cor. 5:14-21.

Can we who know the love of Christ be satisfied to live unto ourselves? Nay, that love constrains us to make our lives count for his service.

SATURDAY

A LAYMAN AS A PERSONAL WORKER—Acts 8:26-40.

The need of the church is for more laymen who have vision to see and consecration to do the tasks of personal evangelism that each day's opportunities afford.

SUNDAY

WITNESSING IN UNLIKELY PLACES—Acts 16:23-34.

We do not customarily think of "jail-birds" as soul winners, but he who is in prison for Christ's sake may find in his confinement a glorious opportunity of witnessing to the saving of some soul. (Worship God in his temple on his holy day. If unable to attend church, have a program of worship in your home, reading a portion of Brother Yoder's message as your sermon.)—G. S. B.

students to graduate from seminaries without ever having studied or being urged by their professors to study the original form of the ordinances. It is not so at Ashland. The Brethren church has nothing to fear from the study of church history. She can say to her preachers, Go to the original sources and find the truth and preach it. If in researches we find that we have been mistaken on any point our platform requires that we correct our error. God forbid that we should think that we have learned all the truth or made the best possible expression of what we have learned. The unity for which Jesus prayed is unity in spirit rather than in form of expression. We must learn to give to our brethren precisely the same liberty which we demand for ourselves and be as forbearing with them as we expect them to be with us.

The Social Gospel

This united obedience on the part of the church brings in the social aspect of Christianity. Jesus is not only calling out individuals from the world, he is also forming them into an organic body, "a people for his name," the church which is his body and bride. It is composed of many people with one name, many members in one body, many lives transformed into one image, many hearts filled with one love, many minds directed by one Spirit. As the life in the body takes the millions of cells and co-ordinates their activities into one organic whole, thus making possible the beauty and power of the body as its instrument, so the Spirit is taking the millions of believers and is training them to walk together, and to work together, and to love one another, and to think in harmony as one body. Each separate person to be sure, is saved, but is the organic whole which is the social unit which is the instrument of Christ and will reign with him.

That is to say that as Christ is the example for the individual so Christ in the church is the example for society. The co-operation, the brotherly love, the unselfish service, the obedience to the will of God manifested in the church, is to show the way for all other social organizations and for governments themselves. One of the most significant signs that the prophetic clock is soon to strike the hour of the kingdom is the fact that Christian principles are being rapidly incorporated into so many organizations. The method of co-operation which are replacing the class warfare between capital and labor, the principles of rotary clubs, newspaper unions, organizations for reform, international treaties, leagues and courts, are so many indications that in the social body of humanity there is a joining of tissue, an articulating of joints, an installation of nerves and a formation of heart and conscience that shall pulse for all humanity,—humanity purged from the tares of wicked men, bringing the honor and the glory of the nations into the kingdom of God.

"A new commandment," said Jesus, "I give unto you, that ye love one another as I have loved you." That commandment once obeyed will transform the world. Before it the present world order with its ambitions and rivalries must go down. Before it the narrow patriotism that seeks only the good of one nation rather than the good of the world, must go down. Before it the castes of this world, whether of birth or of trade or of wealth, must go down. Before it the armies and navies and the whole military caste must disappear. Before it the vicious and criminal classes, the avaricious and the oppressing classes, the fickle and the idle classes, must give way to those who are serious and sober and live to love and serve the Lord Jesus.

The Glory of Jesus

"The hour is come that the son of man should be glorified." These words were uttered by Jesus when the traitor was before him and the soldiers were soon to bear him to the cross. I utter them now when the traitor of godlessness, of anarchy, of lawlessness, is at the door and the blatant hosts of sin would bear the church to Calvary. Let her not be deceived into thinking that it is time to stand in white robes upon the hilltops waiting to be caught up

to glory. Her glory is the glory of her Lord, the glory of infinite love that led him to the cross. And when he comes in glory with his angels it will be that same glory. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

"In the cross of Christ I glory, towering o'er the wrecks of time."

All the light of sacred story gathers round its head sublime."

Yes, the church which would reign with him in glory must learn the glory of the cross. While the unconverted world is spending its hundreds of millions for liquor and tobacco, for jewelry and cosmetics, for armies and navies, for temporal pleasures, let the church be a wise and faithful steward and use her wealth for the kingdom of God. While the world is sacrificing time and money for the ends of pride and ambition let the church make sacrifices for service. While the world is spending its energies in vices let the church spend and be spent for God. While the world gives blood and treasure to gain temporal power and fame let the church not shrink from martyrdom to gain the precious souls for whom Christ died. Yes, the glory of the church is not the glory of clouds but the glory of love.

A Call to Consecration

Beloved brethren and sisters, let us here and now dedicate ourselves anew to the Lord Jesus Christ. "The hour is come that the son of man should be glorified." Let him be glorified in our lives, "Ever bearing about in our bodies the dying of the Lord Jesus that the life also of Jesus may be manifest in us." Thus shall we be glorified with him. Let him be glorified in our homes. Let them be homes of prayer and love and service. Let the children be reared in the nurture and admonition of the Lord and consecrated to his service. Let Jesus be glorified in our churches. Let us remove everything that we would not wish him to find when he comes. Let us give ourselves to the work that he gave us to do that when he comes we may be found good and faithful servants. Let him be glorified in our schools. Let the children learn that the fear of the Lord is the beginning of wisdom and that the origin and destiny of man is in God. Let him be glorified in our workshops and fields. Let workmen gather as unto God and employers labor as stewards of God. Let the Lord be glorified in business life until men shall gladly do unto others as they would that others should do unto them. Let him be glorified in social life until all those who do the will of the Father shall be as brethren. Let him be glorified in government until all law shall be inspired by his love. Let him be glorified in the world until righteousness shall cover the earth as the waters cover the sea. Let him be glorified. And though the dragon and the beast and the scarlet woman and the false prophet combine together with all their hosts to destroy the people of God let Jesus be glorified in their loyalty unto death, and let all people learn that he is greatest who serves the best; that he is most glorious who loves the most; that his kingdom is greatest who is most loved, and that he who would reign with Christ must also suffer and serve with him. The way of the crown is the way of the cross. "If ye love me keep my commandments."

Rio Cuarto, Argentina.

Winter is on my head, but eternal spring is in my heart. The nearer I approach the end of life the plainer I hear around me the immortal symphonies of the world that invites me. It is marvelous, but simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, tradition, satire, song—I have tried them all. But I feel that I have not said one thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work," but I can not say, "I have finished my life." My day's work will begin the next morning. Death is but the changing of garments. The thirst for the infinite proves infinity.—Victor Hugo.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

Paul Writes to the Thessalonians

(Lesson for September 20)

(In the absence of Brother Boardman's excellent notes we are supplying the following from "Select Notes" by Amos R. Wells.)

Scripture Lesson: 1 Thess. cc. 1 to 5.

Printed Text: 1 Thess. 2:1-12.

Devotional Reading: 1 Thess. 2:13-17.

Golden Text: 1 Thess. 5:8.

The Occasion of the Epistle

Paul, after he was obliged to go from Thessalonica, went to Berea and from there to Athens and then to Corinth. Twice he had tried to return to Thessalonica to strengthen the young and persecuted church there, but had been prevented by some evil agencies. By that time Timothy had come from Berea and had joined the apostle at Corinth, but in his anxiety Paul speedily sent him off to Thessalonica. Back the young man came to Paul with a reassuring report of the fidelity of the Thessalonian Christians, while at the same time Paul heard of slanders against him intended to weaken his authority over the church, slanders which the apostle answers in the verses which are our special study today. Timothy also brought news of sundry doctrinal dangers and moral temptations against which Paul wished to warn his converts. Therefore Paul, not being able to go in person to Thessalonica, took a course which proved enormously more advantageous to the church of all ages, he wrote the first Epistle to the Thessalonians, probably the first of the priceless series of letters we have from his pen, and perhaps the earliest of the New Testament writings. Paul's eyesight was poor and his writing was large and sprawling, fast using up the expensive papyrus. Moreover, Paul's hands were doubtless calloused and stiff with tentmaking. For all three reasons he adopted the common custom of dictating his letters to an amanuensis, who in this case was probably Silas or Timothy. He would authenticate the letter by writing the closing greetings and benediction with his own hand.

The Character of the Epistle

"From beginning to end the Epistle overflows with all the noblest Christian emotions. If the Epistle may be compared to a vessel, there can be no hesitation in describing the vessel as overflowing with the very wine of human love. From a literary point of view there is next to no attempt at merely verbal or rhetorical composition. About this Epistle there is nothing that is mechanical or formal. In a sense the Epistle is desultory; that is to say, the writer leaps suddenly and almost startlingly from one topic to another, hardly pausing to complete one argument before he has set up another. The fine mixture of personal recollection and doctrinal statement can hardly escape the most casual attention. This is the first love-letter to the churches! The first outpouring of the greatest heart known in Christian experience!"—Joseph Parker.

"The style of the letter bears evidence of its early origin. It contains no lengthened elaboration of doctrine, and scarcely any reference to the many evils which speedily sprang up in the church. Compared with the Epistles to the Romans and the Galatians, those to the Thessalonians indicate that, when they were written, controversies had not sprung up, and it was not necessary to lay the foundations of the faith deep and strong in elaborate processes of logical reasoning."—Rev. Thomas Morrison, L.L.D.

The Contents of the Epistle

The following analysis of First Thessalonians is by Prof. George G. Findlay:
Address and Salutation, chapter 1:1.

A TEACHER'S PRAYER

Dear Father, as the new day brings
new duty

To serve again each eager heart and
mind,

May I be swift to add to service beauty
May I be kind.

The day brings with it problems oft
perplexing;

I thank thee for them, but the day is
long;

And so I ask, lest petty cares prove
vexing:

May I be strong.

The children whom I serve are very
eager,

And oh, the world so needs their clear,
brave eyes;

May what I have to give prove not too
meager,

May I be wise.

My task is great, and well I know my
weakness,

And yet in thy dear presence I am
strong again;

Oh, may I share the greatest Teacher's
meekness.

His love. Amen.

—Grace R. Foster.

asleep, chapter 4:13-18 (b) concerning the Day of the Lord, chapter 5:1-11.

7. Rules for the Sanctified Life, chapter 5:12-24.

Conclusion,—containing a solemn request that "the epistle be read to all," chapter 5:25-28.

Some of the sentences and phrases of the Epistle that are most frequently quoted are:

"Remembering without ceasing your work of faith and labor of love" (1:3).

"Our gospel came not unto you in word only, but also in power" (1:5).

"Ye became an ensamble to all that believe" (1:7).

"Jesus, who delivereth us from the wrath to come" (1:10).

"Satan hindered us" (2:18).

"The Lord make you to increase and abound in love one toward another, and toward all men" (3:12).

"This is the will of God, even your sanctification" (4:3).

"God called us not for uncleanness, but in sanctification" (4:7).

"Study to be quiet, and to do your own business, and to work with your hands" (4:11).

"Walk becomingly toward them that are without" (4:12).

"Sorrow not, even as the rest, who have no hope" (4:13).

"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (4:14).

"So shall we ever be with the Lord" (4:17).

"The day of the Lord so cometh as a thief in the night" (5:2).

"Let us watch and be sober" (5:6).

"Be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation" (5:8).

"See that none render unto any one evil for evil" (5:15).

"Rejoice always; pray without ceasing; in everything give thanks" (5:16-18).

"Quench not the Spirit" (5:19).

"Prove all things; hold fast that which is good" (5:21).

"Faithful is he that calleth you, who will also do it" (5:24).

A LIVE CHURCH

Not many months ago I visited a live church. The Sabbath school was crowded with children and young people. The officers and teachers were enthusiastic and a fine spirit pervaded the Sabbath school. Fifteen minutes before the morning service the session met for prayer. One elder after another prayed, until every member had taken part. Nor were their prayers merely prefatory. It is seldom that I have heard men pray as those elders prayed. A minister could not help going out of a meeting like that with a warm heart and a new passion to preach the unsearchable riches of the Gospel of Christ. That was not a vacant church.

1. The Thanksgiving, and reasons for it, chapter 1:2-10.

2. The apostle's conduct at Thessalonica, chapter 2:1-12.

3. (Parenthetical) Jewish persecutors of the church, chapter 2:13-16.

4. St. Paul's present relations to the Thessalonians, chapter 2:17-3:13.

5. A lesson in Christian morals, chapter 4:1-12. (a) on Chastity, verses 1-8; (b) on Brotherly Love, verses 9, 10; (c) on Quiet Diligence, verses 11, 12.

6. The Coming of the Lord Jesus, chapter 4:13-5:11. (a) concerning them that fall

J. A. GARBEE, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Accumulative Evidence

A LETTER ON RUM

The Christian Endeavor World reprints an article from the Lewiston Journal, which appeared in Arthur G. Staples' column, entitled, "Just Talks on Common Things." The title of the article is "On a 'Letter on Rum to the Editor.'"

Our young people may find it interesting to attempt an oral interpretation of this letter to the Society, showing how that the more the man talks and asserts his "personal liberty" the more the evidence grows against him. Following is the article as Mr. Staples wrote it:

A correspondent who seems to have taken some offence at our opinions that the good people should obey the law writes to us interestingly as follows:

To the Editor.—You seem to take a good deal of delight in telling other people how to live; and perhaps that is your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who may happen to enjoy an occasional drink of "Scotch" on occasions.

I have been presented a fine bottle of Scotch whiskey for Christmas, and it is before me as I sit at my typewriter and indite this letter to you. It bears the label of Sandy Macdonald—a good, fair, well-bodied liquor, which I am assured was bought before the war, and has been in my friend's cellar ever since. What right has any form of law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

I claim that any such law is an invasion of my personal liberty. I notice that you have often referred in your excellent column to the so-called Bill of Rights, which secures to all men and women certain inalienable rights to their personal liberty, which, as you say, are not inconsistent with the rights of others. How do you reconcile your statements?

I will confide to you, and I cannot tsee where or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before long there will be a revolt against the sort of stuff that you are writing.

Just to show you my independence of such truck as you are writing, I have taken another drink of the aforesaid most jubilant Sandy Macdonald, and I will say to you that it is about as smooth a drink as a criminal ever put into his system. The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require stimulant should band together, organize and start a campaign to floor this Volstead business, if it can be done.

Now, Mr. Editor, I am no bum, and you

can't make me a bum. I like a little drink now and then, and I have taken a third, or maybe it is a fourth, and I am more than ever convinced that any man that doesn't is a big idiot. You say that this evasion of the law is producing a stage of affairs in our Grear nand Glorious Country. You are wrong. This country is jess as good as it ever was, and was a great deal better country, and I will leave it to you f iit wasn't, when we had free rum.

I want to say to you that this Scetich is all right. A lot of it would't do us harm. When we ened stimulaney, we need it. My grandafyer was brought up on rum. They had it in the housd all the time. Thel lb dranji freely, and even the ministew drank it when he come to wor housa. It's a pretty kinf of a cuntry when a garndson is better than his grand faher. I can drink this sort of Scutsg all day and not be no worse a citizen than I was before. I could drink this whole quet andd neger quiber an etelash.

I want to say to you that there are 34'' lb to teh lasr cendus a matter of L) ++ lb'' (\$ free american citizens in The Ud 'D. S. These are no bombs. I a yto you thay yoe maje me sick.

well, sir, me Editor, webi I satartef out to write this lerret.' I had no 383433 notion to taje mick of ypur ti'e. setg May is alright in hid plaxe. he'ss a smaet alex. But he'ss payinh toi much atttensuo, to circinstaad-shall evifence. ThereOs no porof of the guuilt of the arstotook shriegg9h. I know sherif G.Rant. I want to emphasize the fact that HeX ALKRIGHR.2.

These typrwrutet yers are buxxing around so I canj writr no more. Bue whay I wneat o f yiu is to remund yiu oner agaiaian abd

(Continued on page 14)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for September 20)

John, Who Loved Jesus

John 13:23; I John 4:19-21

As boys and girls, we can hardly realize what it means to be without friends, or a friend. For childhood is the age when happiness and playmates about; it is the age of innocence and purity, when all that is asked for is someone to love and someone to be a friend to. Whether it be mother or father, or the little girl or boy across the way, makes you no difference, you have something in common, for you are but youths typifying childhood.

Jesus had playmates also. He had a number of brothers and sisters with whom to spend his leisure hours, but then, I suppose

there were other children in the homes of Nazareth—these Jesus would know also, for he made friends and kept them.

And then when he had grown into manhood, and assumed his tasks, going about teaching the people how to live beautiful, unselfish lives, he met a young man by the name of John the Baptist.

Can you tell me of the strange but wonderful meeting of Jesus and John? What did John say to Jesus? And was he always faithful to his faith and to the words he pledged to Christ? Read the beautiful story of John once more, please.

That was perhaps the first real and genuine friend, named John, whom Jesus loved. But there is another, and his name is just plain, common John. Wonder if Jesus did not love the name, for it meant faithfulness and trust to him. We are told Jesus loved John so dearly that always he wanted him near, that they traveled together, ate and fasted together, John reclining upon Jesus' bosom. That means, when after the dinner had been completed they half laid down upon the benches about the table—the benches being their chairs. And in that way, while Jesus was sitting upright, John could lean over until his head met the shoulders of Jesus. This was a sign of intimacy, of love and respect.

But John was often sad, for he began to realize what his beloved Master must suffer—and saw clearly the end of the day on Gethsemane Hill. So it was, that when Jesus was drawing his last breaths, he gave Mary, his mother, to John's keeping. That meant John was to be as a son to her, love her and help her in the home. We are happy to believe he fulfilled his promise, for promises are never to be broken, unless they mean the loss of self respect and a sense of duty. John's task was but a task of love and devotion to his Master, and he gloried in his task.

Wonder if today we can find a man or woman so gloriously unselfish of his own ambitions, of his own time and future, as to resign everything for someone he or she loves, or for some great cause. Can you name a few such characters from your readings in history? Next to Jesus and John and Paul, wonder if Lincoln wouldn't be admissible to the ranks? As we remember the lives of these four great men, let us realize that they were great characters, had powerful personalities, because they kept true to a mastering principle of life—service and love for others.

Daily Readings

M., Sept. 14. John, who cared for Mary.

John 19:25-27.

T., Sept. 15. John the Baptist. John 1:6.

W., Sept. 16. John, who followed Jesus.

Mark 1:19, 20.

T., Sept. 17. John, who saw into heaven.

Rev. 21:2.

F., Sept. 18. John, who suffered for Jesus.

Rev. 1:9.

S., Sept. 19. A John who failed.

Acts 12:12, 25; 13:5, 13.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Francis G. Penzotti—Missionary

(Because Mr. Penzotti showed a kindly interest in our mission in South America our people will share in the feeling of loss at his death. Moreover, the history of his life as recorded by the American Bible Society is so inspiring that we believe our subscribers will be profited by the reading of it.—Editor).

In the death of the Rev. Francis G. Penzotti, who passed away at his home in Buenos Aires on July 24, the American Bible Society and the Evangelical church of Latin America have lost a devoted, pioneer worker.

Mr. Penzotti's life was filled with romance. Born on the 26th of September, 1851, 'at the foot of the mountains in the north of Italy and to the south of Switzerland,' bereft of his father at the age of six, twice delivered from tragic death, first by asphyxiation from a charcoal stove and later by freezing while lost in a snowstorm on the mountains, at the age of thirteen he was persuaded by an older brother and sister to accompany them on a trip to South America.

After a most affecting parting from his mother, whom he was never to see again, he set sail for Uruguay. Of this parting he says: "Although in those times it cost me a great deal to separate myself from those loving arms, a farewell I shall never forget, I thank my heavenly Father that he actuated me to undertake the journey."

From the time of his arrival at Montevideo, to use his own words, his "world centered there." At twenty he married and at twenty-one became the father of his first child, a daughter.

Mr. Penzotti was brought up in the Roman Catholic church and continued as an adherent of that faith until he was twenty-five years of that faith until he was twenty-five years he attended with a group of young companions, a representative of the American Bible Society offered Scriptures for sale. Without understanding their nature but not wishing to give offence, he purchased one of the little books and put it in his pocket. A few days later, upon looking it over, he became interested in its contents and read it through carefully. This was the beginning of his spiritual awakening.

Soon after, more from curiosity than interest, he attended service in a theatre which was the only place in Montevideo where the evangelical gospel was preached at that time and which later became the Temple of the Methodist Episcopal Church. Here he listened to a sermon from the text, "Come unto me all ye that labor and are heavy laden and I will give you rest." From this time on he and his wife, who shared his interest in the new faith, became actively engaged in the work of the newly organized evangelical church of Montevideo.

Mr. Penzotti was a member of the first commission of fourteen young men sent out two by two to hold meetings and visit families in different parts of the city and its suburbs. His companion on these visits was

Mr. Andrew Murray Milne, Agency Secretary of the American Bible Society, and the friendship here begun was to last throughout the life of these two men.

In March, 1879, Mr. Penzotti for the first time crossed the limits of the city of Montevideo and separated himself from his family when he was sent as an evangelist to the Valdensesian Colony at the request of some members who preferred to hear the preaching of the Gospel in Spanish. After two months' service he was invited to bring his family and establish himself as the pastor of the Valdensesian church. Here he remained until the end of 1886.

During the latter part of his pastorate he had a dream which he interpreted as a call to larger service. In this dream he appeared to be speaking to a small gathering of people when, lifting up his eyes, he saw a great multitude and he said to himself, "I am

DUTY

The longer on this earth we live,
 And weigh the various qualities of men,
 The more we feel the high, stern-faced beauty
 Of plain devotedness to duty;
 Steadfast and still, nor paid with mortal praise
 But finding amplest recompense,
 For life's ungarlanded expense
 In work done squarely and unwasted days.

—James Russell Lowell.

speaking so softly that the people cannot hear me."

A few days later when he took his daughter to Rosario de Santa Fe to begin her studies at the North American College there, he had opportunity to preach in that city and in other places in the province and that of Entre Rios. Writing of this experience he says: "A new horizon began to be spread before me and each step that I took was a preparation for a larger work that took me farther and farther away from the little corner where I had been working and from which I had thought I would never move. But in everything the hand of God was guiding me."

In 1883 Mr. Milne and Mr. Penzotti, the former as a representative of the American Bible Society and the latter as an evangelist, started on a journey which was to take them to the Pacific Coast. Of that journey and others which followed it, this veteran pioneer missionary could say with Paul: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."

He suffered from the unhealthy tropical climate, the rare atmosphere of the high altitudes, the fogs and dampness of the valleys and lowlands. Sometimes he slept on a bed in the home of a missionary, frequently on a mat in a native hut, and once "spent a mis-

erable night on a board." sometimes he received a cordial welcome but more often his appearance in a town gave rise to bitter persecution. He was followed through the streets by jeering crowds. The buildings in which services were held were frequently stoned. On one occasion the church was padlocked by a fanatical priest while service was in progress and the audience was released only when a Christian sympathizer who had been delayed in reaching the place of meeting arrived with a key which fitted the lock.

Twice he was imprisoned for no other cause than preaching the Gospel and distributing the Scriptures, once for a period of nineteen days and again for eight months and two days. His release from this latter imprisonment was largely the result of an article published in the New York Herald and written by Mr. E. E. Olcott of New York City, who had visited him in prison and interested himself in behalf of Mr. Penzotti and the cause he represented.

In 1892 Mr. Penzotti was appointed Agency Secretary of the American Bible Society in charge of the work in Central America and the Isthmus of Panama. In 1908, upon the death of his friend and co-worker, Mr. Andrew Murray Milne, he succeeded him as secretary of the La Plata Agency of the American Bible Society with headquarters in Buenos Aires. After fourteen years of service in this capacity he resigned, in 1922, and was succeeded by his son Paul. Although he relinquished his active duties as a secretary of the Society, he continued to make his home in Buenos Aires and his interest in the work of Bible distribution continued to the very end.

Mr. Penzotti lived to see many remarkable results of his seed sowing. On one occasion, as he landed at Antofagasta on the Pacific Coast, a postman recognized him and calling him by name told him of a certain woman in the city who was very anxious to see him. Visiting the woman in her home, she told him how, twenty years before when she was eighteen and a teacher in a small school, she had heard him preach and had purchased a New Testament from him. She had since married, her husband was a Christian and they were bringing up their five children in the Christian faith.

Mr. Penzotti possessed striking spiritual qualities which made him beloved by persons in all ranks, and caused him to be much sought after as a confidant and adviser of those in high places as well as those in the more lowly walks of life.

True greatness does not undervalue small things. It dares to stoop to conquer. It is a sign of a small man to be afraid to lose himself in a small task lest man should think him unfit for the larger task. There is no small task that may not be done sublimely.

Far-sighted leadership without those who faithfully follow issues in the most pathetic failures of history.

NEWS FROM THE FIELD

BERLIN, PENNSYLVANIA

It has been nearly four months since our last report to The Evangelist. The Lord has blessed us during this time. Progress has been made, especially in building construction. On Sunday, May 31st the corner stone was laid in the foundation of our new house of worship. This day will be long remembered. There were afternoon and evening sessions. The weather was ideal. The afternoon service was held out doors and the attendance was estimated at from twelve to fifteen hundred. The attendance at the evening service, held in the old church, was determined by our capacity to accommodate. No soliciting was done but the free will offering for the day amounted to \$2,366.69. The singing could not have been better. The Berlin choir was assisted in this by the choir from Meyersdale. The McWilliams sisters of Masontown, sang a duet at the evening service. The afternoon sermon was preached by Brother C. H. Ashman of Johnstown and the evening sermon by Brother H. L. Goughnour of Meyersdale. These are preachers of ability and they put their best into their discourses. Their messages were well received by the many hearers. We wish to thank these brethren, the singers and all who contributed to the success of this day. The work of construction has progressed rapidly and by the time you read this, the building will be under roof.

All of the regular services are being maintained during the summer months, with about an average attendance. Some of the "regulars" are absent from time to time, but this is off-set by the goodly number of victory at this time of the year. The average attendance at Sunday school for the first three Sundays of August has been 180. A Daily Vacation Bible School was held jointly with the other three churches of the community, extending over a period of four weeks. The attendance was not as large as a year ago, but a very commendable work was done.

The writer took his vacation during the month of June and spent the time in conducting a meeting at Smithville, Ohio. Brother M. L. Sands is the faithful shepherd there. I found our good brother a true yoke fellow, it was a pleasure to work with him. He and Sister Sands are to be commended for the good work they are doing in this part of the Lords' vineyard. Entertainment was in the home of the pastor and no one could be better cared for. Each day, we of the pastor's home were invited out to dinner. Much might be said in praise of the good cooking and generosity of these people. The results of the meeting have been reported by Brothr Sands. We had hoped that they would be greater. But a work which results in the saving of eight souls is not to be despised. And these are persons who are, without a doubt, proving to be of great value to Christ and the church. The writer was agreeably surprised in what he found at Smithville. These people built a new church a few years ago. Believe we are safe in saying that this building is second to none in the brotherhood, in a rural community. And it is interesting to

note that these people measure up, in their attendance and interest, to their splendid edifice. This congregation is blessed in having so many families, every member of which is also a member of the church. And the family gets into the machine on Sunday morning and drives to church. Here is one place where everyone who attends Sunday school stays for the preaching service. It is with pleasure that we speak in praise of these people for their devotion to the cause of Christ. The time spent among them will ever be remembered. May the Lord keep us all faithful until the time of his coming.

W. C. BENSHOFF.

SECRETARY'S REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE FOR YEAR CLOSING AUGUST 1ST, 1925

If each of you would take the time to read all the letters of commendation that have been received in the past year by the LEAGUE, I am sure you would be convinced that the work of the LEAGUE has been greatly appreciated by those with whom it has come in contact.

Brother A. E. Thomas has given most of his time the past year to evangelism for the LEAGUE. His services have been a great blessing to the various places where meetings were held.

I will not take time to give in detail all the work accomplished by the LEAGUE the past year as much of it has already been reported through the columns of the Evangelist.

However, it may be of interest to say that through the efforts of the LEAGUE the past year nearly four hundred persons have confessed Christ, and many have reconsecrated their lives to the service of our Master and are now about their heavenly Father's business.

In addition to the regular evangelistic work done by Brother Thomas, the work of the LEAGUE was greatly assisted by evangelists C. A. Bame, L. S. Bauman, and A. V. Kimmell, each of whom held successful meetings and accomplished much for the cause of Christ.

In the coming year's work we have the usual problems to be solved, and we are depending on God's praying people to assist the work of the LEAGUE in an intercessory way before the throne.

Respectfully Submitted,
THE EVANGELISTIC AND BIBLE STUDY LEAGUE. Henry V. Wall, Secretary.

JOHNSTOWN, PENNSYLVANIA

Third Brethren Church

It has been five months since a report has appeared in our esteemed church paper, The Evangelist, from this congregation. These have been busy months and things have been happening which I think are worth passing on.

The work is moving along here in a way

that indicates permanent growth, which is the only kind of growth that is worth-while.

We held our spring communion on May 17th and had the largest attendance in the history of this congregation. This service was preceded by a week of preparatory, and evangelistic services conducted by the writer and the local workers. On the same evening and just preceding the communion service proper we conducted an ordination and consecration service at which two deacons and their wives, a deacon's wife and a deaconess were ordained to their respective offices. Brother W. S. Baker, a local elder of the congregation, assisted the writer in the ordination. "Mother's Day," "Woman's Day" and "Children's Day" were properly observed by special programs and we are glad to report a very successful three weeks' "Daily Vacation Bible School," beginning in June and extending into July. The writer was ably assisted by six teachers who volunteered their service.

A commencement was held July 13th and recognition was given each pupil for work done and the program was enjoyed by a large congregation, which makes it evident that the D. V. B. S. is now on the map at the Third church.

We have received two into the church by baptism, since our last report and are endeavoring to keep evangelism to the forefront in all services. We expect to close up our work here in about two months, to take charge as pastor of the Fort Scott Mission, under the earnest call of the Mission and the General and District, Mission Boards. We held an evangelistic campaign at Jones Mill, Pennsylvania, the last half of May, found REAL Brethren there also, and enjoyed working with them very much.

Brother W. S. Baker of Johnstown is the non-resident pastor of these people and is highly esteemed as such.

We received one into this church by baptism and a general revival of the membership was experienced. We had the privilege of preaching one Sunday afternoon at Mt. Pleasant, Pennsylvania, where Brother W. A. Crawford of Johnstown, is the esteemed, but non-resident pastor. I have enjoyed my work very much in the Keystone State and will cherish pleasant memories of all the loyal Brethren with whom I have in any way been associated.

Christ our Lord expect us to do our duty, may we pray more and labor harder, to BE and to DO our best. L. G. WOOD.

STRANGE!

Many men will have a prescription written in Latin, filled and swallow the medicine when they can read no word that is written and will refuse to believe the sign "FRESH PAINT" until they put their finger on it. They will also swallow whole what Arthur Brisbane and H. G. M. Wells say about the Bible when they spend no time in devout study—in preference to those men who all their lives have earnestly and prayerfully tried to find out the truth of God.—Richmond Advocate.

HE MADE THE STARS ALSO

The story of man's discovery of the secrets of the stars is the story of his intellectual development. In them he has always found a message; they have ever been to him a mystery and a challenge. Man's first understanding of nature probably came through the observation of the motions of the stars. For ages man believed that the stars influenced his destiny; it was his effort to read his fate through astrology that led to the development of astronomy. The progress of the science of astronomy especially in the past decade has brought marvelous new facts to our knowledge. One of these is that God's creative work is still going on. With telescopes which magnify one million times man has discovered whole new starry spaces out beyond the charted heavens. In these spaces he has found hazy masses of unorganized world stuff which in the course of a hundred million years will condense into new suns. Stellar photography reveals that our familiar constellations, such as Orion, the Pleiades, and the Big Dipper, are large luminaries in a sea of smaller suns.

Another marvel of astronomy is the "magnificent distances" of the stars. Our near neighbors may be measured in miles, but the unit in astronomy is the "light year" in which each second counts 186,000 miles. The hazy masses far out in space are said to be a million light years away from us. To the astronomer our universe has become an ocean with unknown shores but studded with immense archipelagos of star clusters thousands and perhaps millions of light years away.

The size of the heavenly bodies is another thing which tests our imagination. The star Mira, second in size in the heavens, is found to be 250,000,000 miles in diameter. Earth's diameter is a fraction less than 8,000 miles. Mira's volume is 26,070,000 times that of the sun; her brilliancy sometimes equals that of the polestar, and again it dims until she is scarcely visible to the naked eye.

A study of the stars should cause man to appreciate the mood of the psalmist when he said:

"When I consider the heavens, the work of thy fingers,

The moon and the stars which thou hast ordained,

What is man that thou art mindful of him?"

The glory of our Christian belief in God is the fact that we recognize his limitless power. Astronomy simply serves to enlarge our concept of him as creator of a universe which cannot be limited in extent. This is an orderly universe running in an orderly fashion say the astronomers. It is orderly because it is developing under universal law set in motion by God himself. The stars have always stimulated man's imagination and called into expression his devout feelings.

Lord Byron voiced the feeling of mankind when he wrote:

"For ye are

A beauty and a mystery and create
In us such love and reverence from afar
That fortune, fame, power, life have
Named themselves a quest."

Man will continue his conquest of the stars; each age will add new knowledge to the store already learned. Already man has a theory

that outside the recently discovered super-galaxy, a universe in itself, there is an infinite sequence of larger and still larger galaxies of stars. The stars will never lose their mystery or their challenge and they will remain man's poetic symbol of unattainable beauty as well as the witnesses of God's creative power. "Thou makest him to have dominion over thy works." Man in spirit belongs to the eternal and in intellect is akin to God himself. From his tiny earth home and in his brief moment of life he explores an infinity of time and space and learns the laws which govern the universe.—Nashville Christian Advocate.

THE CHRISTIAN PASTOR

He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men;
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as the love of God,
And ample as the wants of man.

—Henry Wadsworth Longfellow.

Accumulative Evidence

(Continued from page 11)

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evert bony whu drlns as a bouhm. We ain't
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Willie B. Full er.

CONFERENCE MINUTES

Business Sessions Only

The thirty-seventh general conference of the Brethren church convened at Winona Lake, Indiana, on Monday evening, August 24, 1925. The opening prayer offered by our able song leader Edwin Boardman, Jr. after singing heartily a number of songs, the devotions were conducted by Dyclot Belote. Following the devotions was a duet by Edwin Boardman and Hattie Becknell. The opening message was delivered by vice-moderator J. A. Garber. After this inspiring address the session was closed with prayer.

BUSINESS SESSIONS

Tuesday Morning, 9:00-11:00

Opened by song service. Devotions conducted by J. W. Brower. This being the period for the re-organization of Conference the following nominations were received for their respective offices: Moderator—J. A. Garber, L. S. Bauman, W. H. Beachler (name withdrawn upon his own request); Vice-moderator—Chas. Ashman, R. Paul Miller; Secretary—O. C. Starn; Assistant Secretary—Chas. Mayes; Treasurer—Ira Wilcox, George Kimm; Statistician—H. E. Eppley; Committee on Committees—A. V. Kimmell, C. A. Bame, A. L. Lynn, W. S. Bell, F. G. Coleman, A. J. McClain, B. T. Burnworth, Orion Bowman. A motion prevailed that the secretary cast the unanimous ballot for election to office where only one nomination occurred. The election was as follows: Moderator—J. A. Garber; Vice-moderator—C. H. Ashman; Secretary—

O. C. Starn; Assistant Secretary—C. W. Mayes; Treasurer—Ira Wilcox; Statistician—H. E. Eppley; Committee on Committees—Orion Bowman, A. V. Kimmell, W. S. Bell.

Several reports of the credential committee signified the presence of 66 ministerial delegates, 108 lay and 2 co-operative. The report accepted and committee ordered continued.

Next in order, the Moderator's address was called for. In the absence of C. F. Yoder the address was read by the Conference Secretary, O. C. Starn. It was moved and accepted that this address be referred to a special committee to consider the recommendations contained therein.

A motion was made upon authority of the Foreign Mission Board that Mr. and Mrs. Percy L. Yett of Long Beach, California, be accepted by conference as missionaries to the South American field. The motion was heartily approved by conference. A verse of song marked the transition into the next period.

Wednesday Morning

Several songs marked the opening of the second business session. Devotions conducted by A. E. Whitted. Minutes of previous business session were read and approved. Credential committee reported a total of 82 ministerial and 149 lay. Report accepted with continuance of committee.

A recommendation was received from the Sunday School Board and approved by popular vote. It is as follows: that M. F. Stuckey be sent into the field the ensuing year in the interest of Sunday school work and our brotherhood.

A motion prevailed that W. H. Beachler and Orion Bowman carry fraternal greetings to the Eel River Christian Conference assembled on the grounds.

The names of W. S. Bell, R. F. Porte, Dyclot Belote and N. G. Kimmell were presented for membership on the Board of Publication. A motion was made and carried to accept these names.

Motion was made that 800 copies of Conference Annuals be printed. So ordered. Also, that the conference secretary assume the responsibility of publishing and distributing the Annuals.

Motion was made and carried that a special committee be appointed to consider recommendations contained in the Moderator's address.

Thursday Morning

After the usual inspiring song service the devotions were conducted by M. A. Witter. Minutes of the previous business session were read and approved. Credential committee reported a totality of 167 lay and 88 ministerial delegates. A motion prevailed to accept the report with the continuance of committee.

Next in order were the announcements from the different districts of the members of the new Executive Committee. They are as follows: Pennsylvania—C. H. Ashman, Marcus Witter; Ohio—J. A. Garber, R. F. Porte; Indiana—W. H. Beachler, Sylvester Lowman; Maryland-Virginia—Freeman Ankrum, E. L. Miller; Midwest—W. R. Deeter; Illinois—L. A. Myers; Northwest—F. G. Coleman; N. California—J. Wesley Platt; S. California—H. V. Wall. These names were accepted by conference.

Next was the report of the Committee on Committees with the following appointments: I. Conference Membership—C. H. Ashman, Victor Leatherman, R. F. Porte, George Jones, Mrs. B. T. Burnworth, Mrs. A. J. McClain; II. Finances—Norman Kimmell, Henry Rhinehart, Ira Wilcox; III. Education—Dr. E. E. Jacobs, Dr. L. L. Garber, J. Raymond Schutz; IV. Rules and Organization—J. A. Garber, F. G. Coleman, Herman Koontz; V. Entertainment—C. C. Grisso, A. R. Bemenderfer, O. A. Kanauer; VI. Temperance—Sylvester Lowman, A. E. Whitted, A. E. Thomas; VII. Social Service—B. T. Burnworth, Thoburn Lyon, Marie Lichty; VIII. Peace—John Parr, D. A. C. Teeter, H. M. Oberholtzer; IX. Resolutions—George Kem,

W. I. Duker, F. C. Vanator, Melvin Stuckey, Claude Studebaker; X. Inter-church Co-operation—C. A. Bame, J. Allen Miller, George Rench; XI. Sunday School Nominating—Martin Shively, Quinter Lyon, Paul Miller; XII. Christian Endeavor—George Kinzie, Edwin Boardman, T. F. Howell; XIII. Recommendations—W. S. Bell, L. S. Bauman, W. H. Beachler.

A request from the Board of Benevolences that the membership of the Board be increased from 3 to 5 members was granted by conference. It was then moved that Edward Crees, J. J. Wolf and E. M. Cobb be elected to this Board for a term of three years. So ordered.

Motion made and approved with amendment that the Conference Secretary's salary be increased to \$40.00.

A motion was made that blank orders for annals be sent to pastors; that they return these orders to the secretary, stating number of annals desired with payment accompanying order for same. This was approved by conference.

Another motion prevailed that all addresses procurable be placed in annual and in the hands of the secretary by October first.

The Home Mission Board asked that Freeman Ankrum, J. Wesley Platt, Ira Wilcox, W. C. Benshoff be elected to the Board. Granted by conference. Session closed with song.

Friday Morning

After the song service, Herman Koontz led us in the reading of God's Word and prayer. Minutes read and approved. Credential committee reported a total delegation of 91 ministers and 186 laymen. Report accepted and committee ordered continued.

The report of the Christian Endeavor nominating committee was read and accepted. It is as follows: President—J. A. Garber; Vice-President—R. D. Barnard; Secretary-Treasurer—Miss Gladys Spee; Intermediate—W. O. Nish; Stewardship—E. M. Riddle; Missionary—Miss Grace Yoder; Citizenship—C. W. Mayes; Service—Miss Thelma Crawford; Publicity—Louis Clapper; Quiet Hour—Homer Kent; Junior—open.

A motion was made that Orion Bowman be re-elected to Brethren Home Board for a term of five years. So ordered by conference.

A request that the Brethren Home Board be permitted to ask for offering of 50c per member for support of Home was granted.

Next was the report of the Sunday School Nominating Committee which is as follows: President—W. H. Beachler; Vice-President—B. T. Burnworth; Secretary—J. A. Garber; Treasurer—Martin Shively; Departmental Leaders: Home—Etta Lichty; Young People—George Jones; Missionary—N. V. Leatherman; Adult Division—W. I. Duker; Administration—S. M. Whetstone; Children's Division—Hazel Keiser; Citizenship—R. R. Haun; Field Secretary—M. F. Stuckey. Report accepted.

At this time friendly greetings were brought to us by A. W. Hearst from the Eel River Christian Conference.

The following report was given by the directors of the Promotion Program: We have endeavored to the best of our ability to keep the objective of the program before our churches through the printed page and spoken word in the conferences. We believe that the influence of the program has been felt throughout the brotherhood as has been evidenced by stronger emphasis of the spiritual life—evangelism and stewardship. Therefore we suggest that continued special emphasis be given to these objectives through the pulpit and the printed page and the conferences of the brotherhood. We hereby submit the report of the funds entrusted to us—\$92.70

And we recommend that said amount be given to the tract fund for further promotional work. This report was accepted.

The following resolution was presented and accepted: Whereas in the refinancing of the First Brethren church at De Moines, Iowa, it is necessary to name a trustee to represent the church, and whereas, A. E. Emmert of Dallas Center, Iowa, has been recommended

for such appointment by the Missionary Board of the Brethren church, therefore, be it resolved that the said A. E. Emmert be and is hereby appointed as trustee for the refinancing of said Des Moines church.

Next in order was the report of the Committee on Recommendations which reads as follows:

First: We recommend that the editors of all our church publications be urged by this conference to keep before the people the distinctive ordinances of the church, and the great spiritual truths that these ordinances were designed by our Lord to teach. We also recommend that this conference urge every pastor to preach special sermons upon these ordinances and spiritual significance, at least once each year.

Second: We recommend that this conference shall encourage all district conferences of our church to stress the necessity of the organization of normal classes and the holding of Bible Institutes throughout each district, to the end that a thoroughgoing knowledge of the Bible shall be increased among all our people, and especially that teachers able to rightly divide the word of truth be trained for our Sunday schools.

Third: Realizing the tremendous power for good that lies in the printed tract, we suggest that something shall be done by this conference to place the works of the Tract Fund of our Publishing House more prominently before the churches, and to give that work greater encouragement financially. We believe that tracts especially bearing the message the Brethren church has to give to the world, as to her interpretation of the great doctrines of the Bible, her significant ordinances as set forth in the New Testament Scriptures, and her plea for a more complete separation from the world—we believe that such tracts should be sent forth in as great an abundance as possible to all the world.

Fourth: As to the retiring Moderator's recommendations with regard to an effort at union with the Church of the Brethren, your committee does not feel that the time is yet ripe for such union. However, we suggest that this whole matter shall be referred to our committee on Fraternal Relations.

Fifth: As to a pastor for isolated members, we have a very firm conviction that something should be done to conserve as far as possible the great losses we annually sustain through members moving into places where they are entirely out of touch with the ministry of the church. We doubt whether it is practical at this time to employ a pastor for the isolated members of the church, but we do believe that all local congregations, either through its pastor or through a secretary especially appointed for that work, should keep in touch with all its isolated members, advising them and instructing them in spiritual things as much as seems wise, and above all, that such members be informed of the nearest point at which they may find the fellowship of the Brethren church, and that the pastors of the churches nearest them shall be informed of their residence, and urged to shepherd them. These recommendations were accepted by conference.

Lastly, was the report of the Committee on Church Extension and Conservation:

First: That this General Conference considers it the imperative duty of the several District Conferences to assume the responsibility for the pastoral care of all congregations and groups of Brethren within the district that are without such pastoral care. It is strongly advised that each district conference devise a plan in accordance with Articles 4 and 5 of Section I, Chapter I of the Manual of Procedure.

In accordance with those provisions we urge upon all strong pastorates their obligation to the weak and pastorless, in assuming pastoral care over such as may be so located as to make such care practicable.

This Conference advises each district conference to make a careful survey of the pastorless churches, to arrange them into circuits or pastorates as judiciously and conveniently

as possible and to aid such circuits to find a pastor or to provide for same.

Second: That the Missionary Board of the Brethren church appoint a secretary who shall act as pastor to the pastorless of our brotherhood. It shall be the duty of this secretary to try to hold to our church and its activities all such members by such methods as he or she shall devise or as the Board shall devise and all expenses so incurred shall be met by the Board. Pastors, church officials and all others shall on request furnish names and addresses of such pastorless members.

Third: That this Conference strongly urges upon all pastors and congregations to exercise a more positive and aggressive spiritual leadership in their respective fields of service. We believe such leadership must include the positive preaching and teaching of the Word of God from the pulpit and in the Bible school, the nurture and training in the Christian life of the childhood and youth of the church and community, the winning of the unsaved to Christ and the pastoral care of the members of the church. We believe also that such leadership should include the pastoral care of all Christians in the parish who may not be ready to become members of the Brethren church and yet may seek and accept her fellowship.

Fourth: That we respectfully ask this Conference to continue this committee for one year to conclude its contemplated survey.

Owing to lack of time for discussion, a motion prevailed to table the report until the next regular business session.

Saturday Morning

Opened with praise through song. C. C. Grisso led us in continued praise by reading from God's Word and offering prayer. Reading of minutes of previous business session followed with approval. Credential Committee made a final report of 92 ministerial, 195 lay and 2 co-operative delegates—a grand total of 289. Report accepted and committee discharged.

Next in order was the statistician's report which carried its usual interest and was accepted with thanks by conference. It is as follows:

Buildings

| | |
|------------------------------------|-----|
| Churches reporting | 166 |
| Number church houses | 156 |
| Union houses used | 9 |
| Halls and school houses used | 8 |
| Parsonages used | 5 |
| Other property | 17 |

Membership

| | |
|------------------------------------|--------|
| Number of male members | 9,904 |
| Number of female members | 13,652 |
| Total number of members | 23,556 |
| Added by letter and relation | 383 |
| Added by baptism | 1,904 |
| Total additions | 2,287 |
| Lost by death, letter, etc., | 770 |
| Net gain for year | 1,517 |
| Revivals held | 137 |

Prayer Meetings

| | |
|-------------------------------------|-------|
| Number having prayer meetings | 90 |
| Average attendance | 2,469 |

Finances—Valuations

| | |
|--|--------------|
| Church houses, lots and fixtures, \$1,746.080.00 | |
| Interest in Union churches | 6,520.00 |
| Parsonages | 219,250.00 |
| Other property | 32,150.00 |
| Total valuations | 2,094,000.00 |

Finances—Money Paid Out

| | |
|--|--------------|
| Pastors' Salaries | \$150,215.38 |
| Evangelistic services | 16,195.45 |
| Current expenses | 79,055.53 |
| Improvements | 107,277.07 |
| District missions | 7,756.11 |
| Home missions | 9,931.56 |
| Foreign missions | 33,444.61 |
| Superannuated ministers | 3,103.52 |
| Brethren Home | 1,739.25 |
| Ashland College | 4,308.31 |
| Brethren Publishing Co. | 2,557.45 |
| Miscellaneous | 2,335.43 |
| Total paid out | 404,476.67 |
| Members reported this year | 23,556 |
| Members reported last year by | 23,556 |
| churches not reporting this year | 1,024 |
| Total membership | 24,580 |

The Resolutions Committee made the following report which was accepted by conference.

1. We wish to thank our God and Heavenly Father for his guidance and the gift of the Holy Spirit in all of our work during the sessions of this conference. We further offer him our gratitude for denominational prosperity and progress during the by-gone year and earnestly implore that his tender mercies may be ours again for another season of labor.

2. Be it further resolved, that this conference express to its officers, boards and committees its hearty thanks for their assiduous labors in the interest of successful sessions for the inspiration of all and their planning for another year of helpful Kingdom work. To Dr. C. F. Yoder we extend our special gratitude for his thoughtful and gripping Moderator's address, and to his worthy successor, Prof. J. A. Garber who has conducted this Conference with consummate skill, our worthy praise and continued support.

3. That we earnestly commend the work of the President, Board of Trustees, and faculty of our College and rejoice anew in the fact that this year's growth has been unprecedented; that its equipment and efficiency has been increased for the future, and that our ministerial association has unanimously voted to support its interests in the coming endowment campaign.

4. That we thank the Foreign Mission Board for its successful year in being able to keep all its missionaries on the fields; that we commend the Home Mission Board for its newly planned work in the larger cities; that we sanction the efforts of the Sunday School Board in their extension work; that we highly commend the work of the Board of Benevolences and the work of the trustees and officers of the Brethren Home for their excellent report and efficient management in clearing this institution of debt.

5. Again, be it resolved, that we render due tribute to our Publication Board and all of those connected with its interests. We urge the loyal support of all of our people of this important phase of our Lord's work. Also we commend the Laymen's Organization and its worthy work in connection with the Students' Aid Fund. We trust that at an early date our Conference will approve that this worthy cause be given a place on the church calendar of special offerings. Also we urge that the laymen avail themselves of the open session granted them for the presentation of their program.

6. Be it further resolved that the Brethren Fraternity declare itself unequivocally against war and its consequences; that we hold it to be highly unChristian and futile method of settling national and international disputes and that we preach with renewed vigor the time honored peace program of our beloved people.

7. Furthermore, be it resolved that, with regard to all other questions which may be inclined to disturb the Christian's faith that we maintain the integrity of the Bible and repose our faith in it as the revealed and inspired Word of God, and as such is in no discord with thoroughly established fact; that we maintain the whole Bible and nothing but the Bible to be our sole source of authority in all matters of faith and religious practice.

8. Yet again, be it resolved that, we thank the Winona Assembly for the privileges afforded and kindly interest which they evince; that we thank the proprietor of the Winona and Westminster hotels for special rates to the members of our conference; that we thank the custodian, Brother Kanauer for caring for the needs of our assembled people and the flower which he has so graciously supplied; that we thank our conference Secretary for his faithful and efficient service; and our song leader for his untiring efforts; we also urge the Boys' Committee appointed in the 1924 Conference to prepare a definite program for 'teen age boys for the Conference work in 1926 and recommend that this committee already appointed be continued.

9. We recommend that each individual

church set a definite goal of Bible study and evangelism so that the general status of our churches may be improved spiritually and numerically.

10. Realizing the tendency of the times to loose thinking religiously and the breaking down of denominational lines generally that this conference send forth warning to the churches to hold fast to the principles and ordinances that make us a separate people. We urge Brethren everywhere to maintain our high calling and to demonstrate our loyalty to our denomination; but that we co-operate as far as is consistent with our faith and practice with other denominations of the Christian faith.

These resolutions were accepted by Conference by popular vote.

The report of the Committee on Religious Education is as follows: We have attempted to survey the task assigned to us, and have found it too comprehensive to complete in a single year. We recommend, therefore, that the commission be continued with an enlarged membership and that the following persons be added to the personnel—N. G. Kimmer, Chas. Anspach, Hazel Keiser, and Melvin Stuckey. This report was accepted and committee ordered continued.

A motion was made and accepted that Conference give a formal approval of the College endowment campaign. A hearty approval was manifested by a rising vote.

A recommendation was made that the next General Conference be held at Winona Lake, Indiana, August 23-29, 1926; and that it be considered to hold the Conference of 1927 at Ashland, Ohio. So ordered by Conference.

A motion prevailed that tabled report of the last business session concerning report of Church Extension and Conservation Committee be taken up for further consideration. The original motion to adopt the report was so ordered by Conference.

A motion to consider further business at the close of the afternoon session prevailed.

Saturday Afternoon

The Treasurer's report was given which is as follows:

| | |
|------------------------------------|---------------|
| Received from former treasurer | \$118.03 |
| Received from credential committee | 288.00 |
| Basket collection | 52.15 |
| Total receipts | 458.18 |

| | |
|-------------------------|--------------|
| Paid Winona Assembly | 100.00 |
| Brethren Publishing Co. | 152.72 |
| J. C. Beal | 31.43 |
| Edwin Boardman | 23.87 |
| H. E. Eppley | 25.17 |
| O. C. Starn | 44.75 |
| B. T. Burnworth | 1.00 |

Total paid out 378.94

Balance on hand 79.24

This report was accepted.

The final reading of the minutes followed with approval. Session closed with prayer by Sylvester Lowman.

O. C. STARN, Secretary.

ANNOUNCEMENTS

NOTICE, ILLIOKOTA BRETHREN

Will the pastors of the churches in the Illiokota District please send the number of people they expect to have in attendance at the District Conference at the Pleasant Grove church to the chairman of the Entertainment Committee, Mrs. Guy Miller, North English, Iowa? This number can not be exact. Just give us a liberal estimate so we will have an idea as to the number for which to prepare. Thank you. MARK B. SPACHT, Pastor.

NOTICE

The Illiokota District Conference will meet at the Pleasant Grove church as programmed

in the Evangelist of August 19th. The Illiokota churches are requested to make a special effort to be represented in full quota. Elect delegates and credential them at once so as to be represented.

L. A. MYERS, Moderator.

ANNOUNCEMENT

We would be pleased to get in touch with any one having good second hand oak or ash pews for sale. Address the undersigned.

S. C. HENDERSON,
820 South Street, Fremont, Ohio.

PENNSYLVANIA DISTRICT

I am mailing out credential blanks to the pastors or secretaries of the various congregations of the Pennsylvania district, so far as I have the names and addresses. If the pastors or secretaries who do not receive their credentials in a reasonable length of time will write me at the address below, I will gladly furnish them.

W. S. BAKER,

351 Beatrice Avenue, Johnstown, Penna.

S. M. M. GIRLS—PLEASE NOTICE

There is a great need on the part of our African missionaries for bandages, and we are asking each Sisterhood to send some this year. If you make them at once and send by parcels post by October 5 to Mrs. Orville D. Jobson, 5416 Whitby Avenue, Philadelphia, Pennsylvania, she will have time to get them and pack them herself before sailing. Please attend to this matter at once, if possible.

EDITH GARBER.

THE TIE THAT BINDS

JOBE-GRUBBS—In the presence of a few relatives and friends Mr. Samuel Job and Mrs. Ethel Gwin Grubbs were united in marriage by the undersigned, June 13, 1925. The marriage took place in the Brethren church, the contracting parties being members of that church. Our best wishes go with them.

MARY PENCE, Limestone, Tennessee.

IN THE SHADOW

WAMPLER—Ira Bartley Wampler departed this life June 5, 1925. He was born April 8, 1874, making his age at the time of his death 51 years, 1 month, and 25 days. He was the son of the late Elder J. B. Wampler and Mrs. Eliza Wampler. His mother, one brother and two sisters survive. The funeral was conducted by the writer assisted by Rev. J. A. Rempie.

M. A. WITTER.

DIETRICH—Merlin Francine Dietrich, the only child of Mr. and Mrs. Elmer Dietrich, was born in Bryan May 24, 1915. She answered the call of the messenger Friday morning, July 24, 1925, age 10 years, 2 months.

To see a child of God in the purity and innocence of youth, but rooted and grounded firmly in an abiding faith in the Lord Jesus Christ, cross the chasm from earth to Eternity so heavenly and calmly was a scene which certainly confirms one's faith in the great plan of God. The passing of Francine Dietrich has shocked the town and community. She was a lovable, beautiful child.

She was baptized and received into the First Brethren church by the present pastor February 15, 1923. She was a regular attendant at all services and also a member of the Junior Sisterhood of the church.

There are to mourn her absence, father and mother, four grandparents, Mr. and Mrs. W. A. Dietrich and Mr. and Mrs. H. A. Schadt; two great grandmothers, Mrs. Rebecca Watson and Mrs. Minnie Schadt, besides uncles and aunts and a host of friends.

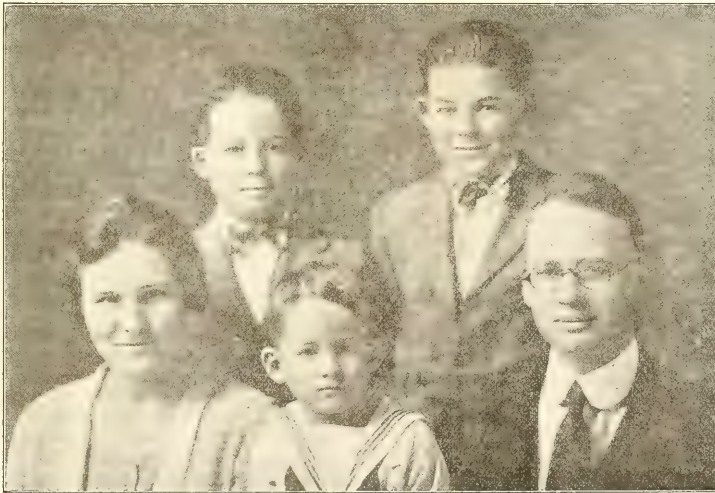
Funeral services were conducted at the First Brethren church, by her pastor, who was assisted by a former pastor, Rev. G. L. Maus, of Peru, Indiana.

E. M. RIDDLE, Pastor.

VOLUME XLVII
NUMBER 35

SEPTEMBER 16
1925

THE BRETHREN EVANGELIST



Rev. and Mrs. Percy L. Yett and Family
New Missionaries Approved by the late Conference
Soon to Sail for the Argentine

(Cut furnished by the Long Beach, California, Church. See article in News Department)

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Bench, A. V. Kimmel.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter.

Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

General Conference Impressions That Give Hope

Others have given their impressions of the late General Conference held at Winona Lake; we will give ours. This is perhaps the most important thing one gets from such a gathering, the most telling thing one can say about it, and the thing about which those responsible may well be most greatly concerned. It is right and proper to expect delegates to be able to carry away much that was said and to report much that was done, but it means vastly more when they go away feeling satisfied, encouraged and hopeful.

When we say we propose to give our impressions, we refer not merely to how we were impressed by what took place and what was said at Conference, but to how we were impressed as well by our observations of the impressions of others. We made it our business to note how others were being impressed as Conference proceeded and how they seemed to react towards the sum total of impressions by the spirit they displayed as the gathering came to a close. This we consider significant, and in this case it was encouraging.

The first thing with which we were impressed was a growing spirit of mutual understanding and consideration, which made for harmony and good will. There seemed to be a commendable disposition on the part of leaders to try to understand one another's viewpoints and to show deference for them and to have regard for the highest good. That is a most natural result of such assemblies, if they came together in an amicable frame of mind. And it is of vast importance to us as a people. We live in communities widely scattered, separated far by space, custom and habits of thought. This meeting together, communing with one another and considering mutual relationships and responsibilities serves greatly to eliminate the difference between us and to bring about voluntarily a harmony of thought and practice that is not otherwise obtainable. "The Dear-born Independent says, "Nearly two million words a week now are knitting the two sides of the Atlantic together. That's the really significant story revealed by the recent opening of a new cable. No doubt wars have been waged for trade; but commercial relations are much more likely to prevent wars. And the war fever cools when you know your man." That also is one of the most significant benefits of such conferences as we have just enjoyed. Doubtless there have been conferences when we convened in an antagonistic frame of mind and, without waiting to understand one another, have sought to fight one another, but when we have met and tarried to converse about mutual problems and tasks and to engage in spiritual communion through prayer and Christian-spirited instruction in God's Word, we have lost our feverish ways and have been knit together

by cords of mutual understanding and brotherhood. The realization of this coveted end was observable this year more than at some of our previous conferences and the effect is encouraging and hope-inspiring.

Another impression that is cheering was that our people went away from Conference sharing in a larger measure than usual a feeling of responsibility for our common tasks. When such a spirit becomes general the success of every denominational activity is assured. One difficulty has been that delegates have too often listened to discussions of the various interests and tasks of the church as if they were merely "listening in" on things that really belonged to some one else; they were merely being entertained by a customary part of the conference program, and all that was expected of them was respectful attention. The problem discussed was not a matter of their personal concern, nor its solution their responsibility. And leaders have been in no small degree to blame for this disinterested attitude of the rank and file of our membership; they have too often assumed an attitude of personal possession with regard to the interest and have not always taken the people into their confidence with regard to its direction and plans. Leaders are only servants of the people and the interests they direct are the possession of the people and their support and success is the responsibility and concern of all. This attitude was consistently assumed by the leaders at this conference, and the people responded in a commendable way with an assurance of assuming each his proportional share of the responsibility. The more this spirit is encouraged the better it will be for all. The more each member of the Brethren church is made to feel that he personally bears a responsibility for the adequate endowment of the college, the establishing and financing of churches in the homeland, the extension of the Gospel in foreign lands, the making of an efficient church literature and the providing for the aged and the needy, and that the success of such work does not rest alone with those who have been charged with the direction of it, the greater will be the accomplishment and the more extended the rejoicing in the achievement. We are just getting well started in the cultivation of a feeling of loyalty to and of widespread responsibility for the progress of the various kingdom interests that God has committed to our care. But that we have made a good start is the encouraging fact. Let us press farther forward in this particular.

A third general impression was that there was developed a spirit for fuller and more willing cooperation, on the part of both the leadership and the laity. This is a lesson we have been learning for

a number of years. We did not know how to work together very well for a while. Every man was a law unto himself, and every leader was bent upon following his own particular plans and devices, without any thought of their harmonizing with, or working against the plans and best interests of the whole. We are beginning to see that the plans and purposes of God can be forwarded best by working together, rather than by working entirely individually and separately. We have been too individualistic and independent in times past, and, while we still believe in and would maintain a democratic spirit and method, yet we are coming to see that as the well-organized and harmoniously working harvesting machine of our day has greater capacity for accomplishment than a hundred individual scythes in the hands of a hundred men of a third of a century ago, so the organized and cooperative effort of a church working toward a common end is capable of greater good by far under the direction of God than all the scattered, individualistic, uncooperative attempts of our people a generation ago had they been many times our number. We still have somewhat to learn in the way of cooperation and in the uniting of effort toward certain great ends. We need to learn to budget our strength and wisdom and to use our power in concert, which might redound much more largely to the glory of God and the growth of the church. But we have come a long way, and it is encouraging to note that we are in a cooperative frame of mind, becoming continually less individualistic and selfish and more adaptable and responsive to leadership. Let us not fail to keep in mind that we are not lone workers in the vineyard of our Lord, but that we are workers together, we are God's "clasp-hand workers."

While these impressions are the result of observations, they are also products of a wish and a prayer. But may they prove to be more than that; may they be signs upon the horizon of the nearing fulfillment of a great hope, and of the down-pour of showers of blessings after years of comparative spiritual drought.

To Promote the Reading of Tracts

We have long been contending for the more extensive use of the printed page. Our people have never been really good propagandists, else we should be reaping larger harvests and the extent of our influence would be much greater. Others with less to talk about have made much more noise than we, and have sowed the country knee-deep with tracts and pamphlets. They have reaped in proportion to their sowing. And we have been too fearful of wasting a page of printed matter, and we have spread our plea in the same fearsome manner. And we do not even now show much improvement. Churches ever and anon take the Evangelist off the budget because some do not read it. And they are reluctant about distributing tracts because so many of them are cast aside un-read. We have not learned the ways of advertising—that many pages must be distributed for every one read and then if one in ten strikes home it is good advertising. More and more of our leaders are coming to sense our weakness in this regard, and its correction has become their concern.

Dr. C. F. Yoder, for many years an effective user of tracts, as well as a writer of them, has repeatedly called our attention to their value and stirred us up afresh in his recent Moderator's Address. The members of our Publishing Board also have been growing apprehensive about our indifference in this regard and have now launched a move to quicken our people to activity in the propagation of our plea by the use of the printed page. A tract committee will see that suitable tracts are written and published and Brother Robert F. Porte, pastor of our church at Louisville, Ohio will promote the use of these tracts. He has been given a conspicuous corner on page 16 for his promotion work. We will always find room for what he may write and we trust that pastors and laity will read and allow themselves to be moved to greater interest in this means of kingdom extension. Give Brother Porte your cooperation and prayers in his important work, and give to the task of promoting our Gospel plea a generous portion of your funds for the purchase of tracts and persistent effort in their distribution.

EDITORIAL REVIEW

The man who has lost ambition is about ready for the last rites.

He who complains about the tithe being too legalistic, should live up to the Gospel of grace by giving more than the tithe.

One mark of true greatness is the ability to do great and good things without calling other people's attention to it.

The trouble with those who are continually asking What is the matter with the young people of today? is that they don't begin back far enough. They should begin a generation sooner.

Brother H. W. Anderson, pastor of the church near Mulvane, Kansas, was greatly encouraged with the loyal response of his people during the month of August, and rightly commends them for their good work.

Possibly some of the laity will be interested in knowing how the Ministerial Association has been progressing through the years, and how it makes provision for a Christian burial of its members. The secretary-treasurer, Brother Willis E. Ronk, supplies us with a report.

The Christian Endeavor Booster Committee, of which Brother Fred Vanator, of Canton, Ohio, is chairman, is asking for some information (see C. E. page) and incidentally conveys some information, and most interesting information it is. Now, change about is fair play, so Endeavorers, send in your information.

Brother Freeman Ankrum writes interestingly of the pleasant vacation trip he and his good wife had during the month of August, also mentions some local sidelights that added to the success of their entertainment of the district conference. He is now in a revival meeting with Brother F. G. Coleman as the evangelist.

The man who complains because he must face hardships is like the axe which objects to the grindstone, or the diamond that would escape the burnishing, or the saw that resents the file. He who accepts his hard lot bravely and contentedly will find that he is only being prepared for brighter shining and greater service.

Announcements are made in this issue concerning the Pennsylvania and the Indiana district conferences. The former is to convene at Masontown, where Brother J. L. Gingrich is pastor, October 5-9. The Indiana conference is to be held at Huntington with Brother H. E. Eppley as pastor, on October 5-8. Good programs are assured at both conferences, and the correspondents in both cases insist that statistical reports be returned before credentials are honored.

Dr. Bame announces the date for the laying of the corner stone of the new Ashland Brethren church for September 20th. Brother Bame and the Ashland Brethren are justly proud of and greatly rejoice in the approach of this day, which has been long looked for and prayed for. The Ashland brethren are not numerous, as some have been wont to think, but they have some noble and sacrificing souls here among the laity, aside from the goodly number of the ministry.

Our readers will rejoice to learn the good news of the progress of the Gospel at the Bassai station in Africa, as relayed to us by Dr. Florence N. Gribble, who is located at the Yalouki station. The Spirit of God is taking hold of the Karre tribe and causing many to yield their hearts to him. In this many will recognize the answer of their prayers, and also in the preservation of our missionaries in health.

When I saw a man refuse a dainty salad in which were some "warmed-over" potatoes and then heard that he later drank a glass of "home brew", and saw another turn down a perfectly good dish of hash and then later take a wad of dirty tobacco into his mouth, and another refuse a glass of fresh, rich milk because it had not been tested, and then later take the poisonous smoke of a cigarette into his nose and throat, I said, "O Consistency, thou art a jewel!"

Our good correspondent from the Long Beach, California, church writes an interesting letter of the happenings in that church. Work is going forward with characteristic progress. An evangelistic meeting conducted by Evangelist Harry Rimmer and the pastor, Brother Bauman, resulted in fifty-seven confessions. Thirty-eight have been added to the church by baptism during the year. One secret of the generous giving of the Long Beach and other Southern California churches is to be found in the teaching of tithing. Many others also are doing this greatly to their profit. Brother Percy L. Yett and family, whose picture is found on first page, is given a farewell reception. He will be remembered as the efficient financial secretary of the Foreign Board. Due to the illness of a son their expected sailing on September 4th, has been delayed, but they hope to leave on October 6.

More of the Conference for Those Who Didn't Go

General Impressions Again

Sunrise Devotions of Conference Week

By George H. Jones

We have been informed that one of the hardest tasks of leadership is to get people of diverse occupations into a habit of common observance that like-mindedness is dependent upon like thinking and doing. Bringing hundreds of people whose homes are scattered between the Atlantic and the Pacific oceans, together and securing harmony of purpose and co-operation is a task requiring more than human effort.

With this fact in mind let us scan the Thirty-seventh Annual Conference of the Brethren church as it met on the Winona Assembly grounds, August 24 to 30. It will be generally agreed that the more quickly this heterogeneous group of Brethren could be moulded into a harmonious, like-minded, worshipping body, the more effective would be their deliberations. And with that purpose in mind the early morning prayer meetings were planned. The plans and discussions that accompany the progress of the Conference are largely colored by the spirit that permeates the delegates. The attitude and feelings of the day are largely determined by the waking hour. When we do not get started right we are much like the boy whose mother impatiently remarked, "Child, did you get out of the wrong side of the bed this morning?"

These early morning prayer meetings have a blessed, quieting effect upon us. The voice that excites and irritates had not yet begun. The harmless chirp of the waking birds was a fit note for our restless spirits. The calm expanse of water and the freshness of the air somehow put a brooding calm into our hearts. And as we made our way we could see here and there a lonely individual (an early riser) quietly moving towards the place of prayer. The hymns of praise that we sang were old familiar ones. The leaders of the hour of worship were unhurried and thoughtful. The spirit of prayer was prevailing; the feelings of worship became deep and intense. Helpful expositions and splendid exhortations were given and so helpful were they that the attendance grew from day to day. And the impression was so strong that it influenced the whole day and caused a spirit of mutual appreciation to be evident.

Dr. Rench selected a happy subject for the beginning, and this theme, "The Unity of the Spirit," influenced in some form or other each leader of the following mornings. The whole conference felt the force of these preparatory services. Goodwill and peace was indeed a fact more in evidence than usual. Each succeeding speaker, Stuckman, Studebaker, Belote and Sands (And Jones—Ed), struck the same note. We could write much more, but would be unable to fully convey the influence of these prayer services. They were indeed seasons of great spiritual refreshing.

Conemaugh, Pennsylvania.

An Inspiration to All

By Margaret E. Banghart

It was a privilege, indeed, to be among those present at the Brethren Conference at Winona Lake. In a world where everyone is busy rushing hither and thither after the things of the world what a joy it was to slip into the midst of this body of people concerned with the things of the Kingdom. Here and there were groups scattered over the park planning and discussing the program for the future. Business-like! Fine! The sessions were promptly begun and as promptly closed. One of the first things drawing one's

attention was the determined business-like attitude of all present. It seemed that everyone had a purpose in view and every effort was concentrated upon that purpose. And what was the purpose? That the business of the King should go forward without stay, and that unto everyone should come "the glad tidings of great joy." The occasion was indeed an inspiration to all.

The spirit of good fellowship prevailed and was contagious—like a great family united after a long separation. Enthusiasm ran high through the entire week in spite of long hours of board meetings and committee meetings, etc.

At the close of the week, standing near a group we heard these and similar remarks—"Greatest Conference I've ever attended," "Sorry more of our brethren were not here," "It has been a spiritual feast, as well as of other things."

Rochester, Minnesota.

Observations and Impressions

By Fred V. Kinzie

As our train rushes southward and homeward bound, after the writer's seventeen days' sojourn at Winona Lake, those hours and experiences are scanned in an effort at summarizing and totalling. Our thoughts shall not be limited alone to our own church conference, primarily because of insufficient years in attendance upon her sessions to make proper comparison and contrast.

A year in an isolated region causes one's observations of hurrying, scurrying humanity to take on a somewhat extraordinary color. One thing especially thrust itself upon our attentions:

Bobbed hair! Now, all ladies (and many others) will quit reading. Of course, St. Paul's inspiration failed and his righteous judgment wavered when he detailed propriety of manners and customs of dress and sex relativity to the Corinthian church. And the writer is already doomed to the scrap heap of the antiquated thinkers along this line.

So ancient and fossilized are we, the matter of health and strength, comfort and convenience, time-saving and labor-saving, sanitation and sentiment were never even dreamed of until recently "revealed." The African whitewashes his body and paints thereon wondrous designs. That certainly ought to be "sanitary," cool, convenient and economical. "But," you say, "what a ludicrous taste for beauty!" That is exactly the exclamation on many a sensible American's lips when forced to face the parade of bobbed tops—many gray, some of the water-spaniel type, others of the "newest" mannish cut, and the rest not revolutionized thus far. The nightgown-kimono style of dress finishes the picture.

These things are only a part of the far-flung program being sponsored by the goddess underworld of Paris and New York. Are we to be swept along with the mob?

Happy to say we are of the honest, but humble, opinion, drawing comparison between Brethren assemblage and Bible Conference, that the older ladies of our church are not quite up to normal, pro rata, in the matter of the ridiculous in hair dress.

So, speaking of the Winona Bible Conference, we pass to another observation. It was a delight and inspiration to hear the whole Word of God proclaimed in no unmistakable terms by such master minds as Henry Howard, John McNeill, O. F. Bartholow, H. W. Bieber, L. W. Munhall, A. T. Robertson, and many others. In only a couple of the dozens of eminent and well-qualified speakers did we discern the least note of compromise. In relation to these cases the audience was neither blind, deaf nor dumb.

Now to the Brethren Conference. It is understood the attendance was not quite up to standard, but the typhoid scare was ample to make everyone take up his or her abode there thoughtfully.

The leaders of our conference are to be commended for the spirit in which the business of the sessions was conducted. We trust this is not a token of passive watchful waiting, but rather a denotation of a richer, more Christlike atmosphere wrought through prayer and a closer walk with God.

Some of our "impressions" may take on the nature of "criticisms," but the suggestions are advanced with a profound hope that they may be purely and substantially CONSTRUCTIVE.

In the morning prayer services at the Bible conference and in fact at every one of those ten days' meetings the people crowded down and filled the front seats, whether the building was full or not. Not so with we Brethren. Four to six empty rows of seats faced about every speaker. Why the difference?

In one characteristic no contrast can be drawn, but change can be made advantageously. Why is it folks so dearly love to sit next to the aisle? The practice of "lining" the aisles by first-comers, so every end seat is occupied and then others must stumble over knees and feet, creating endless confusion and annoyance, is in every sense an abomination which church people should abolish.

We understand, of course, that most conference speakers write their conference speeches out in manuscript form because of later publication; but it will be a bright, glad day when audiences can look at a speaker's face while he is speaking. Is it too much to say that a person in the pew dislikes to view the top of the preacher's head as much as the preacher hates to hurl his oratory upon the same portion of his hearer's cranium? It may be this can never be entirely corrected until stenographers are employed to take addresses. That would be expensive, but certainly worth it. A mighty chorus is singing, "Deliver us from a read sermon."

The daily programs were splendidly diversified, inspiring and kept to the time excellently. In fact, some of our people will never realize what they lost in spiritual help by spending too much time under the trees in beautiful Winona.

To be sure, they can not be censured too severely, for Winona Lake is becoming more desirable and appropriate every year for religious gatherings.

Now, some of those who sat beneath the trees were victims of circumstances. The writer speaks from experience. Many church workers have upon their individual programs important consultations with other leaders. And about the only way to see them is to "lay for them." There are perhaps a number of ways to improve this condition. And perchance no remedy at all. But it has occurred to us that a few are being overworked and thus have practically no spare time during conference week.

There is no doubt but if analysis were made these few are the only capable ones for conference officialdom. But why not sprout and grow others? In other words, is there not unused opportunity for spreading the executive and administrative offices of our conference? It has always seemed that if some particular office or duty is a pleasant, beneficial, desirable place, why not pass it around so as many as possible could share the blessing; and if that office is a great burden and yoke, then why make it a grievous torment on one person year after year? Let many share such burden. As a rule, three to five years is amply long for an incumbent in any office. It is an historical fact that lifetime office-holding with a father-to-son successorship brings on evil results—if not corruption, then inertia, which is in some respects worse. We have come to none of these things yet, but let us awake before we go to sleep.

These somewhat sharp suggestions are offered in brotherly helpfulness. A great annual gathering such as ours can be a magnificent spiritual feast for the church or it can degenerate into a pink-tea picnic with all the nauseating after-effects.

We go back to our fields of activity with renewed purposes for greater endeavor and firmer decision to "advance upon our knees." Not only so, but in the spirit of the message sounded and resounded in both conferences, it is our decision to hold higher the cross of our Redeemer, with strengthened convictions that the preaching of that cross has not lost its efficacy, but remains unequivocally the "power of God unto salvation."

Krypton, Kentucky.

More About the Various Interests

High Spots in Benevolences

By J. L. Kimmel

There was a time, not long since, when there could be found no boards in the Brethren church, under the caption of Benevolences. But now there are two which have been doing much good along humanitarian lines for some years.

The Christian religion is intended to make this world better and to alleviate human suffering. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:17).

Christ's first sermon in his home town was based on this great truth that he came to bless this world and not to destroy it.

Luke says in (Luke 4:16-19). "And he came to Nazareth where he had been brought up: and as his custom was he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And he closed the book and gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is the Scripture fulfilled in your ears."

"Now when John had heard in the prison the works of Christ, he sent two of his disciples. And said unto him, 'Art thou he that should come or do we look for another?' Jesus answered and said unto them, Go and show John again those things which you hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me (Matt. 11:2-6)."

Now why all this Scripture? Because it is the business of the church to do good and imitate their Lord and Master. "By their fruits ye shall know them," said Jesus.

I notice in the treasurer's annual report of the Brethren Home that the receipts for the year were \$7,459.71. Certainly this is a high spot in benevolences for the year just past. Here is an institution only a few years old and its estimated value is \$54,305.00. This is a great accomplishment by the church in so short a time and the management is to be congratulated upon this splendid achievement.

The Superannuated Board also had a much better response the past year than in former years. Ten men and two women received substantial help during the year. Two of these passed to their eternal abode where physical things

are not needed. But others will take their place and the Board will need more money this year than at any time before.

Last conference year we had a balance of \$272.06. This was not sufficient to bridge us over until another offering could be taken and as a consequence the beneficiaries had to get along as best they could.

The total receipts for the last conference year were \$3,671.69 plus the \$272.06, giving a grand total of \$3,943.75. The total disbursements were \$2,758.50, leaving a balance on hand of \$1,185.15, plus \$10.00 received at conference, making \$1,195.15.

And yet only 108 churches responded to this call. Why not all the churches? What is the matter with the rest of the pastors and churches?

Muncie, Indiana.

Glimpses of the S. M. M. Conference

By Edith Garber

The annual Sisterhood Conference which convened at Bethany Auditorium, Winona Lake, Indiana, during the week of August 24-30, was one of the most interesting and successful conferences ever held at that place. The attendance was splendid and the interest manifested upon the part of the girls, was very pleasing.

One very interesting feature of the program was a series of lectures upon the general topic, "Girlhood in Many Lands." "Girlhood in Africa" was given Wednesday morning by Mrs. Jobson. She pictured for us so clearly the African girl in her position of sin, degradation and sorrow. How we wished that we might be able to do more for her!

Thursday morning Misses Grace and Edeanor Yoder gave us a glimpse of "Girlhood in South America." Miss Grace outlined vividly the life of a girl, giving her work, her position in society, etc. Miss Eleanor gave us a new understanding of our sisters of the South by dealing with personalities,—with individuals. How surprised some of us were to realize that after all, the South American girl is very much like ourselves. How like our hopes, dreams and ambitions are the hopes, dreams, and ambitions, which she cherishes!

Mr. E. Romanenghi brought to us a message in music and song from the far away Argentine.

Friday, Mrs. Grace P. Srack, of Lost Creek, Kentucky, spoke to us upon the subject, "Girlhood in Kentucky." She related very simply the life of a Kentucky girl. We were, very glad to hear more about those girls who are reaching out and laying hold of the higher things of life.

Professor J. Raymond Schutz, of North Manchester, Indiana, brought to us the final lecture of the series of talks upon "Girlhood." The study of "Girlhood in Europe," as presented by Professor Schutz was a very interesting one. The European girl of today, according to Prof. Schutz, is suffering, mentally, morally, physically and religiously. Since the war, he says, womanhood has fallen back to a position somewhat similar to the position in which woman is held in pagan lands. The Sisterhood Girls of the Conference felt that this wonderful lecture from such a far-sighted man as Prof. Schutz was a fitting climax to the week's study of that interesting and most fascinating subject of "Girlhood."

The Conference leaders considered themselves very fortunate in being able to secure the services of Mrs. Margaret J. Russell, Bible lecturer of Mobile, Alabama. Mrs. Russell was with us three days and it is needless to say that those three days were filled with thoughts of great spiritual uplift, brought by this marvelous little woman.

Among other good things on the program of the week was the inspirational talk given by Brother Jobson, upon the "Relationship which We Bear to God." Brother Jobson made us feel the need for a close fellowship with the Father. "Nothing," he said, "can destroy our relationship to God, but sin, that can and does destroy our fellowship with him.

Missionary Methods, Methods along the lines of Social,

Devotional, Publicity, etc., were discussed and considered, all of which was a great help to those present. Aside from the great spiritual benefits derived from the 1925 conference, we feel that those present were able to secure much practical help.

The social and recreational activities of the conference were many and varied. Recreationally of course we were offered all that Winona affords,—boating, hiking, tennis, etc. Possibly the greatest social function of the conference was the luncheon given Thursday at 12:00 A. M. in the Bethany Dining Hall. Then there was the get acquainted party in which every one participated, and the Young Peoples' Hike to the athletic field where games, stunts and lastly "eats" found their place in the program of the evening.

On the whole we feel that the conference of the Sisterhood of Mary and Martha of the year 1925 was one of great success. Our ambitions for the coming year are many. Our organization is growing rapidly; we are gaining recognition; the church is beginning to realize the necessity of an organization which will offer such opportunities as are offered in the Sisterhood. We desire the prayers of the entire church. Our interests are your interests, so won't you ask the Father to guide and prosper our work?

Ashland, Ohio.

The Laymen's Conference

By N. G. Kimmel

My impression of the Laymen's Conference at Winona Lake during our National Conference was one of encouragement.

The first session was not so well attended, but we had good attendance during the rest of the week, from seventy-five to a hundred in attendance.

At the first session, Mr. George F. Kem of Dayton, Ohio, gave a very inspiring address on the duties of the layman, relative to the success of the church, and several men took part in the general discussion, and left the impression that one of the first duties of church members was regular attendance at all church services.

At the second session, Mr. H. F. E. O'Neill gave an impressive address, and I wish that all the members of the Brethren church could have heard this discussion, and I am sure that we would have a greater and better report from all the churches next year.

On Friday morning, Mr. William Widmoyer, superintendent of the Brethren Sunday school of Nappanee, Indiana, talked on things that we should do in order that the church should function properly. He spoke of the Sunday school, and what should be done for the children from the time they start into going to Sunday school, and things that were essential to keep them there. So that they might be brought up to be good Christian men and women, and be useful to the community in which they may live.

The last session was to bring out the things that should be placed upon the program for next year, that would be of most interest and help to the delegates that may attend. The program was all arranged for next year by the executive committee, and I anticipate the best meeting for next year that we have ever held.

Gratis, Ohio.

Impressions Received at the Publication Session

By Austin R. Staley

The first impression that all three of the speakers seemed to give out was that the church will grow as the publication house grows. We believe that in no small way this is true, for every general and local interest is leaning upon it. We are looking to our own publications to keep us informed about our interests in general. We also feel that there is no better literature for Brethren people to read than our own publications.

Our Evangelist Editor in his address "How Literature Tells," brought out these interesting and true facts. First, The Vitiating tendencies of unwholesome literature. Second, Benefits that accrue from the reading of the noblest literature. Third, The values of reading our own church publications.

Regarding the first and second topics he impressed upon the minds of his hearers that it does make a difference what a person reads. What we read determines our thinking. "As a man thinketh in his heart so is he." Bad books encourage wrong thinking. Wrong thinking leads to wrong living. Good literature encourages right thinking and right thinking leads to right action. Good literature enlarges the vision and broadens the life by adding to one's fund of information. It cultivates the appreciation of the noblest things of life. Gives acquaintance with the world's noblest souls and makes possible a most inspiring fellowship. Good literature also acts as a moral stimulant and guide. It gives inspiration to life and encourages spiritual growth.

In speaking of the third topic he impressed us with the fact that, If we love our church, if we believe in it, if we wish to see its ideals confirmed and promoted then we should read and encourage the reading of our own church literature. We should avoid reading all that would tend

to minimize those ideals for which our church stands. Especially is this true in our selection of reading material for our boys and girls.

Our Sunday school Editor gave us a very interesting address on "Suiting Literature to the Individual." He showed how the child, in different periods of life, is possessed with certain characteristics, which must be considered, when preparing a literature to meet his needs. We are glad to note that he is rendering us a very valuable service in this respect. By securing the help of specialists in the different departments of the school work he is making it possible for us to maintain a graded school and still use Brethren literature.

From the report of our Business Manager we were made to feel that our publishing interests are in a growing condition. We believe this is as it should be. But let us not be wholly satisfied with past achievements. Let us continue to support our Publishing house by using its literature. Let us pray for, and uphold the Brethren who are laboring to give us a literature that will be uplifting and that will promote the interests of our beloved church. In the words of God to Moses may we "Go Forward."

Morrill, Kansas.

What They Saw

By Dyoll Belote

It was a dear, sweet babe whom his mother brought,
For the temple rites, as their Scripture taught.
HIM the aged priest saw and with glad exultation
Proclaimed to the world as God's promised salvation.

It was a lad of twelve who with his parents came
For the sacred feast down at Jerusalem.
HIM the doctors saw, and marvelled, then,
At a wisdom far above human ken.

It was the dutiful son, doing the parents' behest,
Who dwelt in the home in old Nazareth.
HIM the neighbors saw but as the Carpenter's son;
And knew him not as the Promised One.

It was the young Nazarene who to Jordan came,
His heart with God's righteousness all aflame.
HIM John saw and cried, "A mightier than I,
The latchet of whose shoes I'm not fit to untie."

It was the obscure prophet whom to Pilate they brought,
Seeking to prove him guilty of traitorous plot.
HIM Pilate saw, scourged, and examined again;
Then came the verdict: "I find not fault in the man."

It was Jesus of Nazareth whom the Romans took,
And hung on the cross twixt a thief and a crook.
HIM the centurion saw, and thought the sight odd,
"For," said he, "Truly this man was the Son of God."

For this crucified one loving hearts found a grave
Where no form yet had rested, in rock-hewn cave.
HIM angels saw victor, as he rose from the dead,
And so they revealed it: "He is risen," they said.

Now risen, triumphant, death's Master at last,
He joined the two brethren who to Emmaus passed.
HIM the two brethren saw, to each other they say,
"How our hearts burned within us as he talked by the way."

On the first day of the week, the Sabbath now past,
As the disciples were met, Jesus stood in their midst.
HIM they saw as he showed them his hands and his side,
As he spake "Peace" upon them their hearts were made glad.

Having stamped on the grave the "open", "Sesame,"
He with his apostles to Bethany came.
HIM they saw ascend to his home in the sky,
Whence he shall return for his saints bye and bye.

When the trump shall resound, the arch-angel shout,
The saved of the earth shall be gathered about.
HIM then shall they see come in clouds of the sky,
And ever shall reign with the Lord thus on high.

Uniontown, Pennsylvania.

World Program of Education Against Alcoholism

By Ernest H. Cherrington

The program of the World League Against Alcoholism for years to come is one which is to be devoted primarily to getting the truth about alcohol, the liquor problem, and prohibition, to the people of all nations, believing that the knowledge of the truth will free the world from the curse of alcoholism. The first task of the World League was that of organization. Beginning with 14 national temperance organizations representing about the same number of countries, the official membership of the League has grown until there are now 48 national temperance organizations representing 30 countries.

It was evident from the beginning that the legal, legis-

lative and political work having to do with the temperance movement and the prohibition reform in any country must be done by the national temperance organizations of that country or through local national forces in those countries which do not have well organized temperance movements. The direct and specific work of the World League is that of education—the effort to get the truth about alcohol, the liquor problem and prohibition, and to publish and proclaim that truth so that it will reach the people of the world, where they are.

(Continued on page 9)

THE BRETHREN PULPIT

Begotten of God, Born of the Spirit.

By Samuel Kieh1

Of his own will begat he us with the word of truth (Jas. 1:18). Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God (1 Pet. 1:23 R. V.). Every one that loveth is begotten of God and knoweth God (1 John 4:7 R. V.) Every one also that doeth righteousness is begotten of him (1 John 2:29 R. V.) Whosoever believeth that Jesus is the Christ is begotten of God (1 John 5:1 R. V.) To as many as received him, he gave authority to become children of God, to those believing into his name; who were begotten not of blood, * * * but of God (John 1:12, 13 Diaglott). Whatsoever is begotten of God overcometh the world (1 John 5:4 R. V.) Whosoever is begotten of God sinneth not (1 John 5:18 R. V.) Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin because he is begotten of God (1 John 3:9 R. V.) The preceding scriptures should interest those who are (or who want to be) begotten of God. Sinners and saints physically and mentally normal are free moral agents. The sinner can accept or reject Christ as his Savior and Lord. The saint may be (become) a servant of sin unto death, or of obedience unto righteousness (Rom. 6:16; 8:12, 13). The saint is to reckon himself dead indeed unto sin (Rom. 6:11). A dead man cannot do anything. The believer, who in obedience to the "word" reckons himself to be dead indeed unto sin, being dead; cannot sin; but should he forget, or neglect his reckoning he may like Peter, say or do something for which afterwards he will be very sorry, and repent weeping bitterly (Matt. 26:74, 75). Let us not forget our subject, "Begotten of God, and born of the Spirit." Would it be according to the "Word" that a spiritual man or woman (ye which are spiritual, Gal. 6:1 should be both begotten and born of God the Father, when Jesus teaches that flesh is born of the flesh, and spirit is born of the Spirit (John 3:6)?

Christ the Son of God, including the Spirit of God, dwells in the believer's heart by faith (Eph. 3:17; 1 Cor. 2:12). Jesus says, He that believeth on me as the Scripture hath said out of him (Diaglott) shall flow rivers of living water. But this spake he (many days before his crucifixion) of the Spirit which they that believe on him (after his ascension) should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified (John 7:37, 39). Verse 39 is an exposition of the words of

Jesus in verse 38; and is a positive statement that after the glorification (Death, burial, resurrection, and ascension) of Jesus, those who believe in him receive the Holy Ghost the Spirit of God; are born again. Acts 3:13 says, The God of our fathers hath glorified his Son Jesus. Since that event (the glorification of Jesus) those who receive him as their Savior and Lord receive the Holy Ghost the Spirit of God; verified concerning the Jews on the day of Pentecost in Jerusalem. Acts 2:38; and, the Gentiles in the house of Cornelius in Caesarea (Acts 10:44-47); a fulfillment of the promise in John 7:38, 39. Paul in 1 Corinthians 2:12 says, We received the Spirit which is of God; denoting actual possession. In Romans 5:5 he says, The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us; a testimony that the Holy Spirit both dwells and works in believers. In 1 Corinthians 3:16 he says, Know ye not that the Spirit of God dwelleth in you? A clear statement that we (believers in Christ) ought to know that the Spirit of God is dwelling in us; not because of our feelings, but because of a thus saith

the word of God. To doubt, disbelieve, or contradict a word of God is sinful, exceedingly wicked; for it is written, He that believeth not God hath made him a liar (1 John 5:10). The Lord deliver us from such wickedness! Let us hold fast the profession of our faith (that Jesus is the only begotten Son of God, the Savior of the world, our personal Savior and Lord) without wavering; for he is faithful that promised (Heb. 10:23). Faithfully believing and trusting in Christ and his word, not walking after the flesh, but after the indwelling Holy Spirit (Rom. 8:1), we by the grace of God, are enabled to rejoice with joy unspeakable and full of glory (1 Pet. 1:8); anticipating that fullness of joy awaiting the faithful in the life beyond (Psa. 16:11).

Believers indwelt by the Spirit of God are spiritual (Gal. 6:1). All others are natural (1 Cor. 2:14; Rom. 8:7). The natural man is begotten and born of the flesh (John 3:6 first clause). The spiritual man is begotten of God (Jas. 1:18), and born of the spirit (John 3:6, last clause). Without that indwelling Holy Spirit we are natural men and women; controlled by our carnal (fleshly) mind, which is enmity against God, not subject to the law of God, neither indeed can be (Rom. 8:7). To the one begotten of God, and born of the Spirit, keeping Jesus' commandments as he (Jesus) kept his

Our Worship Program

(Clip this program and put in your Bible for convenience.)
Beginning with this issue a devotional reading of the Gospel of John.

MONDAY

THE CREATOR OF ALL.—John 1:1-5.
The Son of God was not only in the beginning of all things, but we must put him in the beginning of our thoughts and our devotions and we will find him the beginning of our spiritual lives.

TUESDAY

THE WITNESS OF THE LIGHT.—John 1:6-8, 15-18.
Every true witness must first know the presence of God, then realize that he is sent forth by God, and then be keenly conscious of the fact that he himself is not the Light to which he is to bear witness.

WEDNESDAY

THE CREATURE DENIES THE CREATOR.—John 1:9-14.

In vain the world seeks to evade its responsibility to Christ by refusing to receive him, but they who receive the Incarnate One become children of God. Plan a home prayer service for neighbors and friends, using "Our Devotional" for your program.

THURSDAY

THE WITNESS-BEARER A VOICE.—John 1:19-28.
The witness-bearer must bear witness of the Christ and not of himself. He who is more than a "voice" is a supplanter.

FRIDAY

JOHN BEARS WITNESS.—John 1:29-34.
Only he who is convinced of the divinity of our Lord can bear a true witness of him. Only he whose eyes have been opened can say, Behold the Lamb of God.

SATURDAY

THE MESSIAH THE CENTER OF INTEREST.—John 1:35-42.

A mark of a true witness is a readiness to obscure himself that Christ may become the center of his own disciples' interest and devotion.

SUNDAY

JESUS CALLS DISCIPLES TO HIMSELF.—John 1:43-51.

Happy is he who with receptive heart hears the Master's call. Come, follow me. For him there is in store a great future of life and of leadership. Plan a Sunday afternoon worship program, inviting friends to join you, and having the sermon read by a good reader.—G. S. B.

Father's commandments (John 5:10) it shall be said, Well done, thou good and faithful servant * * * enter thou into the joy of thy Lord (Matt. 25:21); or if he come, he shall appear with him in glory (Col. 3:4).

Dear reader, does the life that you and I daily live show to the world, the church and to God, that we are spiritual, begotten of God, and born of the Spirit? Let us examine ourselves (2 Cor. 13:5). Not he that commendeth himself is approved, but whom the Lord commendeth (2 Cor. 10:18).

Dayton, Ohio.

OUR DEVOTIONAL

The Aspiring Soul.

By Lois Frazier

OUR SCRIPTURE

"Follow after charity and desire the best gifts."—Corinthians 14:1.

OUR MEDITATION

Walking one day among the long columns of St. Paul's Cathedral, I was trying in vain to find in my heart a sense of the presence of God such as is called up by merely entering so many of the beautiful churches of Europe. The constant recurrence of tablets and statues of soldiers, statesmen and other men of genius seemed to crowd God out. Man and his prowess were everywhere evident—God must indeed retreat to the high places to find room.

Suddenly, in the long nave I was face to face with a majestic presence—the Christ himself! There it hung against a massive pillar—that masterful portrayal of the waiting Christ outside the heart's closed door—Jesus the Light of the World! The vines and weeds had grown quite over the approach. Perhaps the knocking Figure had the potency to tear the vines and burst the door ajar,—but he was wiser than to claim such right. He stood there waiting—the lamp of Truth aglow.

The great portrayal seemed in itself a paradox, at home yet not at home in its strange surroundings, as if the Christ were waiting for a place within his church, a lonely Man among those men of strategy and striving. It seemed a little difficult for the spirit of the painting to breathe in its surroundings—and still it kept its placid peace.

Without a doubt it breathed a larger atmosphere than that of admirals and princes! It was a living emblem of its inner self!

From the same family of words grow "breathing" and "aspiring," and when we join them to the thought of Soul—it is as if the aspiring soul is one that seeks great breathing spaces, and is ill at ease until it has found itself at home with the great Source of Truth and Freedom.

The marvelous painting hanging in St. Paul's and holding Christ within its heart, breathed even amid the baffling monuments of human strife and striving, a larger, truer atmosphere. It was a type of the aspiring soul!

"The end of life is to be like God and the soul following after him shall be like him." But to be like God seems a far reach for the little soul living where strife and jealousies and craftiness seem interwoven in the social scheme beyond extraction. There is no escape from them except upward, where one may find the spirit of all freedom—Love.

To draw ourselves apart from the affairs about us is in harmony with neither the spirit of Love and so, the spirit of Christ—nor with necessity. Only two things remain: to grow accustomed and inured to the sordid and coarse where we find it, by compromising with it; or in the midst of it to breathe the higher air, which one may always find about the presence of the Christ.

"Whatsoever things are good, whatsoever things are

true, whatsoever things are beautiful"—these things thought on, tend to bring one near the Christ, but they are not enough. One soul that reaches toward the greater good must come into the presence of the Perfect Good, and there let go of all that does not harmonize, of all that cannot feel at-one with that Great Good whom we call God.

Christ must be at the center of the aspiring soul as he is at the center of the lonely painting, if it is to keep its light and rise above, or hope to change the sordid things about it.

OUR PRAYER

"Our Father God, who through thy Son hast given us a link to thy Divinity, breathe in our hearts the spirit of thy Love, till, in the pureness of its atmosphere no greed or hatred, no self-seeking and no pettiness shall find a habitat."

Iron River, Michigan.

World Program of Education Against Alcoholism

(Continued from page 7)

The moral and religious forces of America are under the obligation strongly to assist the effort to carry the gospel of prohibition to the other countries of the world, for the following reasons: first, in order, in this new age of close international contacts, to save prohibition in America; second, in order to keep the organized liquor forces of the world busy defending themselves in other countries against any aggressive temperance movement rather than to permit those forces to concentrate on breaking down prohibition in the United States of America; third, in order to safeguard the great investment of American churches in foreign missionary enterprise, which now includes 18,000 missionaries with expenditures each year of more than forty million dollars in foreign missions; fourth, because of the inherent character of the whole temperance movement, which from its inception has been an effort to help "the other fellow" whether he be an individual victim, a community, a county, a state, a nation, or a continent.

The International movement against alcoholism presents an unparalleled opportunity for international moral leadership to the religious and moral forces of the United States, not the least significant part of which is to be found in the opportunity to interest and secure co-operation in this moral crusade and leaders of practically all the great eastern religions, which, while differing widely in many respects, are at one in their attitude toward beverage alcohol and their insistence upon total abstinence.

The World League has conducted an educational campaign in the United States in which 2,178 meetings have been held. It is safe to estimate that over a million persons have attended these meetings. The program immediately before the World League includes the following:

The reaching of all foreign language groups in America; the making of a real impact on the university and college students of the United States and other countries; the reaching especially of the ten thousand students from foreign countries attending American colleges and universities; the bringing to the United States of temperance and reform leaders from all parts of the world; the publication of an international periodical dealing with all phases of the world's liquor problem; the directing of comprehensive and reliable surveys of the actual character and effects of alcohol, of all phases of the liquor problem, and the practical results under prohibition especially in the most difficult enforcement centers of the United States; the maintaining of an international clearing house and a general World League office; the keeping of outpost offices and special field representatives in strategic world centers; the assisting in inaugurating national temperance organizations and national anti-liquor campaigns in unorganized countries; the keeping in touch with the government ministers, envoys and consuls representing the United States abroad and representing foreign governments in the United States.

Westerville, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for September 27)

Lesson Text: Acts 13:1 to Acts 17:14.

Golden Text: "Whom not having seen ye love; on whom, though now ye see him not, yet believing ye rejoice greatly with joy unspeakable and full of glory." 1 Peter 1:8.

Devotional Reading: 1 Peter 4:12-19.

The Lesson

During the last three months we have studied about the latter part of Jesus' prophecy and command in Acts 1:8—"Ye shall be witnesses unto me . . . unto the uttermost part of the earth." Of course the apostles have not reached any further than the land of Greece but the insistent, persistent Paul is ever looking for new fields to conquer so he is in a fair way to carry the Gospel to the "uttermost part." He was a man after Jesus' own heart for he saw things the way Jesus saw them.

To clinch the whole quarter's lessons and put the truth in a few clean cut words the series of lessons might conveniently be put into two divisions: 1. Life; 2. Letters for the twelve lessons (with the exception of the Epistle of James—lesson five) deal with the life and letters of Paul the apostle. Let us view the quarters' truths with this outline in mind.

1. The Life of Paul was a life wholly lived to his Lord and Master and because of this fact Paul has come to occupy a peculiarly forceful and strategic place in the life of the early church. From his conversion to his service at Antioch in Syria he was getting ready for the work that Jesus had mapped out for him. The foundations were laid strong and deep and as our quarters' lessons begin with Paul at Antioch we are ready for big things to happen. The stage is all set for the beginning of the foreign missionary program of the church and with dramatic and heart stirring power the curtain rises and the drama begins which is not to end until God's complete and perfect will and rule are done on earth as they are in heaven.

God speaks to men and the drama begins for the men to whom he spoke were Christian men in a Christian church. He wanted the two best preachers that church possessed, but the church was ready to match great demand with profound obedience and Paul and Barnabas were set aside to the special missionary program of the church. The Best for God is the slogan that stands out all over this opening scene in the missionary drama and subsequent events show us clearly why God wanted specially forged and tempered blades to begin the forward movement of the church. The hydra-headed forces of sin are not to be dosed with soothing syrup but are to be treated with dynamite (See Acts 17:6).

Called of God, Paul and Barnabas were empowered of God to preach, pray and perform miracles in a truly brilliant and dramatic manner. Paul was a master strategist too. Again and again he called on the Almighty with wondrous results. Elymas—the

four flusher and "child of hell" as Paul calls him—was blinded so that while he was in the dark Sergius Paulus might see the light. The cripple at Lystra was made to work and the ignorant, crude Lystrians were given a glimpse of hope far beyond the feeble powers of their own priests to give them. The "fortune teller of Philippi" was changed from one in the grip of wrong to a clean hearted messenger for the Lord. The Philippian jailer had sense and faith shook into him by a musical earthquake and when the excitement was all over he became a pillar in the church at Philippi. Thus did Paul use the "power of God" in his own life to help others into the light. Paul's sermons, signs and songs were all powerful for God and this fact ought to make some of us modern Christians to change our pace a good deal so that our lives might count for God.

Hardships came Paul's way. Blood and scars are the symbols of Christian service to him. He was no "easy chair" Christian. He did things and because of this he "bore branded in his body the marks of the Lord Jesus." He was hounded by so-called Christians within the church for all the work of his first missionary journey was called into question by the Jerusalem Council and for a while it looked as if empty ritualism would oust the spiritual faith and power that Paul had so wonderfully exemplified to Gentile people. Progressive faith and impressive power—a power even James and the Jerusalem apostles could not deny—won the day and the "just shall live by his faith" was the glad cry that resounded throughout Gentile christendom. Besides doubtings from within the church Paul had to face actual physical pain and almost death. Beaten with rods at Philippi he sang songs of joy and changed seeming defeat into glorious victory by his bold bearing before the magistrates. He was hounded from place to place by jealous Jews and one time was stoned and left for dead at Lystra. Hardships and pain only increased Paul's power. Beaten, but to rise again for battle was ever Paul's way. Lesson after lesson brings this truth home to us. Teachers, let us dare to teach a gospel of the heroic. We are not worthy of Christ unless we are willing to suffer with him and for him. Drive this truth home. The hard path is ever Jesus' path to glory. Are we "marked" with "stripes" or nail prints? Brethren, where are our scars?

In all his life however, Paul found that "all things worked together for good to those who loved the Lord, who were the called according to HIS purpose." Hounded, hindered and hurt Paul yet found the road to happiness and he could cry out of his full experience, "This one thing I do, forgetting the things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus."

2. If Paul's LIFE was big; his letters

were equally great and grand. The reason for this is that Paul always wrote from the heart. You'll find no trash or nonsense in the epistles of Paul. They are not the "light nothings" of a frothy mind but the good solid meat from the very heart of the inspired apostle. He had no time for mere compliment for compliment's sake. He had a purpose in life so he wrote "weighty and powerful" letters. There was none of this soft toned "my dear brother" stuff, but rather good sturdy, upright heartstrong salutations that left the readers gripping the good stout hand and feeling the glow of the good sound life of a real for sure two-fisted male Christian. Brethren, we can learn a lot about the fundamentals of Christian letter writing if we'll honestly study Paul's letters as they lie before us in this quarter's lessons. Look at them:

1. The Philippian letter is a white hot bit of love, hope and joy coming from the battered old apostle as he endures imprisonment in Rome. He has been sick and a bit forgotten by some folks but his beloved Philipians—Lydia, the fortune teller, the jailer and their brethren—have sent a gift of money and a loving hearted messenger—Ephrophitus—to cheer Paul up and let him know that he is loved and remembered. The Philippian letter is Paul's answer. Read it. It is a many faceted diamond and each burns and scintillates with the heavenly radiance from a big soul. Letters tell a heap about life and standards. If you don't believe this get your wife to let you read some of the old love letters you sent her when you were living at the high moment if idealism and resolve in your early manhood. Paul's letter has that fine flavor as he pens it to the Philipians.

2. The Thessalonian letter is also a letter to fine Christian folks—Paul's first letter, as Philipians is one of his last. Note the breadth of Christian teaching in it. Paul's gospel was no dwarfed, hidebound, low-powered thing, but a hearty, universe sized, happy interpretation of the glad good news. It took in ALL about Jesus and emphasized his great life and work in all its varying angles. Paul had a gospel and having one he was dogmatic about it. As one reads 1 and 2 Thessalonians one is impressed with the fact that the nearness of Christ's return is an uppermost thought to Paul, but as one turns to Philipians—one of his last letters,—the emphasis is placed on the grand hope of Paul's "going to Christ." Between the first letter and the last is to be found the bulk of Paul's greatest missionary work and perhaps this explains in part his difference in emphasis. But though emphasis changes, life in Christ is abounding and sure and of this Paul leaves us in no doubt.

Thus this review lesson gives us the grand drama of missions in their beginning as missions found expression in the Life and Letters of Paul. It is a great theme and one that ought to stir every teacher's life, as well as every student's life to higher, nobler living and purpose.

506 W. 11th St., Waterloo, Iowa.

J. A. GARBER, President
Herman Kooztz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Christian Endeavorers Please Read Every Word of This Announcement! !!

At the recent National Conference the Administration saw fit to retain the members of the "Booster Committee" for the work of the coming year. We are glad to announce that we are able to meet the goal which was set for last year in that we will be able, with the funds in hand, to "Support that Teacher in Kentucky." For the benefit of those who did not attend the Conference we desire to announce that the name of the teacher so supported is Miss Bessie Hooks, from the Kittanning church. Her salary will be met by the National Christian Endeavor with the funds which you contributed during the past year. She will be "Our Teacher" and as such we want each Endeavorer to feel that in her we have a loyal and devoted missionary of the Cross.

But having accomplished the goal for this year, let us not rest on our oars. We have just begun. The call has already gone forth for your pledges for the coming year. We already have pledges from the following societies: Louisville, Sterling-Smithville, Mansfield, Ankenytown, New Lebanon, Gratis and Nappanee and Canton of the Ohio District; Berlin of the Pennsylvania District; Oakville of the Indiana District; Des Moines and Waterloo of the Illiokota District; and, Beaver City and Portis of the Mid-West District. Now come along with your pledges. Let us go over the top. If we do not hear from you in a reasonable time we will begin a personal solicitation. This is a distinctively Christian Endeavor work. IT IS OUR WORK. Just fill in the slip below:

OUR PLEDGE

Society
'Treasurer' Name
Address Our Pledge \$..
Send to Miss Gladys Spice, General Secretary, 2301 13th Street, N. E., Canton, Ohio.

And Now Read Carefully

In order that we may have a corrected mailing list we want each reader of this announcement to do something for us. Take a government post card and write on it this information:

1. The name of your society; 2. The name of your pastor; 3. Your pastor's address; 4. The name and address of your C. E. President; 5. The name and address of your C. E. Secretary; 6. The name and address of your Intermediate Superintendent; 7. The name and address of your Junior Superintendent. PLEASE DO IT NOW! It does not make any difference if a dozen give us the same addresses—we will be sure to have them then. We have names and addresses from the following societies, which were given to us at National Conference: Sunnyside, Washington; Lanark, Illinois; Louisville, Ohio; Muncie, Indiana; Whittier, California; Gratis, Ohio; Mt. Pleasant, Pa.; New Lebanon, Ohio; Lost Creek, Kentucky; Kittanning, Pennsylvania; Leon, Iowa; Philadelphia,

Pennsylvania; Carleton, Nebraska; Beaver City, Nebraska; Dayton, Ohio; Oakville, Indiana; Mansfield, Ohio; Milledgeville, Illinois, and Sterling-Smithville, Ohio. If your church is not represented in the above list—Please, PLEASE send it to Rev. Fred C. Vanator, 1946 4th St., N. E., Canton, Ohio, AT ONCE. Remember it makes no difference whether you are an officer or not or even whether you are a Christian Endeavorer, just send in the information we desire and we will be lastingly grateful.

Yours for a great year in Christian Endeavor.

The Booster Committee,
FRED C. VANATOR, Chairman,
E. M. RIDDLE,
R. D. BARNARD.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for September 27)

Flying Over Bible Lands

Luke 4:16-20

Daily Readings

M., Sept. 21. A Scene in Jerusalem,
John 3:1-16.

T., Sept. 22. A Scene in Samaria, John 4:1-10.

W., Sept. 23. A Scene in Galilee, Matt. 9:1-8.

T., Sept. 24. A Scene Today, Matt. 24:6-8.

F., Sept. 25. The Result of Disobedience.

Deut. 28:25.

S., Sept. 26. When Israel Believes, Rom. 11:25.

EDITOR'S NOTE TO THE JUNIORS

We are sorry to tell you that you will not have the pleasure of reading Miss Weaver's interesting notes this week. She was compelled to miss this week because of a host of duties connected with getting ready for school, the long journey from Nappanee, Indiana to Ashland, Ohio, and getting started in her last year's college work. You will be sorry that you cannot have the pleasure of reading a fascinating story from her pen this week, but you will agree that she has been very faithful for a great many weeks and she is deserving of a little breathing spell. We are only hoping that she will not find her school work so heavy this year that she will be compelled to give up writing for us altogether. We know she will not unless it is absolutely necessary.

We would like to take this opportunity of planning a little surprise on Miss Weaver. She will be so busy this week that she will never get a look in at this page, possibly will never see the Evangelist at all. Suppose all the Juniors or Junior Societies who have been enjoying her interesting stories and would like to tell her so, should write her this week and tell her how much you have

appreciated her work. Wouldn't that be a fine thing to do? It would make her feel that her work has been appreciated. She has written all these stories just for the love of service, nothing more. The only pay she will get is the gratitude of her readers. Let's give her that. Have the Society and individuals write her a letter, addressing her, Miss Ida G. Weaver, Ashland College, Ashland, Ohio. Don't tell her that anybody suggested it and she will never know it. Besides this is just what many of you have felt like doing any way. Some have told us so. And in doing this you will just be carrying out your own feelings. Only it will be nice—and that will be the surprise of it—for all to write her at the same time. Most of you have just told the Editor about it. Now tell her, and do it now.

The harvest is always an increase of the sowing. The crop is a multiplication of the seed. From the seed of the flesh the ripened result is corruption, which is flesh in its revolting state. From the seed of the Spirit the full ear is life everlasting, which is eternal happiness. We plant a single grain, we pluck a full ear; we sow in handfuls, we reap in bosomfuls, we scatter bushels, but we gather in rich granary stores. The remorse of earth is but the germ of despair in hell. The holiness of the present is only the bud from which will blossom that vision of God which is the full-flowered benediction of heaven.—From Hastings' "Great Texts of the Bible."

IF

A man may have brains in the top of his head,

Well covered by scalp and by hair,
But if he can't use them in earning his bread,
Pray tell me what good are they there?

A man may be clever and capable—quite;

He may be possessed of great skill;
But if he does nothing from morning till night,
Pray whom will his cleverness thrill?

A man may be blessed with abundance of gold

That some one has left him, we'll say;
But if it lies idle till age turns him cold,
What good was it to him, I pray?

A man may have brains in the top of his head,

And skill, and a fortune or two;
But if no one knows it until he is dead,
I'd say 'twas misplaced—wouldn't you?

Suppose we had wisdom, we two—you and I—

Or talents worth while all our own;
Or even a fortune, say—we'd have to die
Some quick note to let it be known!

—Lurana Sheldon.

Habit if not resisted, soon becomes necessity.—St. Augustine.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Relayed News from Bassai Station in Africa

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Francaise,
 July 17, 1925.

Dear Evangelist Friends:

News has just been received from the Bassai workers, and in order to anticipate the outgoing mail I will transcribe a few lines for you. These lines not being written for publication I will omit the names of the workers who penned them.

"This is Sunday noon and I have stolen away to hide behind a big stack of bricks in the (unfinished) living room of our new house. Most of the other workers have gone to the baptismal service. There will be another baptismal service this afternoon. A number received the Lord Jesus this morning. One is the ferryman at Bozoum with his wife, who were baptized this morning as it was necessary for him to return to Bozoum yet today. The wife and servant of the soldier at Mamadou were also baptized. But a number of Kare accepted the Lord Jesus also, as there has been a considerable turning to the Lord since the war was over, for which we greatly rejoice. 29 were recently baptized at one time. Now that the war is over village work is being resumed with increased vigor. Miss Myers is planning on taking an itinerating trip in August. I have a set of good tepoi boys now and am doing village work. Last night I preached in Bigillas village. Mamadou, the nearest chief, now sends his children and all in the village one afternoon a week for the gospel. This will be a week-day Bible school. Miss Cope and Mrs. Kennedy will teach the singing. The rest of us will teach the classes. We expect to introduce games as recreation. This school will mean much for the growth of our church and for the glory of the Lord Jesus. May the Lord bless Mr. Hathaway with many souls and give him a good itinerating trip.

Another worker adds, "We just arrived from the baptismal waters. Brother Kennedy baptized this morning, 20 in all. Brother Sheldon will baptize the remainder of the converts this afternoon. We have some interesting cases. One woman baptized this morning is a widow, but she has been inherited (or confiscated) by her late husband's brother. However, she does not love this man, but does love one of our Christians. She is, however, still held in bondage by the man who has inherited her.* We expect to talk with this so-called husband today.

"The husband of Bakou, (the little girl for whom we prayed so much that she might be delivered from the old heathen man who had purchased her) was killed in the recent war. We have seen Bakou but once, that was a few days after our arrival. The daughter of one of the wives of Boussa was baptized. We hope she will lead her parents to the Lord. The war has stirred up the Kare. God is using it all for his glory. One or two of us will be itinerating soon."

"We had lovely times on July 4th and on ———'s birthday. Lots of spice up here!

"There are three women and two children in the home at present. They work in the forenoons and attend the classes in the afternoons.

"The concession is inspected regularly on Friday and Saturday. The native chicken houses, being dirty, were condemned."

Another worker writes, "This was my Sunday to speak in the afternoon service. I must say that the Lord helped me wonderfully for which I do praise him. It was always hard for me to speak publicly but we can do all things through Christ which strengtheneth us."

Missionary Message of the Pulpit

A letter was recently received by a Mission Board from a school teacher volunteering to go into missionary service at the close of this year's school term.

What was the influence which resulted in that decision? In a letter to a friend she wrote:

"Last Sunday I heard the most stirring missionary sermon. I have ever heard. The pastor made an appeal to this church to find missionaries and to assume their support. He had hung on the organ a large plain white flag, the church 'Service Flag' he called it, and said it should hang to shame the church until it had on it stars for those in the service. It broke me all up, and I again offered myself to the Lord, if he thinks I can fill any little corner in Central America. I have written to the Mission Board I am available as soon as this school term is over, if they want me for the field."

A letter from Best Methods headquarters to Rev. G. A. Swanson, the pastor, who preached the sermon brought this information:

"Your inquiry relative to a missionary sermon which I delivered in December, 1924 came over my desk this morning, and was a distinct surprise. I cannot imagine how the news could have made its way to New York.

"I preached such a sermon, December 21st, from John 3:16, and entitled it 'The First Service Flag.' It being the Sunday preceding Christmas I naturally proclaimed God's gift in the person of his Son. Availing myself of the service flag idea which became common during the war I said that the original service flag was unfurled when God gave his only begotten Son; and upon that flag there glittered a star of gold. I had hung up a white flag to be unfurled at the proper moment before the congregation. That flag represented the Presbyterian church, of El Reno, and it has no star of any kind upon it. With this climax I pressed home the truth that the time has come when we must begin to consecrate ourselves and our children to full-time service in the Master's vineyard.

Still another worker writes, "Miss Myers and I spent our 4th of July itinerating. We went to Yontennous village. Miss Myers preached six times. Each time the chief would bring a chicken and present it to her.

"The next day an old man came from Yontennous to accept the gospel. It was indeed impressive. The Karre Christians praised the Lord exceedingly for he was the oldest man to receive the gospel among us. There were others who came also."

We share our rejoicing as we received these letters with you.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest." Sincerely,

FLORENCE N. GRIBBLE.

One of our members has recently made application to the Foreign Board of the Presbyterian Church for service as a missionary nurse in Guatemala City. A brilliant young doctor, an elder in the church, informed me several weeks ago that he is planning to give himself to the Lord for any service to which he may call him. Several young men are thinking seriously of the ministry, or to whatever service the Lord would call them. There are others also.

"Most of my preaching is missionary in character. After nearly six years of this there is no reason why folks should not be thinking seriously of the Lord's work. The occasional sermon may impress the passerby, but it is the constant effort that counts in the long run. I have no pet schemes or unusual methods. Quite often I call some young man into my study and we spend the time together talking over the work of the Lord, during which time I press the claims of the Master for full-time service and complete surrender. This I believe counts for much more than anything else.

"The church here has never been a missionary church in any sense of the word. No one has gone out personally and missionary support has been negligible. This, I am happy to announce, is being changed very rapidly. We will not only raise our apportionment for benevolences this year, but will go far beyond. And yet I never press the matter of finances from the pulpit. Some day, and, before long, I hope to be able to announce that our church will undertake the support of its own missionary.

"Back of all this I have a praying people. The Session, numbering fifteen, meets every Sunday morning just before the hour of worship and all take part in prayer. The spirit of prayer prevails generally among the people, old and young alike. Upon this I rely more than upon all methods and plans of human origin, however interesting such may be.

"I have given you nothing new but it is all I have to offer. G. A. Swanson."—Missionary Review of the World.

NEWS FROM THE FIELD

LONG BEACH, CALIFORNIA

An eight-day Bible conference was held at our church by Dr. W. Leon Tucker and Rev. Harry Rimmer, Research Scientist and Evangelist. During this time the latter preached some real grand gospel sermons, and we decided to have him give us a ten-day revival, (which was all the time he could spare) to be continued by our pastor at his return from his evangelistic trip in the east. We secured Prof. B. P. Stout to lead the singing.

The meetings began April 5 with splendid attendance from the start. Brother Rimmer exalted the Christ wonderfully and exhorted Christians to live such lives that they would reflect the Christ life to those round about them. He warned sinners in true gospel terms to accept Jesus Christ as their Savior.

Bible study meetings were held in the afternoons.

Brother Bauman came back in time to attend some of the Rimmer meetings; and continued the meeting in his characteristic way; adorning the doctrine of God, our Savior, in all things. A paragraph in the church bulletin of April 26 says: "The result of the revival to date, so far as numbers are concerned is, 57 confessions, apart from reconsecrations. Of this number, 20 have thus far been baptized and received into the fellowship of the church, and two have been baptized, but have not yet united with the church. We hope that those not yet baptized, will see to it that their promise to their Lord is kept, and that they will be baptized and unite with the church,—if not this church, then some other.

You will see from the above that many made confession, but were not baptized. It used to be when confession made baptism and church fellowship followed, but not so any more. This is another withering branch of modernism.

You will also see that our pastor urged those who made confession to be baptized and unite with the church. He continually preaches repentance from dead works and of faith towards God; of the doctrine of baptisms, emphasizing that every recorded conversion in the apostolic church was followed by baptism. The meetings closed with a very enjoyable communion service. Thirty-eight have been baptized and united with the church this year.

On June 26 the World Wide Missionary Society gave the following program:

Opening Song, No. 42—"The Morning Light is breaking—Congregation.
Devotional Mrs. Chase
Secretary's Report Eleanor Wilson
Treasurer's Report Virden Kirby

Report from the Fields

Africa Mrs. Taber
China Mrs. Wilson
Kentucky Miles Taber
South America Mrs. Bauman
Duet—"I'll Follow Him"—
Lyda Carter and Ruth Miller.
Reading—"The Deacon's Tenth" (by Mary S. Chapman) Geraldine Judd
Solo—A New Version of the "Ninety and

Nine" Mrs. Wheeler
Dialogue—"Aunt Margaret's Tenth"

Characters:

Aunt Margaret Margaret McConahay
Ruth, a little niece Geraldine Judd
Miss Walton, a friend of Aunt Margaret

Westelle Smith

Esther, a Christian friend of Aunt Margaret
Alyne Dupont

Offertory Dorothy Sorensen
Closing Prayer By the Pastor

The Southern California churches had some kind of a tithing tract given out to the congregation each month last year, and the President of the society, Mrs. Artilla Judd, chose the tracts mentioned in the program for the meeting.

The Southern California churches have always been agitating tithing by sermons and literature, and they are the best givers to foreign missions in the brotherhood. When a little church of 200 members, most all working people, is the fourth highest in the brotherhood, and gives more than churches that have many times more members and wealth, and three other churches with about 200 members each are among the fifteen leading churches, something surely ought to be done. Better giving means salvation to lost souls, with blessings and rewards to the givers.

The best remedy undoubtedly is for the pastors to preach tithing often, and set the example by practicing it faithfully, and see that tithing literature is given to the members regularly. This method is not expensive, and it has been proven to increase giving wonderfully by lots of churches the land over. Write The Layman Company, 35 N. Dearborn Street, Chicago, Illinois.

The second year of a Summer Bible school held from June 22nd to July 16th under the auspices of the Sunday school, proved to be a great blessing. The work was carried on under the leadership of Brother Alan Pearce, our faithful and efficient assistant pastor. With six loyal teachers over 125 boys and girls ranging from the ages of 5 to 18 were taught the simple truths of God's Word five mornings in the week. Among the subjects covered were Bible History and Geography, Bible Reading, Memorizing of important Bible passages, Missionary stories, etc. Not only did children from our own Sunday school attend this school, but children from twelve other denominations including false cults, and those who did not attend Sunday school at all enrolled as scholars. At the close of the school an evening's program was given at which time the children gave evidence that it was possible to hold their attention day after day with "The Bible, The Whole Bible and Nothing But the Bible." Twenty-eight accepted Christ as their personal Savior on the closing day, a number of whom were baptized and united with the church. The training of our youth in the Word of God is becoming a greater need every day, inasmuch as our grammar schools are not only shutting the Bible out of the school, but are endeavoring to fill the minds of our children with false conceptions of that precious Book.

At our regular quarterly business meeting is July, calls were extended to Brother L. S. Bauman as pastor and Brother Alan S. Pearce as assistant pastor for another year with increased salaries.

We are planning to start a mission in North Long Beach where we have a nice corner lot and hope things will be in shape so we can do so soon.

Friday evening, August 14, a fine reception was given in honor of the Secretary of Foreign Mission Board, Brother Percy L. Yett, his wife and their three boys, who will leave us soon for lands above which shine the stars of the Southern Cross.

A large number of members and friends gathered to show their love and esteem for the Yett family. The primary room was beautifully decorated with floor lamps, surrounded by dahlias and ferns. A corner in the room was arranged in a semi-circle with chairs for the Yett family. The primary room was beautiful; also the pastor and his wife, where everybody extended hand shaking and good wishes. This was followed by a duet. Devotionals were led by Mrs. Clark, who said Brother Yett had told her "How can I remain here making figures when there are so many lost souls?"

Readings were given by Miss Judd and Mrs. Garst. Brother H. Tay of LaVerne, who had been a fellow student of his in Seminary, told of his high esteem of Brother Yett. He said that he studied when he played, and he was very well qualified for missionary work, industrial and resourceful.

Brother Bauman said, "I think he will make an ideal missionary because he sees the bright side of life, has an intimate acquaintance with the field, and he knows the Book. Sister Yett is well fit for the work. They are both well qualified. I will be very much in Argentina now. We have given our very best to this country."

Duets were given and the Rainbow Quartet sang. There was a nicely decorated basket at the entrance belonging to the pastor for dropping in greenbacks. The pastor demanded his basket, and when Brother Yett emptied it, he found \$176.00 in greenbacks. Refreshments were served. We had an enjoyable and social time long to be remembered.

The Yett family was to have left for South America the 4th day of September, but their youngest boy was taken sick ten days ago. He is much better now, this, the 3rd day of September, and we are hoping and praying he and the rest of the family will be well so they can leave on the next boat, October 6th.

N. C. NIELSEN,

Church Reporter.

VACATION BRIEFS

Oak Hill, West Virginia

The folks here had granted us a vacation during August, so at the close of the Maryland-Virginia conference which was held here, we were at liberty to start.

Perhaps a few words might be said regarding the conference. As has been stated the

attendance was not what it should have been, but expressions from those who came were to the effect that from the spiritual and social side this was the best conference that they ever attended. Some of the folks who remained at home seemed surprised that folks could come to Oak Hill and have such a splendid time. The Rotary Club invited the ministers to their session one evening and appreciated the talks that were made. The Rotary was a new experience for a couple of our older Brethren who came back with praise for the hospitality and good fellowship shown them. All of the conference sessions and especially the night sessions were well attended. Our local people turned out well.

Monday morning early, August the third, with our camping equipment we started on our vacation. That day we drove to Red Key, Indiana, where a day was spent with relatives. The total mileage made the first day was 413. Wednesday morning we left for Kansas and after traveling over good roads through Indiana and Illinois we crossed the line into Missouri just in time to have rain and mud across the state and into Kansas.

We continued to travel, rain or shine, with chains and without until Friday evening about seven thirty, covered with mud we arrived at the home of Brother and Sister Eglin of Hamlin, where we made our headquarters during our stay in the state. This was like a home coming after the intervening eight years since leaving the pastorate at Hamlin. We had hardly got the earth removed from our systems when we were notified that we were expected to preach Sunday morning and night. We met the pastor, Brother Earl Studebaker, who also informed us of the same thing, so we did. There was a good audience Sunday morning, which gave us the best of attention, and the night service was an open air Union service. We could not see many of our audience as the most of them were in their cars, but some of the friends told us that we had an attendance that blocked the streets and sidewalks in places. Old acquaintances were renewed and the week that was spent there was altogether too short to accept the invitations out to meals that were extended to us. Our stay with the brethren and friends was well worth the effort required to drive the 1175 miles to get there.

After fond goodbyes and receiving many good wishes we started Friday morning for Garwin, Iowa, the scene of our four year pastorate after leaving Hamlin. In the meantime we had received word that we were to preach Sunday morning and night, and that there was to be a dinner at the church. We arrived Saturday afternoon at the home of Brother and Sister Ralph Hall with whom we made our headquarters while there. Sunday morning we were welcomed by a record breaking crowd who listened with splendid attention to the message. The dinner was a typical Iowa dinner, which was enjoyed in the finest spirit. Brother Carl Helser is the pastor here. The week was spent in visiting but here as in Kansas the stay was altogether too short to accept the many invitations out to meals. Some of the brethren suggested we come and stay a month visiting with them, but a preacher does not have many

months at his disposal like that. The time went fast and we found that Friday had come and we were leaving for Winona. Time was spent at Starved Rock, Illinois and in Michigan, and we drove into Winona, Monday afternoon. Tuesday the rest of the Oak Hill people came and we were represented by twelve people from here. The conference was very much enjoyed by the Oak Hill delegation. The typhoid fever epidemic kept some of the Oak Hill people away but plans are already being made to come next year.

We arrived in Oak Hill Wednesday morning and was informed of the untimely death of one of our young ladies, Mrs. Paul Warden, whose funeral we conducted the next afternoon. Friday and Saturday were used in going to Virginia after the little folks. When we returned Saturday night we had driven a total of 5500 miles since leaving on our vacation and the sum total of trouble was three punctures and a clogged gasoline line.

We were glad to get back and into the harness again. Our next report will be at the conclusion of the meetings here which are being conducted by Rev. Frank Coleman of Sunnyside, Washington.

FREEMAN ANKRUM.

BETHEL CHURCH, NEAR MULVANE, KANSAS

I believe that when a church goes better through the month of August than it did through the preceding month, it deserves commendation. And that is what the Bethel church did this August. And then it started the month of September off with 79 present at the Sabbath school.

We are planning to try a new method this year by holding a number of revivals in school houses nearby on each side of our church and then end up with a revival in our church.

Our church building is now overcrowded for Sabbath school, and we hope to have to build. May we have the prayers of the righteous for a greater church at Bethel, is the wish of their pastor.

H. W. ANDERSON.

REPORT OF THE SECRETARY-TREASURER OF THE NATIONAL MINISTERIAL ASSOCIATION OF THE BRETHREN CHURCH

To the Officers and Members of the National Ministerial Association of the Brethren Church, your Secretary-Treasurer submits the following report: The report which I now submit, brings to a close six years of work as your Secretary-Treasurer and, with the exception of the work connected with mailing of the Hand-books, the work this year has been the lightest and easiest of any of these years.

We indeed have special reason for bowing in humble gratitude and thanksgiving before our Heavenly Father. Only three times during the past year have our ranks been invaded by the death angel. This is the smallest number of deaths since 1919; and only twice since 1912 has the number been so small.

Since we are thus looking back, let us notice the number of deaths for each year during our history and the assessments. The Association was organized in 1893. The first death

occurred in 1894. A fee of one dollar (\$1.00) was collected or rather an assessment of that amount was called for. Fifty members responded to the call and fifty dollars (\$50) was paid to the beneficiary. The next death was in 1902 with a benefit of fifty-six dollars (\$56). The one death claim of 1904 paid an eighty dollar (\$80) benefit. One claim in each of the years 1906-1907 and 1909 paid a benefit of one hundred dollars (\$100).

From that time on the Assessment fee has been two dollars (\$2.00) and the benefit two hundred dollars (\$200) (Except the last few years the men, who joined the association late in life, pay an assessment according to age.) The number of deaths each year then is as follows:—1912—1; 1913—4; 1914—none; 1915—4; 1916—2; 1917—4; 1918—7; 1919—2; 1920—5; 1921—9; 1922—4; 1923—4; 1924—7; 1925—3. A total of 62 deaths. The assessments collected number 51, with a maximum amount of \$96 paid by any man. There are very few men remaining, who have paid this many calls, and those few will indeed be quite aged, if they live to pay out a hundred and four dollars more,—or the amount that their beneficiaries will receive at their death.

We have had a great deal of discussion of late years about this rate of insurance being so high. Well, maybe it is. (However, I doubt it when forty years are considered and the ages of the men.) But first let us remember that THIS IS NOT AN INSURANCE COMPANY. It is a brotherhood of Christian ministers making a mutual pledge to aid in giving a Christian burial. In this undertaking no man can lose financially; and yet he will be an aid to some families in real need. Let us not forget, that some men have paid these claims for years not because they are expecting their families to be in need at their death; but to aid those families, who were in need. In my humble opinion less thought and talk of insurance and more of service rendered through love would be to our mutual profit.

The first death of this year was that of Elder Isaac Ross, who departed this life December 17, 1924. Brother Ross was one of the older men and had not been engaged in the active ministry for about fifteen years. His last pastorate was at Lathrop, California.

Elder James A. Ridenour passed to his reward March 17, 1925. He, too, was one of the older men, and had not been engaged in the active ministry for several years. I am told that in his day he was a very capable minister.

Elder W. M. Lyon departed this life May 28, 1925. Brother Lyon was by no means a young man; but kept steadily at his work in Washington, until a short time before his death, when no longer able to continue at his post.

In each instance the Association check for the usual two hundred dollars (\$200) was mailed to the designated beneficiary or beneficiaries.

The membership list remains very much the same year after year. A few additions, a few deaths and delinquencies, leaving the list about the same. The list follows:

| | |
|---------------------------|-----|
| Membership year ago | 143 |
| New members | 10 |

| | |
|---------------------|-----|
| and up | 7 |
| Total | 160 |
| Lost by death | 3 |
| Delinquent | 2 |
| Left church | 2 |
| Total loss | 7 |

Present membership 153

This leads me to mention a very interesting fact. In six years there have been 235 members. Losses, delinquent 36; Withdrawn, 9; left church, 5; death, 30; Total loss, 80.

The financial report follows:

Financial Report

The Thirty-first Annual Financial Report of the Secretary-Treasurer of the National Ministerial Association of the Brethren Church for the year ending August 1, 1925.

Receipts

| | |
|--|------------|
| Balance on hand August 1, 1924, \$4,665.87 | |
| Assessments collected, | \$64.00 |
| Received for hand-books, | 145.37 |
| Dues collected, | 32.25 |
| Interest on investments, | 234.40 |
| Adoption fees | 10.00 |
| Re-instatement fees, | 5.00 |
| Total receipts, | \$5,956.89 |

Disbursements

| | |
|-----------------------------|----------|
| Three death claims, | \$ 60.00 |
| For hand-books, | 275.00 |
| Postage and printing, | 33.46 |
| Safety deposit box, | 2.00 |
| Assistant fee, | 4.00 |
| Bonding fund, | 7.50 |
| Salary, | 25.00 |
| Miscellaneous, | 1.20 |

| | |
|----------------------------|------------|
| Total disbursements, | \$ 948.17 |
| Balance, | \$5,008.72 |

Assets of the Association

| | |
|---------------------------|------------|
| Cash on hand, | \$5,008.72 |
| Stock and fixtures, | 63.00 |

Total assets,

Books audited by Wm. A. Gearhart and M. M. Hoover.

WILLIS E. RONK, Secretary-Treasurer.

1926 A LYNCHLESS YEAR

By Arthur E. Hungerford

Decade by decade, the lynching evil has shown a decrease since the fight against this "strictly American crime" began in 1885, according to a report shortly to be published by the Commission on Race Relations of the Federal Council of Churches. The report has been prepared by Professor Monroe M. Work of Tukey Institute, Alabama.

Since the first statistics were gathered in 1885 there has been a steady decrease by ten-year periods. It is pointed out in this connection that the number of white persons lynched has decreased much faster in proportion than the number of Negroes lynched. The total number of lynchings in 1924 was 16, the lowest on record. Of these, 12 were colored and 4 white.

In discussing this "notable decrease in lynching" the report points out that in the ten-year period between 1885 and 1894 the total number of lynchings was 1726, 643 be-

ing white persons and 1073 colored.

In the next decade from 1895 to 1904 the total number of lynchings dropped to 1239, approximately 500 less than the preceding ten years. The number of lynchings of white victims fell to 270, a drop of more than 60 per cent. The number of Negroes lynched was 969, a decrease of ten per cent.

In the following 10 years from 1905 to 1914, another drop of lynchings was achieved, the total being 701. Again, according to the report, the greatest reduction was in the number of white persons lynched, the total being only 62, a 75 per cent improvement. The number of Negroes lynched was 639, a 33 per cent decrease.

In the last decade, 1915 to 1924, still greater gains in the fight against lynchings were made, the total number of victims being 537. For the first time the figures in the report show the ratio of decrease in Negro lynchings was greater than that of white lynchings, the decrease in the former being 25 per cent against 15 per cent in the latter.

The total number of lynchings for the forty-year period was 4,203, of which 1,038 were white, and 3,165 were Negroes. The average number of lynchings for the period was 105 a year. Comparing this average with the total for last year show the great gains that have been made. The Commission on Race Relations of the Federal Council of churches and many other organizations are conducting an education campaign to make 1926 a lynchless year. They believe such a record can be achieved next year, and that in a very short time lynching, which the churches regard as one of the great sins of America can be wiped out.

"The issue involved in lynching is between the mob and the law," says Dr. George E. Haynes, secretary of the Commission. "These figures show that America can become a lynchless land. The personal security of every citizen and the supremacy of the law are at stake. The churches have the greatest responsibility for abolishing this evil. If they arouse their members to determined action this will be the last year of this shame to our conscience and menace to life. Mob violence and brotherly good will cannot exist together in the same land."

No man has a right to leave the world no better than he found it. He must add something to it; either he must make its people better and happier, or he must make the face of the world fairer to look at. And the one really means the other.—Edward Bok.

ANNOUNCEMENTS

FULL ANNOUNCEMENT OF PENNSYLVANIA STATE CONFERENCE AT MASONTOWN, OCTOBER 5-9

Every indication points to the best State conference that Pennsylvania ever had, and it will be held this fall at Masontown, Pennsylvania. Dr. W. S. Bell of Dayton will be our teacher at this conference and is preparing four new lectures on "THE TITLE SONSHIP OF JESUS CHRIST." This alone

is sufficient to assure everybody of a rich spiritual feast at this meeting. Dr. Bell will begin his work early Tuesday morning, so it will behoove all to be present promptly at the opening.

Our Moderator, W. C. Benshoff of Berlin, Pennsylvania, will open the conference proper, Monday night, October 5th, when our Vice Moderator will give the opening address. The Moderator's address will come as usual, on Tuesday evening. Two new features have been added this year: A Foreign Mission Session and also a Ministerial Session in open conference. It is planned that both of these features shall grow in importance and attractiveness, in future gatherings.

The Women's Missionary Society, the Sisterhood of Mary and Martha, the Supernatural Ministers, the College, the Publishing House, the Sunday school, the Christian Endeavor and the Mission Board all have a generous place on the program. Aside from the many able speakers on these departmental programs, there will be, A. L. Lynn, our Vice Moderator, M. A. Witter, Dyoll Belote, W. S. Crick, A. D. Gnagey, Geo. H. Jones, C. H. Ashman and H. F. E. O'Neill and Allen S. Wheatcroft, who is pastor of our new Third Brethren church at Philadelphia.

Masontown is one of the finest places possible to hold the conference, just a short way from Uniontown, and with good train service from Pittsburgh and other points. All delegates will be well cared for, being met at the trains and lodged and given breakfast in the hospitable homes of the Brethren of that city. Both the Erie and the Pennsylvania railroads run frequent trains from Pittsburgh to Masontown for those coming from the north, and also these railroads run good schedules from Fairmont, West Virginia, for those coming from the South. Those who come from the east will likely arrive at either of these two junction points. There is a regular trolley service from Uniontown to Masontown. Automobiles taking the Southern Route should take the National Highway. Those from the North take take Lincoln or Wm. Penn Highway to Greensburg, then south through Mt. Pleasant, Conneville, Uniontown to Masontown.

LET ALL CHURCHES REMEMBER THAT NO DELEGATES WILL BE SEATED FROM CHURCHES WHO HAVE NOT TURNED IN THEIR STATISTICAL REPORTS. The executive committee requests that all be much in prayer that our Blessed Lord Jesus Christ only shall be glorified in this conference.

R. PAUL MILLER.
Ex. Secretary.

P. S.—Brother J. L. Gingrich, the pastor of the Conference church has just sent me a letter of most hearty invitation to all guaranteeing the fullest hospitality possible.—R. P. M.

INFORMATION INDIANA DISTRICT CONFERENCE

Place

Huntington will be the entertaining church. It will be the first time a conference ever convened at Huntington. It will also be the first opportunity for many Indiana Brethren to see the Huntington church.

Location

Huntington is in the center of things. It is east of Wabash and Peru; west of Ft. Wayne; south of Columbia City; northeast of Marion; north of Warren; and northwest of Bluffton.

How to Get There

Those who wish to travel by rail can get service on the Erie from the northwest and the southeast; on the Wabash from the northeast and southwest; on the Interurban from the west connecting at Peru from the north and south, and from the east connecting at Ft. Wayne from the south. Busses run into Huntington daily from Bluffton, Warren, Marion, North Manchester and Ft. Wayne. Those who drive will find adequate directions by consulting any road map. All roads lead to Huntington.

The Church

The church is located on East State Street, three squares east of the Courthouse. From the Court House angle across the Wabash railroad past the new jail and the church will be in sight.

Programs and Credentials

Programs and credentials have been sent to all the churches. In some cases to pastors and is others to church secretaries. If for any reason any church fails to receive these the secretary should be notified at once.

Report Blanks

Pastor's report blanks were sent also. Where the pastor was not definitely known they were sent to the church secretary. Every pastor is required to fill out one of these reports and present it to the conference secretary. These should be filled out at home. If any pastor fails to receive a blank he should notify the secretary.

Ten of the Indiana churches have failed to make out a statistical report for the past year. Statistical blanks have been sent to each of these churches. If these ten will make these reports out and get them to the conference secretary before conference opens Indiana can be reported 100 per cent. Why not? These ten churches have the answer.

Pray, plan, attend, take part.

H. E. EPLEY, Conference Secretary.

CORNER STONE LAYING AT ASHLAND

An epochal day has almost arrived at Ashland. Many skeptical people thought it would never happen but the day is set and the outlook is good for its realization. On Sunday, September 20th at 3:00 P. M. the corner stone of the new church building is to be laid with appropriate ceremonies; now we are happy to broadcast our invitation to all our friends that they are invited as specially as if they had received an embossed card to come and see the outlines of the new church and enjoy this service with us. One half of the pledges made some time ago, and of all ever made we wish, are due on that day or before or the day after. Friends of this project everywhere may now assuredly forward their gifts for this worthy work assured that it is needed and will be used very quickly in new material or workmanship.

Nearly all the foundation is in, and it will not be many weeks until it will be under roof, as now seems certain. By Easter we

hope to have ready for dedication a neat churchy-looking building adequate for immediate needs and uses. A place of worship prayed for many years in Ashland. Nearby churches will please try to send delegates to this corner-stone service next Sunday.

CHARLES A. BAME, Pastor.

THE TIE THAT BINDS

LYON-BEEKLEY—On the morning of Wednesday, September 2, at 10:30, in the chapel of Ashland College, it was the writer's privilege to unite in marriage his brother, Rev. Quinter M. Lyon, and Miss Ruth K. Beekley.

After a program of excellent music, both instrumental and vocal the wedding march from Lothgrin was played, and the procession entered the chapel.

Rev. H. M. Oberholtzer, of Columbus, uncle of the bride, gave her in marriage. Miss Gertrude Kutt, of Smiths Dale, Ohio, was maid of honor, and Rev. Orville D. Ullom, of Allepo, Pennsylvania, the best man. The ring ceremony was used, the bride's brother Eugene, being ring bearer.

Following the wedding, a reception was held at the home of the bride's mother, after which the bride and groom left for a motor trip.

Standing before the altar in the chapel of historic Ashland, the wedding party, with its bridesmaids, flower girls, and ushers, made an impressive and beautiful picture.

Rev. Lyon, son of the late Rev. W. M. Lyon, of Washington, D. C., has for several years been editor of our Sunday School literature. The bride is the daughter of the late Rev. C. E. Beekley, and is teacher of Piano, at Ashland College.

That God may continue to bless them in their labors for his church, and bless them in their new relation as husband and wife is the prayer of the writer and of their friends.

THOBURN C. LYON.

McADOO-OTTO—At high noon, August 27, 1925, at the bride's residence, 823 South Main Street, Fort Scott, Kansas, in the presence of the immediate family, nearest relatives and invited guests occurred the marriage of Harold L. McAdoo of Sullivan, Ohio, and Miss Eugenia Lucile Otto. Both were students at Ashland College last year and both intend to continue their studies at the same place the coming school year. Ceremony by the writer. The best wishes of a host of friends and relatives are that they may have a happy and prosperous life together.

AARON SHOWALTER, Adrian, Missouri.

IN THE SHADOW

GEHR—Mr. J. H. Gehr, Waynesboro, Pa., departed this life to be with his Lord, July 27, and if he had lived until October 3rd, he would have reached his 85th milestone. Brother Gehr was a real home maker, a true friend and a most loyal member of the First Brethren church here. He had formerly been a member of the Church of the Brethren. For many years he had been our Sunday school superintendent and was a teacher up until a few years since when he asked to be relieved. Was at once up to the time of his death and had been quite active until within about two weeks of his death. He was earnest and loyal in everything pertaining to the welfare of the living church; a staunch believer and supporter of the doctrines of the Brethren church. One who, as Paul said "earnestly contended for the faith once delivered to the saints." Brother Gehr was singularly well versed in the scriptures and enjoyed nothing better than to talk with friends about the things of God. A man of prayer and deep meditation, and much concerned about the welfare of his church. Many were the profitable talks on the scriptures we enjoyed with him which we shall tenderly hold in memory's stretch.

He was the youngest and last of a large family. His wife preceded him to their heavenly home about two years ago. There remains in the home to whom he lost a niece, Miss Katharine Johnston, who very faithfully cared for these dear ones to the end. Sister Gehr had been sick for nearly a year.

There was a home where many delighted to visit for both Brother and Sister Gehr had the ability to adapt themselves to their visitors and the home was a home without feeling better for having been there.

Funeral services were conducted from his late home by his pastor, Rev. J. P. Horlacher, assisted by Dr. J. C. Tombaugh, of Hagers-town.

DESSIE M. HOLLINGER.

CROUSE—William W. Crouse departed this life at Dayton, Ohio, on July 29th, 1925. The greater part of his life was spent in Preble where from his office in West Alexandria he wrote insurance and assisted in the publication of the weekly Eaton Record. It was here that the writer first learned to know him. Later under the evagistic ministry of W. A. Garber, Brother Crouse united with the West Alexandria church, and was a faithful member and officer. About seven years ago he was stricken with paralysis, and continued to be an invalid sufferer until his spirit was called home. Shortly after his stroke the family moved to Dayton where some of the children were working. Throughout the trying period of anxiety and waiting they were given to the care of the husband and father. His home-going is mourned by the wife, two daughters, three sons, twelve grandchildren, brothers and sisters and many friends. Funeral from our Dayton church with interment at West Alexandria. May the Lord continue to graciously comfort and sustain those who mourn.

J. A. GARBER.

WARDEN—Mrs. Paul Warden, the daughter of Brother and Sister Sargent Duncan, was born July 19, 1900 and passed to be with loved ones gone before September 1, 1925, aged 25 years, 1 month and 13 days. At the age of ten she gave her heart to her Lord and united with the Oak Hill Brethren church of which she was a faithful and consistent member. She was highly talented and it was a pleasure to her to use her talents in the service of her Master. September 29, 1921 she was united in marriage with Mr. Paul Quinton Warden. She is survived by her husband, her father and mother, one sister and three brothers. Her winning personality won for her many friends who also remain to sorrow for her passing.

Funeral services in charge of her pastor, the writer, assisted by Evangelist Frank G. Coleman. Burial in the Warden cemetery at Beekley. May the blessings of him who said, "I will live ye shall live also, abide with the sorrowing friends and relatives."

FREEMAN ANKRUM.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

A PLAN FOR THE SPREAD OF BRETHREN BELIEF AND TEACHING

At the last General Conference a plan was formulated by the Publication Board to have representative men of the church prepare tracts setting forth the position and peculiar doctrines of the Brethren church. The Publishing Company at Ashland, Ohio, will print these tracts as soon as they are prepared for publication and have them for sale.

The writer will call attention to the fact that the general public knows very little of the Brethren church. The information is very hazy and in fact, some of our members only think of our fraternity as a church among other churches. The present plan is to give information.

Advertising has expanded business and even religious faiths have expanded through advertising. The reader may be thinking of some of these harmful religious fads which have propagated themselves by placing literature in waiting rooms and other public places and even in autos, and on the porches of homes their literature has been scattered. This publicity has awakened curiosity and inquiry and has led to the winning of many new adherents.

We have strong Brethren churches which owe their existence to the spread of truth concerning our church plea and practice. If we grow we must propagate our faith. Watch for further information in this column.

R. F. PORTE, Director Tract Publicity.

VOL' ME XLVII
NUMBER 36

SEPTEMBER 23,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

To Know Jesus

Text: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent."—John 17:3.

" 'This is life eternal' . . . to know Jesus. Do I know Jesus? Then I have eternal life. How tremendously profound must be the significance of this word 'know'! What rich and vital content it must possess! We often profess to have knowledge which yet has no perceptible influence upon life. Our supposed knowledge of men has often no appreciable effect even in shaping our conduct, not to name the deeper result of determining our character. But here, in my text, knowledge implies life: nay, it is life! 'This is life eternal to know Jesus.' You cannot have one without the other. This knowledge is not a separate or separable quantity, which at our pleasure we can isolate, and consider apart from life. Here, at any rate, knowing is inseparable from living, living is inseparable from knowing. To know Jesus is to live Jesus. 'This is life'; to know is to live."

From—"Thirsting for the Springs," by J. H. Jowett, D.D.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

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OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Do Dollars Measure Religious Interest?

Sometimes they do and sometimes they do not. Absolutely, of course, it is impossible to tabulate the things of the Spirit in terms of dollars and cents; spiritual realities are not subject to material measurements. Nor is it always true that the strength of one's devotion can be fairly indicated by the size of his gifts. There are those to whom the dedication of possessions comes easier than the consecration of life; they will more readily give money than devotion and service, and to judge their spirituality by their gifts would be to overrate them. Then there are other devout souls who would be underrated by the same process of measurement, because the amount they are able actually to give is small in comparison with the degree of their consecration, the depth of their love and the reach of their service. However, almost invariably, strong devotion will show itself in generous giving and sacrificial service, and for the vast majority of people the measure of their gifts, judged from the standpoint of their ability, is a pretty fair indication of their love for the cause. So that, generally speaking and in the long run, dollars do measure religious interest.

The average church member is not hard pressed financially today. True, many of us find it necessary to be very economical, but there are few who are really hard up. The vast majority do not even live economically; they have money to spend for practically every pleasure and luxury that their hearts desire. And what men spend money for, indicates what things are uppermost in their desires (not necessarily the things they need most). A page of facts in the Year Book of the Young Men's Christian Association has a bearing upon this point, and should cause the Christian citizens of our beloved land to pause and think seriously of their responsibility for these figures as they exist. This page referred to deals with the American dollar and how it is spent. It states that according to the *American Education Digest* the average dollar is expended for the following items in the following amounts:

| Cents | Cents |
|------------------------|--------------------|
| Living costs24½ | Crime8½ |
| Luxuries22 | Government4½ |
| Waste14 | Schools1½ |
| Miscellaneous13½ | Church0¾ |
| Investment11 | |

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend only one-half as much for investment as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19 for every \$1 given to church and religious interests.
10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worth while, and that right suddenly. And to do that would incidentally decrease materially that frightful total which is now being spent on crime and its punishment.

How much more rapidly the borders of the church might be extended, if Christian people were not merely more economical, but more consecrated in the use of their money. The church is being delayed in its onward march for lack of funds. Our greatest lack is not consecrated young men to preach the gospel, but consecrated business men, professional men and farmers, who are willing to supply the material resources necessary for sending forth the messengers of the cross. The membership of the church is withholding its funds and living in luxury while young men and women are waiting in vain for opportunity to carry the gospel story to distant lands, and missionaries in the field are being compelled to suffer a cut in their salaries in many instances and to restrict their labors. Large unchurched districts and others inadequately cared for in the home lands are offering fertile fields for missionary endeavor and equipped and eager young men are ready to enter those fields, if only the funds were provided. Every phase of the church's activity is suffering for the same cause. The outstanding weakness of the church today is a money weakness; it is the failure on the part of its membership to

use their possessions aright, to practice the principle of Christian Stewardship. It is true that individual consecration is fundamental to the right use of money, but the right use of money is the acid test of genuine consecration. And we have been allowing ourselves to be cradled into a feeling of self-satisfaction by lesser tests and have neglected the more rigid test of the practice of the stewardship of both life and possessions. And the delayed progress of the church is the result.

Moreover if Christian people were more consecrated in the use of money and showed more of the spirit of sacrifice in giving, the church would have a nobler and more challenging influence on the world today. From this standpoint alone those who are withholding from the church that which they ought to be giving, are doing it an incalculable injury. Men generally expect one who professes faith in and loyalty to a cause to prove their sincerity by proper support. He who is niggardly in his giving, or tight-fistedly holds on to all he has and can get, finds his profession discounted by the men of the world, much to the disparagement of the body of Christ. Every denomination has too many within its fold who are loud in declaring their love for the Lord Jesus and professing staunch loyalty to his church, but who do little or nothing in a material way for the support and advancement of the kingdom's interests. Men judge that he who loves deeply and sincerely will give freely and cheerfully, and he who long persists in withholding that which is his duty and ability to give, will soon be considered a sham and his profession made merely for effect, or to "escape the fire." Such lives are not lived in a corner, but in vital contact with their fellowmen and their conduct is known. Besides their name is legion and their influence is far-reaching. Nor can the church absolve itself of responsibility, nor disabuse the public mind of its blameworthiness. The church's poverty is to its own discredit, for the dollars it spends in the prosecution of its tasks are looked upon as an indication of its faith in the importance and urgency of its mission. Dollars do in no small degree measure the religious interest and earnestness of the church.

An Inquiry and a Suggestion

A good sister writing from Arriba, Colorado, and who had let her subscription to "The Evangelist" elapse during the war renews, saying she is anxious to get the paper again so as to keep in touch with the brotherhood. Then she makes the following statement and inquiry: "I am an isolated member. Is there a Brethren church in Colorado? If not, why not? There are surely ministers in Kansas or Nebraska who could come to this state and start a Brethren society. There are many needy places, I am sure. The Church of the Brethren has a few scattered churches, one not far from here, but no ministers at present." Here is a pathetic appeal—pathetic because there are such little chances of its being met, and also because it is not an isolated appeal but is representative of numerous others coming from various sections of the country,—for fellowship in the Gospel and with those of like faith. We know of no Brethren congregation in Colorado, but we do know of a number of Brethren members scattered here and there in the state. And we feel moved to say that this appeal is a challenge not only to the Home Mission interests of our denomination, but to isolated members as well. Why should not Brethren members become missionaries of the "Whole Gospel" in whatever place they may locate and set about with a vital devotion, a contagious enthusiasm and a never-yielding determination to build up Brethren faith and obedience in their communities? We read that when the Jewish Christians were scattered from the Jerusalem church because of persecution, "they went everywhere preaching the Gospel." That is the way the faith spread. And they were not all ordained preachers—very few of them were. We have not taken into account the possibilities of expansion by means of zealous, Spirit-filled, indoctrinated laymen.

Then again we are reminded that the church spread in the early days of Dunkerism in America by means of the colonization method, or group settlements. When members migrated, they usually did so in groups, so as to have a nucleus for a Brethren congregation; then a revival would be conducted and new members enlisted. In this way the Dunker faith grew very rapidly for a while, and if the method and the zeal had been maintained, we would have today a far different story to tell regarding the numerical strength of the Brethren families. Why not take a hint from this regarding the migrat-

ing of Brethren people today, and the building up of "Whole Gospel" groups in the frontier communities? It would be splendid if organized missionary effort could be undertaken by our General and district boards in every locality to which Brethren people have gone to make their homes, but it is a financial impossibility. However it is possible to spread our influence vastly wider and build up many more congregations, if more of our laymen were missionaries and if more of that group loyalty were manifested among those who move into new parts.

EDITORIAL REVIEW

We call the attention of Brethren young people to the Contest Campaign in the interest of the tobacco problem, as described in the news department on page 13. We urge their cooperation.

Dr. J. C. Beal reports an encouraging situation in the church at Spokane, Washington, where he has been pastor for several years. A number of persons have been added to the church and a Vacation Bible school was conducted during the recent months. Brother Beal announces his resignation as pastor and is now serving the Sunnyside church during the absence of its pastor, Brother F. G. Coleman in evangelistic work. Brother Beal is open to calls for evangelistic work after the completion of his stay at Sunnyside the first of the year. Or he may be interested in a pastorate.

Dr. C. F. Yoder reports steady progress during the month of August in the work in Argentina. The growth in interest is quite general and two confessions are reported at Rio Cuarto and seven at Buenos Aires. A special Bible number of their new paper is to be published and widely distributed. This, in addition to their extensive use of tracts, shows that Brother Yoder is practicing in his work in South America what he has been preaching to us for our work in this country, namely, the more extensive use of the printed page for the heralding of the gospel plea. And we will do well to learn the lesson.

Don't fail to read what Brother Porte says in his Tract Promotion Corner on page 16. We recently heard some criticism of tract distribution, but it grew out of an unwise use of tracts that did not bear the Brethren spirit and plea, and the method of launching the distribution was very arbitrary. We have heard no word of criticism against the tract method itself, but it is true that our people are not accustomed to using them as widely as would be profitable. But they are ready and willing to learn as any other people could be, and if pastors and other leaders will exercise wisdom in launching a plan for the wider distribution of tracts and will use Brethren tracts, we believe they will meet with no difficulty.

If your church has not been heard from within the last three months, you owe it to the other churches to write. This exchange of news is one of the most enjoyable features of our work together and the church that neglects its correspondence is not playing fair with the other members of our "family". It is not necessary to have some great event to write about. Most churches don't have such events very often. But there is scarcely a church so dead but has a goodly number of little events that are interesting and worth reporting. It will do you good to write just a little friendly letter and it will do us all good. By keeping one another informed about ourselves we maintain a mutual interest which makes for unity. When we do not write, we drift apart.

THREE HUNDRED STUDENTS AT ASHLAND COLLEGE. That is the number President Jacobs assures us will be reached this year. The present enrollment is 286 and the seminary students number over forty. This is the largest enrollment in the history of the institution and the prospects were never brighter. Every loyal Brethren rejoices in this, but with our rejoicing over the growth we should be thinking also what it means. Every true parent who has a healthy, growing boy, rejoices to see him grow, but he knows too that the larger he grows, the more it will cost to provide his every need. Yet he gladly supplies him his every need because of his love for the boy and his hope for the boy's future. Shall not the church's relationship to Ashland College be as intimate, its love as strong, its pride in its present and future greatness be as justified and its support be as unstinted and free?

GENERAL ARTICLES

Opportunities and Problems of the Brethren Church

By W. S. Bell, D.D.

(Paper read before the Ministerial Association at Winona Lake and voted published in the Evangelist.)

There are several things that present themselves to me in connection with the interests of our beloved church and its future. I have served continuously in the work for nigh unto twenty-five years and have been in close touch with its activities and developments during that period of time. It is from my own personal experiences and observations that I speak at this time.

The general history of our work has passed through an experimental stage, like any new organization. Mistakes have been made—we could not expect anything else. Some HAVE BEEN CORRECTED—others have not. We have made progress slowly, but surely and there is much for us yet to improve upon.

THE MINISTRY OF THE CHURCH IS VERY VITAL, as this represents the leadership and mainly the directing of the work.

This Association has done much to solidify, unify and fraternalize this body of men. Too much cannot be done along this line. With us there should be the fullest confidence, close relationship, support and trust. This has not always been. This knocking one another, passing off gossip and belittling our brethren is poor business. It not only disheartens men, but weakens our own cause and is a reflection upon our calling and ourselves. If there are serious charges, or unfitness, this can be considered open and above whisperings and tattlings.

Personally I am in favor of a three or four days' Conference of our ministers, preceding our National Conference. The churches and the ministers would be greatly repaid for this time. I am sure that if we could rub elbows together and have a closer contact our little differences would be minimized, instead, as often is the case, **MAGNIFIED.**

There needs to be the closest unity among the ministers of the church, for the membership to have faith in our work and confidence in our leadership.

This proposed conference of ministers could consider methods of work, plans for our general work and local church problems, doctrinal questions, present general religious issues, Biblical treatises, etc. This could not help being enlightening and profitable. The Federal Council of Churches is holding State Pastors' Conferences throughout the nation with these things in mind, and to great profit. **Brethrenism Should Mean the Same in Every Part of the Country**

In other words there should be unity among our preachers upon the great fundamental truths for which we stand. I do not mean that every man has to go through the same mould. Every man should have the fullest liberty in his

methods and personality. Yet there should be that unity of faith in the Book and the outstanding doctrines of Christ, that will not make the work of a man hard to follow another man in that he teaches differently. I think I am safe in saying that we are coming nearer to this ideal. The Statement of Faith of the Brethren Ministry has gone a long way in closing criticism on this line and establishing our faith in each other's message.

The Opportunity of the Church

I refuse to believe that the Brethren church does not of God's Word—the Sonship and Deity of Christ—his virgin birth—his resurrection from the dead—the new birth and so on.

God's faithful men and women in these modernistic churches are not satisfied with the wild speculation and substitutes of men for the Word of God, and many are seeking a people who believe and teach "THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS." Not only this, but this character salvation, socialistic gospel is not regenerating men, nor attracting the have a definite mission in the world. God has preserved us through our mistakes and foolishness and prospered us beyond that we deserved. The sooner we get to believing in ourselves and our distinctive mission and preaching the same the better it will be for the church and ourselves.

The nominal church of today is going through many changes and many substitutes for the Gospel of the Son of God are being presented. Everything that is fundamental in Christianity is being questioned in the house of its supposed friends and a great religious apostasy is on. The authority

multitude. Sin-sick souls do not want whitewash or men's think and guesses about things eternal and God.

IF THERE EVER WAS A TIME WHEN THE BRETHREN CHURCH HAD A MISSION IT IS TODAY. It is our hour of opportunity and responsibility. We stand pledged to the Word of God, the claims of Jesus Christ and the upholding of his doctrines. There should be no wavering in our ranks—We should stand shoulder to shoulder in the face of this great crisis and speak boldly, openly the message of God to a dying sin-sick world and reprove the works of darkness.

I AM PERSUADED AND CONVINCED THAT OUR POWER AND SUCCESS DOES NOT DEPEND UPON APEING THE BIG DENOMINATIONS, SWINGING INTO THE CURRENT OF APOSTASY, BUT TO STAND OUT FIRMLY FOR THE DOCTRINES AND PLEA OF OUR MESSAGE—TO PREACH IT, TALK IT AND LIVE IT.

WE SHOULD BE PROUD OF THE FACT THAT WE

THE CHURCH AND CHRIST

"Our vessel when nearing port; just after the pilot came on board, was enveloped in a dense fog; the pilot was able to guide her safely by going to the mast-head, where he could see over the fog. All his orders to those on deck were instantly obeyed. Is it not so with Christ?"

Hidden
From our sight,
He stands above our lower darkness
Stands in light:
Hark, his words fall clear and cheery
On the ear—
'I can see beyond the darkness
Never fear'".

—Captain Dutton.

THE CHURCHES MUST NOT FAIL

The world was never before in such need of right morals, right ideals, right relations among men and nations, right spirit for meeting unparalleled conditions, and sound religion in personal, social, and public life. If the churches fail in their high and holy tasks there is small hope for civilization. The churches must not fail. Whoever halts, the churches must march forward more swiftly than they have done.—

From President Harding's Message to the National Methodist Conference at Detroit.

Steep is the way and toilsome
Long and hard and slow,
Yet a wider view and a purer air
Are ours each step that we go.
—Priscilla Leonard.

ARE BRETHREN—THAT TO US IS GIVEN THE DIVINE COMMITMENT OF HIS GOSPEL.

The time has come for us to go forward with faith in God and obey his leadings. We may be few, but if God is for us who can be against us? Let the doubtful, half-hearted, weak-kneed retreat, but you men with red blood, zeal for God and no fear, but the fear of displeasing him, go forward.

God is not calling us to a life of ease, of wealth or popularity, but to endure **HARDNESS** as good soldiers of Jesus Christ—into the trenches to fight the good fight of faith, asking for no more than our Lord did of this world or his faithful apostles. To stand fast and quit ourselves like men.

ONE OF THE THINGS THAT CONCERNS ME MOST IN CONSIDERING THE FUTURE OF OUR WORK IS THE SLOW PROGRESS THAT WE ARE MAKING IN ESTABLISHING NEW CHURCHES.

We talk about recruits for the ministry. There is no dearth of ministers in our church as some have referred to the thinning of our ranks. I have on file letters from good men who are now seeking places to preach. True perhaps, we should have stronger men, but I have attended many gatherings of ministers outside of our own denomination and I want to say to the credit of our men, "**WE ARE THEIR EQUAL.**" The facts are, I know of churches that seem satisfied with men as their pastors that our church would not consider. If we are to offer to our young men an incentive to prepare for the ministry we must have a place to put them, when they have finished their training.

This problem should concern every minister in our church and every loyal member of the Brethren fraternity. We cannot expect to expand our work in the Foreign Field

or any other department until there is home expansion. This should be given serious, thorough and thoughtful consideration at this Conference and at every State Conference. In my judgment there should be a very large committee, perhaps fifty of the most representative men of our brotherhood, to go over this problem and find ways and means of putting across a **BIG PROGRAM FOR THE ESTABLISHING OF NEW CHURCHES.**

WE HAVE BEEN PLAYING IN A LARGE DEGREE WITH HOME MISSIONS FOR THE PAST NUMBER OF YEARS. We have made some progress, but not a tithe of what should have been done and what can be done under proper direction and right effort.

OUR EFFORTS SHOULD BE DIRECTED TO THE LARGE CENTERS OF POPULATION. Three things are fundamental—location, the pastor and the support. The cheap plan means **FAILURE, THE WRONG MAN FOR THE PLACE MEANS DISASTER. A POOR LOCATION MEANS DISCOURAGEMENT.**

We men should be willing to go to these hard fields if called. We must place builders and men who have succeeded in our city mission churches if we expect to build them up and then stand back of them financially. Our church should understand and be willing to give their pastor if necessary for this work.

I have some things in mind, that I will not present in this paper for I fear it would provoke too much discussion along this line. Suffice to say—**SOMETHING SHOULD BE DONE AT THE EARLIEST FOR PLANTING, MAINTAINING AND BUILDING UP NEW CHURCHES.**

My time is limited and these things I have spoken of seemed proper and fit to present to you men at this time.

Dayton, Ohio.

The Purpose of Human Life

By Prof. J. Fred Andrew

The purpose by which the Creator was actuated when he placed upon this earth a super-creature called man will be revealed in God's own good time. It yields little profit for us to attempt to fathom the depths of his mind. About the only conclusion to which we may come is that it pleased him to do so in order that his name might be glorified.

Man differs from the beast of the field and all other of God's creatures in that he was made in the image of God himself, and was endowed with a soul and a mind capable of exercising the power of will. Exercise of the will implies purposing on the part of the individual. Thus we are led to the consideration of the purpose of human life from the standpoint of the individual human himself.

There are several objectives that the individual might set up as desirable goals in life, but by a process of reduction all such are found to be based upon the one common factor, happiness. Happiness is the desire of every human being whether or not he be conscious of that desire. The manner in which one enters upon the pursuit of happiness distinguishes him as either purposeful or purposeless. Purpose necessitates foresight, and foresight is an important index to intelligence.

Countless numbers have never realized that they possess the ability to direct their course in life, but "like dumb, driven cattle" are hustled and hustled along life's highways by those of greater force who find a certain satisfaction, often mistaken for happiness, in the exploitation and oppression of their fellows. Only as the individual is awake to his rights, privileges, and duties can he be said to have any purpose in life. Thus we eliminate the purposeless being from our consideration, except insofar as he provides material to be moulded in the hands of the purposeful.

Upon the basis of whether or not their purposes are self-centered, the class of purposeful humanity may be divided into two sub-classes,—namely, the self centered and the

charitable, or self sacrificing. The self-centered man strives for wealth, political power, or fame. To him the mass of purposeless humanity is but ore to be smelted in the furnaces of industry and political manipulation, from which he may draw off the refined metal, while the dross and slag of maimed bodies and blasted lives is cast upon the scrapheap of human wreckage. Left to his own devices, unhindered by the champions of social welfare, he would reduce human relationships to those of master and slave. Service is his demand of, and not his offering to humanity.

One of the tests of the individual's purpose in life is his attitude toward posterity,—not only toward the future of his own blood-descendants, however important that may be, but toward the life of the future generations of men. The self-centered man is greedy in the extraction of wealth from the supplies that nature has provided. Extravagance and waste mark his trail. Natural resources are depleted, and the struggle for existence is made more difficult. The children of men are employed at tasks that impede their physical and mental development, precluding all possibility of soul growth, so that they become the parents of an enfeebled and degenerate offspring. Wealth produced at such a cost can yield no true happiness. Piercing indeed, must be the pangs of remorse, when the despoiler views the dire effects of his ruthless greed.

Illustration after illustration might be given of men and women who have sought happiness in political power, wealth, or fame, but who failed in their quest because they were unwilling to use in the service of their fellows the talents that were given them. After a life of struggle and hardship, perhaps, they arrived at the anticipated goal only to find that it held nothing of happiness for them.

Wealth, acquisition, fame—all are temporal and are to eternal things as time is to eternity itself.

The prodigal son asked of his father and received from him a goodly portion of wealth, whereupon he set out to

seek for happiness. After he had exhausted the possibilities of thrilling experience, and after he had squandered his wealth, he came to the realization that happiness does not consist in the gratification of one's selfish desires. Well may humanity take heed, lest in its blind rush after happiness it find itself feeding upon the husks of despair.

Things eternal can never be defeated. Thus it is, that no matter to what low depths humanity may sink, a few purposeful, self-sacrificing, God-inspired men may be found to proclaim the eternal verities for the uplift of mankind. These are they who make manifest the true purpose of life. The number of such men is constantly increasing, and with its increase the condition of human relationship is improving. It should prove profitable for us to consider the motives that impel the great benefactors of humanity in order that we may come to a practicable conclusion as to the most worthy purposes of life.

The highest purpose of life is to place one's self in the closest possible relationship to God. In order to do this the soul must grow. Thus we are led to the statement that the true purpose of life is to discover opportunities for exercise of the spirit of service, without which exercise the soul becomes dwarfed and atrophied, but with which it continues to expand, rounding out to that fullness which approaches unto the soul of God himself.

Such opportunities for service are found mainly in connection with the great mass of purposeless humanity. Their salvation, not only of the soul, but of the body and earthly existence as well, depends upon the guidance of big-souled, purposeful, God-fearing men.

Such men are found by their fellowmen to be possessed of many desirable characteristics. They exhibit a remarkable contrast to the greedy, grasping personality displayed by the self-centered group.

Reverence toward God is of course the dominant trait, and as such it becomes one of the chief goals toward which

the individual should strive. Respect for the rights and privileges of others, and a true concern for their welfare, must naturally follow. Thus, when the weak are crushed under the burdens imposed by heavy-handed taskmasters, a Moses must assume leadership and bring deliverance.

A deep concern for posterity compels the conscientiously purposeful man to look forward and direct affairs for the general betterment of mankind. This, indeed, is one of the most worthy aims of life, for each generation should make manifest the handiwork of God, and certainly God's handiwork is that of progress. More and more should man become like his great Creator. The purposeless individual must be enabled to pass from his present state into the state of the purposeful.

The most efficacious medium of transfer is Jesus Christ, the Son, the Savior of the world, whom to know is to find direction and purpose in this life. There can be no happiness comparable to that of the individual who relies upon the divine promises and governs his life accordingly. The contentment and peace that comes to bless his life can never be dispelled, but wealth, earthly power, fame, and the many desires with which men trouble themselves, are as the snows of winter when blown upon by the balmy breath of spring. They vanish, and nought remains to indicate that they ever existed.

No more fitting conclusion for this discourse can be composed than is found in a quotation from Henry Van Dyke:

"Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly;
To love his fellowmen sincerely;
To act from motives purely;
To trust in God and heaven securely."

Center Point, Indiana.

The Modern Youth

By Mrs. Leona Knee

The modern youth—the boy and girl of today—why is it necessary to meditate upon them? Are they different from our fathers and mothers? Their desires and ambitions any different? Are their temptations any greater or are the youth of today just weaker than their parents were? Then we begin to wonder, Is the trouble with the youth or is it with the parents? It is dawning upon us all that the boy and girl of today are living at a faster gait than we did. That their morals are lower than were their grandparents. That a crime wave is sweeping the country. That the marriage laws are being violated more and more. That your child is becoming your boss for it is telling you what to do and doing what it wants to do without even telling you, instead of you telling it what it can do.

Why is all this? Is the automobile to blame? Are the movies and jazz dance back of it? No, Not altogether. Of course they are food for crime and lower morals. But we say, "What shall we do"? To find a cure for a trouble we must first find the cause and remove it.

What was this country of ours, our America, the Land of Freedom, founded on? It was Christianity. The Pilgrims came here to worship, and from their coming, their leadership and continuance to worship God, America became known as a Christian nation. Has Christianity failed? "No," is the answer. The people have failed to trust in God and each generation seems to have drifted a little farther away from the teachings that Jesus gave. The family altar has almost vanished and in its place we find the card table. The reading of the Holy Word is fading. People are becoming more and more ignorant of what the Bible teaches. They say they do not have time to read the Bible, but they find time; yes, they take time, to read the daily paper. And what is a large percent of the reading and pictures in the

daily paper about? It is a bunch of sensational stories built out of the imagination, unwholesome suggestions and shallow stuff to fill the mind. The mind must be filled, but it behooves us to be careful as to what we fill it with.

But again, why do these facts bring to mind the boy and girl of today? Because you can't read the modern newspaper without thinking of the boy and girl. They fill its columns. And they are appealed to by every modern device. Today our boys and girls are automobile riding in the wee hours of the morning, miles from home and its protection. Today they are dancing the jazz dance with a cigarette and poison whiskey as companions. Today they are going to extremes in fashion (It is the extremes I am speaking of), which tempt the passions beyond control. Today the movies attract them with a sickening love story; or a daring adventure that leaves a blot on their minds. Today the young people are living under conditions, and with secrets their parents know nothing about. Is the parent to blame? Most certainly, yes. Who else can be? Then we ask, How is the parent to blame? Let us see—Do mother and father explain to their girl and boy the laws of nature? Do they tell them the things pertaining to both sexes, and have they showed them the results of disobedience? No, they say their girls and boys are too young and innocent, therefore we must not fill their minds with such things, also if we explain these things to them, they will be more likely to indulge in them. Are you, as parents, aware of the fact, that those most important subjects are being talked among these young people almost every day? Even your own child of nine or ten years hears and talks them. But is it the right kind of knowledge they have? Do you remember some of the lies you were made to believe by a schoolmate when you were young? No, it is not the right kind, neither is it true. You parents

are leaving them ignorant and unprepared to battle against the temptations which are sure to come, you know they will come, for they came to you.

Every youth has many difficult situations to face. They come to places in life, many times, where they must choose which course to take. One way is brighter and more tempting, with pleasure beckoning on every side. But, what is pleasure? A fleeting hour of sensations which do not last. And the other way,—it does not look so bright and alluring. But what of its end? There we will find happiness, and we ask what is happiness? It is something we all want. It is a lasting joy.

Stop a minute, parents, in your mad rush for money and selfish desires, (For that is what you are doing while your young people are doing, you know not what) and give these modern youths, America's future parents and leaders, the thing that rightly belongs to them. Give them the one thing they crave and are ever seeking after. It is knowledge. They must have knowledge or they will fail. Could you expect them to do differently? Would you step in a rut if you knew it was there? No, and neither will they. Would you drive on a track when a train is dangerously close if you knew it? No, and neither will they. Would you buy an article of an agent if you knew it to be a fake? No, and neither will they. Would you Christian mothers, permit anyone to entice you with an auto ride alone, or with a jazz dance; or any other evil enticement, if you knew the results of such so-called pleasures? Most certainly you would not and neither will the modern youth. They are as intelligent as yourself but you are keeping them ignorant on the most important things of life.

Every parent is hoping for greater things for his or her children than he or she was able to realize. Here is the most important advantage that you can give them—a right knowledge of the things of life and a fortification against its temptations. Therefore do not neglect them in this and if they ask a question, you had better answer them in the wisest way you know how; if you don't they will seek it elsewhere.

Gain the confidence of your children by all means; teach them about Jesus and be their ideal.

How many of you would be proud of your boys and girls if they tried to do as you have done? Be a leader and guide to them and when we as parents realize the necessity of being a "pal" to our children, the modern youth, (with God as their helper) will meet the temptations of the world and stand firm. It is then that America will become a strong and mighty nation.

Wabash, Indiana.

Off the Jury

By Will H. Carleton

(A father's appreciation of home after having served on the jury for a week).

My business on the Jury's done—the quibbling all is through;

I've watched the lawyers, right and left, and give my verdict true;

I stuck so long unto my chair, I thought I would grow in;

And if I do not know myself, they'll get me there again.

But now the court's adjourned for good and I have got my pay;

I'm loose at last, and, thank the Lord, I'm going home today.

I've somehow felt uneasy like, since first day I came down;

It is an awkward game to play the gentleman in town;

I have no doubt my wife looked out, as well as any one—

As well as any woman could—to see that things were done;

For though Melinda, when I'm there, won't set her foot out doors,

She's very careful when I'm gone to tend to all the chores.

My little boy—I'll give 'em leave to match him, if they can;

It's fun to see him strut about and try to be a man!

The gamest, cheeriest little chap you'd ever want to see! And then they laugh because I think the child resembles me.

My little girl—I can't contrive how it should happen thus— That God could pick that sweet bouquet and fling it down to us!

My wife, she says that han'some face will some day make a stir:

And then I laugh because she thinks the child resembles her.

If there's a heaven upon earth, a fellow knows it when He's been away from home a week, and then gets home again.

If there's a heaven above the earth, then often, I'll be bound, Some homesick fellow meets his folks, and hugs them all around.

But let my creed be right or wrong, or be it as it may, My Heaven is just ahead of me—I'm goin' home today.

"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollections, the seat of our meditation, the rest of our cares, the calm of our tempest. Prayer is the issue of a quiet mind, of troubled thoughts, it is the daughter of charity, the sister of meekness."

Our Worship Program

(Clip this program and put in your Bible for convenience.)

A Devotional Reading of the Gospel of John

MONDAY

THE FIRST MIRACLE IN CANA—John 2:1-11.

Jesus manifested his glory, not for vain show as we too often do, but that the disciples might more strongly believe.

TUESDAY

FIRST CLEANSING OF THE TEMPLE—John 2:12-16.

This act of Jesus is a constant warning against the ever-present danger of defiling the house of God with merchandising and materialism.

WEDNESDAY

SIN DULLS THE PERCEPTION—John 2:17-22.

These sin-hardened Jews, instead of heeding the warning, questioned Jesus' authority, and when by his reply he sought to challenge their minds to higher thinking, they missed the point entirely. (If this is your church prayer meeting night, attend the service; if impossible, have a prayer service in your home, using the "devotional" article as your lesson, and invite friends to join you.)

THURSDAY

JESUS' KNOWLEDGE OF HUMAN FICKLENESS

—John 2:23-25.

It is sobering to think that there are so many who believe on Jesus, but to whom Jesus cannot trust himself because they are so unstable and untrustworthy. This ought to challenge us to self-examination.

FRIDAY

NECESSITY OF NEW BIRTH EMPHASIZED—

John 3:1-6.

To the moral man and to the religious devotee as well as to the steepened sinner, Jesus says, Ye must be born again. One may get into the church without the new birth, but not into the Kingdom.

SATURDAY

NEW BIRTH NOT FANCIFUL OR UNREAL—

John 3:7-15.

Do not be surprised or awe-struck, said Jesus, at the necessity of being born again; it is as true and natural a characteristic of the spiritual world as the blowing of the wind is to the material world, and though the carnal mind cannot understand it, it is not to be wondered at, because it cannot even explain the course of the wind.

SUNDAY

GOD'S REDEEMING LOVE—John 3:16-21.

God's redeeming love is all-inclusive, all-sufficient and all-prevailing with the single requisite of faith. Without that there is judgment, condemnation and death. (Attend church worship if possible. If isolated, have a worship program in your home, reading the sermon and having singing and prayer.)

THE BRETHREN PULPIT

"Evangelism In Brethren Churches"

By George E. Cone

Scriptures: Ephesians 4:1-16; Acts 21:8; II Timothy 4:5.

To be sure in taking a subject like the one here announced a person may not be able to say the thing which will exactly be true in every case. Not all of the Brethren churches could be put into one mold in any one particular. There are slight differences though in the main we might say they are approximately uniform in their practices and ways of working. Any church of congregational form of government may have its own peculiarities. We are told that no two people or objects are just alike in every detail so why should we expect that all the congregations in the brotherhood should fit exactly into the same mould? God grant that we shall all, as separate congregations and individuals thereof, hold to the God-Inspired word, as we claim to, as our rule of faith and practice.

The Usual Period of Evangelism in Brethren Churches. I am thinking from two separate angles here. It seems that we have, with few exceptions, gotten the idea that the autumn and winter seasons are the better time in which to make special efforts at soul-saving. Sometimes I wonder seriously if we should not try to educate ourselves away from that idea of "special seasons", and then I remember how God himself has set evangelists in the church and he never put a useless work or worker into the plan he inspired. Then too I recall that we grow cold and indifferent and need stirring up. We have gotten the idea that there are some months in the year that are more opportune than others. This may be true. Personally I believe with Brother R. Paul Miller that when the time is ripe by proper preparation is the time.

The other thought as to time is in regard to the length of time to hold a special meeting. Of course this will vary. In some places where the church is already well into the spirit of revival and the members have recognized the necessity of personal work, of inviting and bringing to the meetings those who are not saved, the time may not need to be long that an outside worker should be present. But where this is not the case, and I am led to believe that in the preponderance of cases the people are not thus ready, then a comparatively longer time is needed. Some of our churches have become accustomed to limiting themselves to a revival of two weeks' duration. Where everything is in the heat of readiness and an evangelist of rare type is available the effort may result in all that might justly be expected. We would judge from reports of meetings of that length in the past several years that they are not measuring up. The worst part of it all is that some of us have found it extremely difficult to get the people who have had a few of the short period revivals, as they are called, to consider a special effort for soul saving of any kind or length of time. It has caused a decided stand against these special period efforts. Nor would I forget that there is a danger in prolonging such an effort too long. We hear a great deal Pro and Con on this subject lately. Some condemning it outright. Others uphold the idea. It would seem that our inability to grasp the situation in hand and suit the time and methods to the needs of the particular situation has been a fruitful cause of some of the adverse criticism. I would be one of the last ones to say that these special efforts are not wholesome and helpful at times. Many a church makes few gains other than at such times. That is not an ideal growth if we understand the spirit and teaching of the New Testament and its Christ and apostles, prophets, teachers and evangelists. But it is much to be preferred to dying for lack of special effort.

One is a bit surprised to take up a standard concordance and a recommended Bible dictionary to search for the

word evangelism and not be able to find it. He is still more surprised, if possible, to take up the search for the word revival and not find it. One has become so well acquainted with the use of these words that he had rather expected to find them used many times in the Bible. This is only one of the many surprises that we get when we begin seriously to study our Bibles on the various things we come in touch with in life. We do find the word revive used a few times (Analytical Concordance, Young)—fifteen times, all in the Old Testament but twice, one of which is in connection with the law, the other in connection with the resurrection of the Christ. In all of these references the word has to do with living, keeping alive, to cause to live, to live again, or the means of life.

In connection with the word evangelist we have, in the above named Concordance, three New Testament references to the word. All of these we have given at the head of these remarks. This word means "one who announces good tidings." If these are the sources of our words **Revival** and **Evangelistic** used to describe meetings or campaigns for the saving of souls, we have a fine combination here that is, to the writer's mind, the spirit and purpose of the work we put forth at these times. It would appear that some one has combined the thoughts of the two classes of references and meanings of the two words and has made new words to fit the meaning. Is it not the thought in these efforts to stir up the living (we are speaking figuratively and yet literally of the spiritual part of man here) and keep them much alive and cause to live those that have been just existing in the spiritual sphere, to cause to live again those that are almost dead, and to give the means of life to those who have as yet not received it? Is not this the spirit of our effort? If not then we predict at least a partial failure of the effort. Then, do we not pray God to guide us to secure a worker in the vineyard who announces good tidings?—a worker to whom the annunciation is good tidings and who has faith to believe and courage to proclaim it as such to others? It is the conviction of many that this is, or should always be the case. Then may it not be asked, Do we not here have a splendid combination for our help and guidance in our work? It would seem so. It certainly is true that none of us are ever too much alive unto God. It would seem to be true that many are spiritually just existing. God help us to stir these into real life. Then there are always some hanging on with desperation to life, these surely need raising up. Then we should never forget those that have not had the means of life as yet. God speed the awakening of us to this task. The worker with the good tidings to announce is the man we need. How nicely these work together to do the work with and in behalf of God and his Christ, as they grant the Spirit to lead.

Some may ask, Does not each Christian have the good tidings to announce? Yes. How many realize the fact? If we do, are we ready to give it forth? Would God we had the faith and the courage to do so. It takes both in large measure. Until we do speak forth the good tidings, we shall have to plan for these special seasons when we invite some one who will to proclaim the good news to us with zeal and conviction, that we may be kept alive to and active in the Life of the Spirit.

Dallas Center, Iowa.

"Religion is caught rather than taught; it is the religious teacher, not the religious lesson, that helps the pupil to believe."
—Dean Inge.

OUR DEVOTIONAL

How to Grow in Grace

By William A. Crofford

OUR SCRIPTURE

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:17, 18a). That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ (Eph. 4:14, 15). As newborn babes, desire the sincere milk of the Word, that ye may grow thereby (1 Peter 2:2).

OUR MEDITATION

I. Every species of life, whether natural or divine, is intended to perpetuate its kind and develop into perfection: the vegetable kingdom after its kind, the kingdom of the air after its kind, the submarine kingdom after its kind, the animal kingdom after its kind, and the kingdom of God after his own image. For the Lord God formed man (Adam) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Gen. 2:7) destined to conquer the one who spoke words of deception in the ears of our first mother (Gen. 3:4, 5) and thus fulfill the promise that, The seed of the woman shall bruise the serpent's head (Gen. 3:15).

II. We are concerned here only with the life of man and will direct our attention to his development in spiritual stature, his growth in grace. In his original state man associated with the Being that placed him on the battlefield of life, with constant care and protection: he lost this condition, and to be reinstated becomes under obligation to acknowledge, as Savior and Redeemer, the one that created him.

III. Our Lord came not to destroy men's lives but to save them (Luke 9:56) therefore, in order to be reinstated into divine grace, a direct line of communication must be established between the Creator and the created. For this purpose, not from the Father came the Son (John 16:27) called upon men to lose the natural life, for his sake (Matt. 10:39), be born again for eternity (John 3:7), grow in grace, meet him in the air (1 Thess. 4:17), and without spot or wrinkle (Eph. 5:27), be handed over to the Father (1 Cor. 15:24), that he may be all and in all (Col. 3:11). Hence the teaching, I am the vine, ye are the branches (John 15:5), to populate the world and perpetuate the kingdom of God. The second Adam received the suspended death sentence invoked upon the first Adam, satisfied the Law and established Grace. Wherefore, we are no more under the law which brings about death (Rom. 4:15; Gal. 3:10) but under grace which bestows eternal life through Jesus Christ our Lord (Rom. 6:23). For, if there had been a law given which could have given life, verily righteousness would have been by the law (Gal. 3:21). For I through the law am dead to the law, that I might live unto God, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me (Gal. 2:19, 20). Hence the words of our Master, My kingdom is within you, and also of Paul, on this wise. Know ye not that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are (1 Cor. 3:16, 17).

IV. When Jesus overthrew the tables of the money changers and drove out those that sold doves, he said, My house shall be called a house of prayer but ye have made it a den of thieves (Matt. 21:12, 13). As to our being his

temple, Jesus tells us, Not that which goeth into the mouth defileth the man but that which cometh out (Matt. 15:11), filthy communication (Matt. 12:35; Col. 3:8), derived from evil thoughts. All of which are hindering causes to growth in grace and must be cast out.

V. Jesus said, I am the way the truth and the life, no man cometh unto the Father but by me (John 14:6), therefore, we conclude that, in order to grow in grace we must be in constant communication with the Father, that whatsoever we ask in Jesus' name shall be granted unto us (John 14:14).

VI. Under the Law a mediator represented the people to Jehovah. Under Grace, a direct line of intercourse with the Father, through the Son, subordinated man to supreme power, infused the atoning blood of righteousness to cleanse his veins, promote his development and cause him to bear fruit to the honor and glory of God.

VII. The prayer life, then, is the method by which to keep in the Divine favor, and to constantly keep in touch with the Father; when things go well, when ill betides, when in sickness or in want, when in business or in pleasure; not in multitude of words, but like Paul, "with the mind serve the law of God" (Rom. 7:25), finally to become heirs with Jesus Christ, and kings and priests in the kingdom of our Lord.

OUR PRAYER

Our Father who art in heaven, thou hast sent thy Son into the world to free us from the curse of a broken law. He taught us how to live acceptable lives unto thee, and that, what we should ask in his name should be granted unto us. Wilt thou, then, grant us the leading and indwelling of the Holy Spirit? And wilt thou feed us with the bread and water of eternal life that, we may grow in grace and in the knowledge of the truth. In Jesus' Name. Amen.

Johnstown, Pennsylvania.

The Circuit Rider

In spite uv all the city charms an' what the circuit pays,
I'm go'n to be a circuit man throughout my preachin' days;
For after all the pay is good, for there they pound an' give,
An' practice, an' praise, an' pray—out where the Lord's folks live.

I like to ride a dozen miles on Sunday mornin' soon,
An' then a dozen miles back home, late in the afternoon—
When I have preached, shook hands with folks, had country pie an ham:

I'm go'n to stay a country preacher, zackly what I am.

The city church is nice an' fine, an' has its big, high steeple,
An' he who sneers at these good folks is just a city fool.
But oftentimes it's filled with pews instead uv many people;
But in the country is the car, the buggy, an' the mule.

What is the matter with the country, that it has no charm?
For town is made uv country folks, supported by the farm;
There's jest a sight uv intellect in country's each square mile,
An' nothin' can be sweeter than a country baby's smile.

What's purer than the dew-drop hanging on the farm-yard rose?
What's more attractive than those fields uv corn an' cotton rows?
What's greater than the still small voice heard by the farmer's son,
A-callin' an' a-shapin' him fer work that must be done?

The country road is now as good as any city street;
Consolidated schools are thick, an' churches are complete:
An' I have yet to travel far, o'er many cities t' roam,
To find a better thing than jest a good old country home.

I'm go'n to stay a country preacher, zackly what I am,
An' 'tain't because I find out there the cake an' pie an' ham—
It's mainly 'cause God's folks are there, an hospitality,
An' cheer, an' love, an' reverence, an' all that makes one free.

—North Carolina Christian Advocate.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for October 4)

Lesson Text: Acts 17:16-34.

Golden Text: "In him we live, and move, and have our being." Acts 17:28.

Devotional Reading: Ps. 139:7-12; John 4:19-26; 1 Cor. 15:12-20.

The Lesson

Paul in Athens! What a picture! The city where squat-figured, bald-headed Socrates used to walk as he accosted men and asked them his puzzling, heart-searching questions; the glorious city of Pericles and Phidias, famous for its artistic beauty; the city whose citizens had written Marathon and Salamis on its heroic record; the city famed for its philosophers—Plato, Aristotle, Zeno and Epicurus; Athens the cynosure of all eyes is now to have a new thrill and a new beauty added to it. Paul the Jew of Tarsus has come to Athens with the Gospel.

When Paul reached Athens the extremes of thought and life met. Athens was acknowledged to be the center of beauty and thought, but that beauty and thought were rather reflections of a great past age rather than a present, active possession. Nearly 400 years had passed since the golden glory of the Periclean age had given to Athens her reputation for beauty and artistic achievement. The same length of time had elapsed since Socrates, Plato and Aristotle had clinched the philosophical honors of the world for Athens. In Paul's time the ancient beauty was still there, but the thinkers had deteriorated until they were like a group of gossipers—"hearing or telling some new thing." Socrates and Plato had written eternal life unto Athenian thought. Death was not an end, but a glorious beginning to them. Those days had passed and the pessimistic skepticism of the school of Diogenes; the pleasure-mad materialism of Epicurus; and the gloomy virtuosity and pantheism of Zeno the Stoic had brought Athenian thought and life to an apparently hopeless state of superstition and idolatry. It was into such a city that Paul came with his burning zeal, brilliant hope and wonderful good news. Pessimism was to meet a God-directed optimism. Materialism was to meet its baffling counterpart in the Christ-centered idealism of Paul. Skepticism was to know something of what a glorious faith could accomplish. Pleasure seeking, for purely physical satisfaction, was to learn something of those deeper pleasures that plumb the depths of the soul. Hopeless shadows in the future were to be dispelled by the glory of the Resurrection with its bright rainbow of promise.

The things that stir a man form a good index to what a man truly is, and Paul's "spirit was stirred within him, when he saw the city wholly given to idolatry." Paul abhorred the type of religious experience that caused the immortal spirit of man to prostrate itself before a piece of dumb gold, silver or stone. The great faith in the living

God that filled his life cried out against such desecration of the spirit.

When a man knows the living God himself his spirit will always be stirred by error and falsehood wherever found. America today is filled with idolaters of various kinds, who are worshipping false, dumb, dead idols that are unable to observe the worship paid to them and equally unable to answer the importuning of the worshippers. On the other hand America has about 5 million Protestant professing Christians and the question comes to us—"Are we stirred in our spirits as we look out on the all too apparent idolatry of our time?" If we can be silent in the presence of so much half-truth and whole-error such as we find about us today there must be something wrong with the kind of faith we profess to have.

Paul's spirit jumped over all bounds when he finally found that altar to the "Unknown God." Here was his opportunity, so he began to preach to the Jews in the synagogue, and each day he went to the Agora—or business center of the city—and disputed with any who would listen to him about the true God. This conduct soon brought him in touch with the intellectuals of the town and they began to make fun of him, taking Paul for an idle buffoon who passed off scraps of knowledge which he had gathered piecemeal, as if such knowledge was the original thought of his own mind. But whether in comedy or in all seriousness Paul was given the hearing he craved and had the splendid opportunity to present Christ to the elite of the great city. One great truth that stands out prominently here—and that we do well to ponder is this: Paul was a citizen of one of the provinces. He had, however, all the scholar's love for ancient lore and the centers of art and learning. Yet when he entered Athens, the intellectual center of the Roman world, the thought that obsessed him was—"These men are lost; they're in the darkness of superstition." This great thought drove pleasurable sight-seeing out of his realm of thought and he was insistent that the Athenians might know Jesus, too. How do we approach the great cities in our thinking? Are they merely sight-seeing centers to us; or do we behold them as the places where we should spend ourselves in active personal evangelism. Brethren, we're mighty poor witnesses for Jesus, on the average, aren't we?

Paul preached a great sermon—and it was from Genesis to Revelation in its scope—for he began with God as Creator and wound up the sermon with Judgment day. There was nothing narrow, bigoted or cheap in Paul's presentation of these great themes. He didn't stoop to pander to mere intellectualism, and yet his discussion is brilliant in its conviction and appeal. People—some people—wonder why preachers have to study

biology; chemistry, physics and various types of literature when they go to school. Paul's sermon is a good answer. The man of God should be so thoroughly equipped intellectually that he can start with the known truths, and lead men to certain definite convictions about the UNKNOWN. The Greek thinkers—in fact thinkers of all time—have been occupied with three principal problems:—God, the world, man. All philosophy turns on these three fundamentals. Note Paul's line of attack as a Christian preacher speaking to pagan philosophers. The point of departure is the fact of the altar to the Unknown God—unknown to the Greeks but Paul was convinced that he knew him. This God created the world and all things therein, says Paul, and by one bold stroke he presented a God centered universe, since God is "Lord of heaven and earth." Having laid this foundation he then proceeds to show that a God who is Creator and Lord is too great to confine even in beautiful temples, and it's a scandal to think that any graven image or altar can do real glory to him. Such things are inanimate and this God who is Lord deals with LIFE—"giving to all life and breath and all things." More than this, he has broken down barriers of race and color and family since the world of men has come from a common stock with suitable and necessary limitations. Then Paul rises to the climactic point when he sets forth that though God is Creator, Lord, Sustainer, he is also very close to the world of men because he longs to have men know him since they are his children. That we are his offspring—even the Greek poet had said, cries Paul. If this is the case we can know something about God by a real study of man. A dumb idol cannot properly represent man who can think. Therefore idols are an impossible thing to worship as God, and thinking men ought to know it. The truth is then clinched by the preaching of the coming judgment day when all the world will be judged by God's standard of righteousness in the person of the resurrected Christ.

Here is a sermon stressing practically every angle of Christian truth from the personality of God on through his characteristics of love, mercy, immanence, patience, providence, justice, to his declared purpose through his Son. If Paul was anything in his sermonizing, he certainly was complete. The fact that he delivered such a message at such a strategic moment teaches me that I should never waste precious moments by apologizing when I have a great opportunity to preach to the glory of God. I should take one look at the audience, make my prayer to God in my heart, and then let the Holy Spirit preach through my lips better than I ever knew how. God help us never to apologize for the gospel. Our job is to preach it whether the philosopher's laugh, and the world jeers—or whether there are those like Dionysius and Damaris who will believe. Oh, Brethren! while so many are worshippers of "The Unknown God," let us do our best to make him known.

506 W. 11th St., Waterloo, Iowa.

J. A. GAREER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

The Open Bible

The four hundredth anniversary of the William Tyndale's translation of the Bible into the English language serves to remind us of the heroic part he played in making the Bible accessible to the common people. Tyndale was a hero, a reformer, and finally a martyr. He lived in an age of intellectual and spiritual darkness. Stimulated by the new learning which he found in the English universities, he went out to preach what he had learned, and at once came in conflict with the ignorant clergy. It was a bold conception of Tyndale's to translate the Bible into the vernacular, but once the great purpose possessed him he determined to carry it out even to sealing his labor with a martyr's death. "If God spare my life," he is said to have told the ecclesiastics of his day, "ere many years I will cause a boy that driveth the plow shall know more of the Scripture than thou dost." The story of his secret work on the translation, his flight from one country to another seeking the protection of friendly noblemen, of his smuggling the precious books into England, and in the end of his betrayal and death make one of the most inspiring of all the martyrdoms of the early Church.

In opening the Bible to the common people Tyndale released a great force which men have never been able to subdue. In some lands it is said that ecclesiastics are still capturing and burning Bibles, but the old Book has conquered the world. Within two years after Tyndale's death the Bible by royal mandate was ordered to be read in the churches of England; within three generations England had been so thoroughly transformed under it that, according to the historian Green, it had become the country of a single book, and that book the Bible. Less than one hundred years later came the King James translation, which has shaped the religious vocabulary of the English-speaking world ever since.

Tyndale's thought was: "Except the Scripture were plainly laid before their eyes in their mother tongue, it was impossible to establish the lay people in any truth." Hence his devotion to the great work. His last words were: "Lord, open the king of England's eyes." The rapidity with which the Bible spread over England was the answer to the prayer of the dying martyr.

The soul of the old reformer marches on. To-day his immortality lies in having made possible the religious freedom which we enjoy. True, this freedom has led to some strange interpretations of the Scriptures; to its perversions in support of unchristian doctrines; to ecclesiastical struggles over non-essentials; to schisms, divisions, persecutions, and trials for heresies and even death in the name of religion. These followed as a natural consequence of men's lack of agreement in the interpretation of the Scriptures. The illiterate have always been a handicap to the literate, the orthodox to the reformers. Here-

sies of one generation have become the inspiration of the next. The divine truth as revealed in the Bible enlarges its message to each new generation. There is no possibility of exhausting the precious truths of the Bible. Neither is there any possibility of overthrowing or losing any of its truths. When William Tyndale unlocked the Bible to the common people, he set men free. It was the open Bible which quickened the nations of Europe into the Protestant Reformation. Our precious religious liberty is based on the privilege which every man has of reading and interpreting the Bible as he understands it. It is God speaking to man.—Nashville Christian Advocate.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for October 4)

Jesus and Home. Luke 2:41-51

"Be it ever so humble, There's no place like home," is a bit of philosophy which has cheered the hearts of many lonely people, the world o'er. Jesus loved the humble home—for into one he was born, and grew and lived the larger part of his life.

Home is home. The place cannot be more beautiful than those who live in it, can fashion it. The cottage and little home can be only as beautiful as those who live in it, can fashion its warp and woof. And the home, ever the fundamental basis of growth for society, is as strong as the love bands that girt it together.

But we have a few other considerations before us. Our first principle is and must be, in adolescent years, **Obedience**. Jesus worked as a carpenter's son—Lincoln toiled as a back-woodsman, and many another man whom you and I admire, garnered their first victory of persistence and endurance in obedience.

Without material aid and sacrifice your homes would be as barren and uninviting as a mere shack. Mother and father work and teach, pray and love so that they can grow in experience and in bigness.

Kindness is the first requisite. Patience and reverence are the second. No social life can exist without them, and so we must perform our duties, must we not? I wonder if you can always be a sunbeam, dancing about in gloomy corners, peeking under covers and behind doors, hopping around on one toe and then another for sheer glee, because you can be happy, because you can be polite and reverent for what your home provides? I certainly hope you can. If you haven't been hop around and get busy—it is your task.

Today is an autumnal day, is it not? Nature is beautiful out-of-doors—why not enjoy it? Pack your lunches—drag daddy and mother by the little finger and make them

stroll with you. There is goldenrod by the wayside, wild asters by the brook and just myriads of scudding insect life for your enjoyment. Anyway, Nature teaches you lessons which no amount of printed page can do. Perhaps you think your parents wouldn't enjoy it? Just ask and tease them to find out—but don't tell them I told you to. You'll be caring for them in a way few parents are cared for—searching somewhere for bits of happiness and recreation. Don't forget, they need you.

Jesus needs you to be just those kinds of boys and girls as I have described you to be.

So let's be happy in our homes!

Daily Readings

- M., Sept. 28. Following Jesus in obedience. John 14:31.
- T., Sept. 29. Following Jesus in helpfulness. Mark 9:14-29.
- W., Sept. 30. Helping Jesus in kindness. Mark 10:13-16.
- T., Oct. 1. Following Jesus in forgiving. Matt. 6:14-15.
- F., Oct. 2. Following Jesus in industry. John 9:4.
- S., Oct. 3. Following Jesus in care for parents. John 19:25-27.

THE GIFT THAT JESUS WANTS

A missionary was preaching to the Maori tribe of New Zealanders, telling them of the sufferings of Christ for them.

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered, he spoke:

"And did the Son of the Highest suffer this for us men? Then chief would like to offer him some poor return for his great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot, and keen of scent, the tribe has not such another and he has been my friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift, he resumed:

"Yet, perhaps he would accept my well-tried rifle. Unerring of aim the chief can not replace it."

"No, not that."

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried, with childlike earnestness: "Perhaps he who had nowhere to lay his head will yet accept the chieftain's blanket."

Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not gifts, but men's hearts that he yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, laying aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself?"—Selected.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1830 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Another Motive for Home Missions

By the Editor

We have heard a great deal lately about the importance of giving more serious attention to home missions because of the necessity of a stronger home base from which to carry on more successfully foreign missions. And we have not heard too much about it. That argument needs to be continually stressed. But there is another equally legitimate motive for home mission activity and a strong argument for the necessity of setting ourselves to the task with all possible zeal and consecration, and that is, to Christianize the unreached men and women and to save the soul of America. To every one who believes America has had and should continue to have a large place in God's plans, this ought to be an appealing motive.

This point was stressed by Charles H. Beck in "The Methodist Protestant" under the caption "The Place of America in God's Plans." He introduced his article by the following quotation from Rabbi Wise. Dr. Wise said:

"America is infinitely more than an aggregation of 110,000,000 people. America is all that the submerged races of the world wish to be and cannot be; to me America is the concrete realization of what the ages have hoped and labored for.

"It is a definition. It is a creed. It is a challenge. God built here a continent of glory and filled it with treasures untold. He carpeted it with the soft rolling prairies, and pillared it with thundering mountains. He studded it with soft flowing fountains, and traced it with long, winding streams. He graced it with deep shadowed forests and filled them with song.

"Then he called unto a thousand peoples, and summoned the bravest among them. They came from the ends of the earth, each bearing a gift, and a hope. The glow of adventure was in their eyes, and the glory of hope within their souls, and out of the labor of men, and the bounty of the earth, out of the prayers of men and the hope of the world, God fashioned a nation in love, blessed it with a purpose divine, and called it—America."

After this lofty and inspiring oratorical flight by the rabbi, Dr. Beck recounts some well-known facts of history, showing that the foundation on which America's greatness was built was righteousness and faith in God. Mr. Beck writes:

"The foundations of America were laid by men who believed in God. Three hundred years and more ago, God raised up a company of people who sought a place where they might worship God according to the dictates of their own consciences. They were denied this right in Great Britain where they were born, and sought asylum in Holland. But in Holland they were not accorded the privileges which they believed were theirs by divine right, and they sought and obtained

permission to found a colony in the New World, to be established upon the foundation of civil and religious liberty.

"Who can tell the extent of the influence of that wonderful Mayflower compact made by the Pilgrims before they set foot upon the soil of the land chosen for their colony? No careful student of history but will agree that it has been far-reaching, ennobling and uplifting throughout all the years. All through the years, God has continued to raise up the men needed for the hour and the responsibility to be borne. What a long list of leaders must be called in the presentation of the names of the God-fearing men who have led the nation up to this hour. To begin to name them is to insure the omission of others who have made large contributions to the development of this nation chosen of God to lead the world. Others will come after them, and God's plans shall not be defeated.

"There is a wide-spread assumption that the cause of men is already won in America. There is a complacency of fatalism which

seems to assume a special providence for idiots and fools, and for the people of the United States. Other nations may pass through periods of great distress, their destinies may hang in the balance, but we seem to think our status is secure. It can only be secure as God's purposes are wrought out in America. Other nations have defied the Almighty, and have perished. Were they sinners above all others? Our destiny depends upon our obedience, our service to mankind, and our faith. America cannot continue half slave (to Satan) and half free. America must be truly Christian to endure."

But what can save America from the threatening slavery of crime, selfishness and godlessness but the religion of Jesus Christ? And what agency will carry this saving, sanctifying influence throughout the far-reaches of our land and into every nook and corner, but the church of the living God? This is the task of none other and if the church fails, there is no other hope or prospect of salvation. This grave responsibility should nerve every patriotic American Christian to do his utmost toward the spread of the vitalizing influence of the Gospel and the building up of churches in the homeland.

Rio Cuarto, Argentina

The past month has been one of steady progress in all our work. In Rio Cuarto there have been two more applicants for baptism and some new people have begun to attend.

In Huinea Renanco Brother Sickel has been making some needed improvements on the property of which he will doubtless write.

In Buenos Aires Brother Adolfo Zeche has held a meeting which resulted in seven more confessions.

The Bible coach has been working in Carlotá where quite a number of people are interested, and there is a demand for regular meetings. I hope to visit the work there again this week.

In the other places there has been growth in interest although no further conversions can be reported.

The new paper which we publish in cooperation with the Mennonite brethren has been well received. The next number will be a Bible number and we will have ten thousand printed. The personal notices and doctrinal articles are printed on supplements by each denomination and not so many of these are printed. The other part is evangelistic and good for any time or place.

I write as the General Conference is beginning its sessions and we pray that it may be divinely guided in all its work. Progress at home and abroad are linked together and one cannot go on without the other. We trust that we may soon hear that Brother Yet and family are on the way and that means are available by which others who wish to come may also come. The field is

very large and there is need of many workers.

C. F. YODER.

August 25, 1925.

A SAMPLE MISSIONARY TOUR IN AFRICA

The Nana Kru Mission of the Methodist Episcopal Board in Liberia, West Africa, has made a vigorous reply in action to the notification from the home board of a necessary reduction in the year's budget calling for retrenchment on the field.

Instead of retrenching, the Kru Mission launched an aggressive advance and called upon the native churches to stand back of it. The result is that the work has been carried forward beyond all previous records.

Here is an interesting itemized record of what was accomplished on one preaching tour of eighteen days in the interior:

3. Settled a serious witch palavar in
 2. Got back for training in a Christian school a Christian man's child who was held by heathen people.
 3. Settled a serious witch palavar in Nureh.
 4. Arranged for building 6 dwellings for preachers.
 5. Raised \$1,200 in gifts and pledges for new church buildings.
 6. Baptized 200.
 7. Created a hunger for schools so that many towns pledged money for school supplies.
 8. Administered the Lord's Supper to 700.
 9. Preached the word of life to thousands.
- Moody Monthly.

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

The College opened Tuesday, September 15th, with all the teachers here and ready for work. The enrollment was well completed several days previous which made the opening day's work somewhat easier.

The enrollment is fully up to expectations. By the time this reaches its readers, the total will be 286 with several who will enter a few days later so that there is no doubt but what we will have 300 and over for the two two semesters.

Only those who have been here for a period of years and who know the school well, can realize what this means. We have been hoping for a capacity enrollment and now we have it. The plant will not accommodate much over 300 students and at that we are somewhat cramped. The Seminary enrollment is encouraging with several new additions, the enrollment will be something over 40.

The new teachers are as follows: Miss Atherton has charge of Physical Education for Women; Mr. Trescott, assistant to Mr. Meredith in Physical Education for Men; Miss LeFevre, assistant in Piano; Mrs. Elizabeth Lentz Leslie, Dean of Women; Alva J. McClain, Professor of Old Testament History; E. G. Mason, Professor of History.

All of these are here and have taken hold of the work with promise of a good year.

Pans of the general canvass for Endowment are maturing and within a few weeks it will be possible to announce the Endowment Secretary. It is gratifying to know that all the interests of the church as represented at the last Conference expressed themselves as willing to cooperate in this movement. The Women's Missionary Society, as always first in all good movements, voted to make an initial gift of \$500.

The work here at the College will be very taxing this year both upon our strength and likewise upon our finances. It was necessary to order at once four dozen new recitation chairs and three dozen folding chairs for the Chapel so that all the students could find seats at the Chapel hour. Every session now looks like a special occasion when we used to bring in extra chairs. We have placed the chairs around the sides and at the back and in the aisles so that now if more do not enter we can take care of the enrolled students.

Also it was necessary to fit up two new recitation rooms. All are now in use. We have none in reserve and yet next year we will need at least two more teachers. Where will we put them? The Girls' Y. M. C. A. store from which they realize a good sum of money each year is now located in a hallway in Founders' Hall, so crowded are we for room.

Also we had to enlarge and more fully equip the Science rooms. All in all, we need to enlarge our endowment here so that we may properly take care of the educational interests of the church. When the Endowment Secretary begins his work both through the Evangelist and by personal visits, it is ard-

ently hoped that the church will respond to these enlarged interests.

Moreover, the College will have a representative at each of the Fall District Conferences. It works some hardships here but we have never refused to spare a man for these very important meetings.

I ask an interest in your prayers for the great work committed to us here.

EDWIN E. JACOBS.

SPOKANE, WASHINGTON

Some months have passed since a report has been made of the work here through the Evangelist. These have been months of real activity. A number of persons have been baptized and added to the church membership. A Vacation Bible School has been conducted, a school which was distinctively Brethren, our own local congregation being wholly responsible for the work and the entire teaching force coming from our own membership. The school was not quite so largely attended this year as last but on the whole more effective work was done and a number of people who are not members of our church but whose children were with us spoke most appreciatively of what had been done for their children. Nothing in the way of ordinary studies was given place. The school was made what the name implies, a school in which the Bible is made the center and heart of the work. New friends for the church and Sunday school have been made through the school and the children of our part of the city have a better knowledge of the Word of God.

The work in general has kept up well despite the summer slump which is felt more keenly in a city the size of Spokane than in a smaller place. So many of the people are away at one time for their vacation and this means smaller numbers in the Sunday school and church services. In spite of this handicap the Sunday school has been doing good work under the able direction of Superintendent R. O. Cox. The one difficulty that faces him in his work is to secure an adequate number of teachers who really face the responsibility of their task and put into their work the real zest and earnestness that make success possible. The Christian Endeavor Society is doing better work than for months in the past and if the proper encouragement is given these young people by those older in the service in the years ahead Spokane will have some real workers upon whose shoulders the burdens and problems of the church and her activities may be placed.

After much thought and prayer the writer decided to tender his resignation as pastor, the resignation to take effect September 1. After prayerful consideration the church finally agreed to release the pastor that he might be free to undertake other work which seemed to be calling to him. I wish to add that the only reason for the pastor's resignation is that he felt that possibly some one else might inspire the membership to still greater activities and also that he felt the Lord to be leading into other lines of work. The church tendered the retiring pastor a

farewell reception which was largely attended and the remark that was quite common at this gathering was, "Isn't it remarkable what a fine spirit of love and cooperation is manifest." I am mentioning this that no one may get the idea that there is any factional feeling in the church but on the contrary a feeling of real love and cooperation that is the equal if not better than at any time in the church's history. At this farewell meeting a substantial sum of money was given to the pastor as a mark of appreciation. This was a real surprise and had the pastor known of all the good things in the hearts of the membership he questions if he would have had the courage to have resigned. It is good that this was not known as it appears the Lord's hand was in it all and everything will work out to the welfare of the church and the Lord will thus be glorified.

At the present I am in Sunnyside, Washington the place to which I was called for my first pastorate when leaving Ashland College and the place where I have been privileged to lead in two special meetings during the last two years. I am to be here until the end of the year while the Sunnyside pastor is in the East doing evangelistic work. After the first of the year I shall be open for work. I shall be glad to get in touch with churches desiring special meetings as I shall be glad to give my service in this time if the Lord so directs. If the way for this work is not opened I shall be glad to again take up work as pastor.

J. C. BEAL,
Sunnyside, Washington.

A FIVE-FOLD CONTEST

A Plan for directing an Educational Campaign Among the High Schools on the Tobacco Problem

1. Prizes will be given by a local society or an individual for essays, orations, cartoons and an expense fund for a clean-up campaign.
 2. Prizes to be given by the No-Tobacco League of America for the best essay, oration and cartoon sent to it from each state; grand prizes to be awarded to the best from the entire nation.
 3. A SPECIAL TROPHY PRIZE to be awarded to THE STUDENT ORGANIZATION in the High School of each state that shows the best results obtained in an organized movement to eliminate the use of tobacco from the high school. A NATIONAL GRAND TROPHY PRIZE also to be given.
- A school may take part in all of these contests or in as many or as few as it may wish.

In every community there are a number of individuals, firms and societies, such as The Parent-Teacher Association, W. C. T. U., Kiwanis, Rotary, Lion, etc., that will be glad to provide funds to take care of the various preliminary contests in the local schools.

I. Essay Contest

The Club (or a firm or an individual will give prizes as follows:

For essays (to contain not more than 1000 words). Manuscript to be judged by the Senior Class in English or Journalism and the winning essay to be published.

First prize, \$10.00
Next two in rank—\$5 each, 10.00
Next five, \$1 each, 5.00

Eighteen prizes, \$25.00

II. Public Speaking Contest

The Club (or firm or individual) will give prizes as follows:

For the best three orations on the subject, "Tobacco, the Destroyer of Childhood and Youth", (1500 words or less) the speakers to present their orations before the whole High school assembly, the three speakers having been selected by some merit system.

First prize, \$10.00
Second Prize, 8.00
Third Prize, 7.00

Total, \$25.00

III. Cartoon Contest

The Club (or firm or individual) will give prizes as follows:

For the best three cartoons cleverly portraying the evils of the cigarette as a menace to the young, the judges to be the students of the Art Department of the High school, and the prize cartoons to be displayed publicly in the building for a period of two weeks or more. Prizes same as for essays.

IV. Clean-Up Campaign

The Club (or firm or individual) will give \$..... as an expense fund to be used by the (Student Organization) in a campaign to eliminate the use of tobacco from among the student body.

V. State and National Contests

Each essay, oration and cartoon winning a first prize in a local contest, is to be sent to the No-Tobacco League of America, Indianapolis, Indiana, to be entered in a contest with the winners from other high schools of the state. The prizes in the state contest will be double those given in the local contests. The prize winners in the various states will then be entered in national contests will be double those given in the state contests.

Clean-Up Campaigns

These are in a separate, distinctive class. They are the most important of all. Their purpose is to make a practical application of the theories promulgated in the essays, orations and cartoons. The problem of tobacco using in high schools is largely in the hands of the pupils themselves. The solution is in an organization whose initiative and promotion are with the student body under tactful adult supervision. Local contests, in the very nature of the case, are impossible, as each school must act as a body. Cash prizes are also impractical. And so Trophy Prizes will be given to the high schools in each state that sends in a report of the most successful campaign carried out within the school. The winners of the state trophies will be entered in the national contest for which grand Trophy Prize will be awarded.

Tobacco in High Schools

The use of tobacco by children is never an advantage but only a handicap physically, mentally and morally. Its blighting effects

upon high schools has become serious, in some being used almost universally.

The adolescent age is mysterious and baffling in many ways. Yet no other period is more susceptible to worth while suggestion. It is the turning point in life. Eternal destinies hang in the balance here. It is the dawning of manhood and womanhood. It is the time of heroic aspiration.

The youth is empirical. He does not want to be told things. He must find them out for himself. There is within him an irresistible urge to investigate, to experiment, to try things out, to dare, to challenge.

Adolescents are super-sensitive. They require careful handling. They chafe under authority. They are inclined to resent advice unless it is offered tactfully. They cannot be driven. As a rule, they can best be led by indirection and unconsciously. They must have the feeling that what they do is being done of their own volition and initiative.

This is just as true in regard to tobacco as of anything else. Tell an adolescent he must not smoke and you arouse within him a strong desire to try it. But if he is led, in an unobtrusive way, into an investigation of the question and provided with material adapted to his nature and disposition, he will be inclined to let it alone.

It is with these principles in mind that the program, described in the enclosed circular, has been worked out with a view to enlisting high school students of the nation in an investigation of the tobacco problem.

Literature

The problem, in its acute stage, is so new that there is not much literature on the subject adapted to the high school age.

For this campaign we have issued a special booklet, "How to Win" by Prof. Wm. A. McKeever, A. M., LL.D. It treats in a familiar and fascinating way the whole problem of youth with respect to play, work, love and worship. The effect of tobacco in all these activities is brought out incidentally and really more effectively than they would be in a treatise devoted exclusively to tobacco—10c.

We especially recommend also "Tobacco: a Three-fold Study" by Prof. Irving Fisher, of Yale University.—10c.

"Tobacco" by Prof. Bruce Fink, Miami University, is the result of years of careful investigation. The bibliography at the close is invaluable.—35c.

"Billiards Angle for Boy Smokers", by Roy Bedichek,—60c per hundred, calls attention to a widespread menace and tells how the high schools of three states have counteracted the effects of this pernicious propaganda. A copy free with order for other literature.

A free subscription to The No-Tobacco Journal will be given to each high school that enters the contest.

All essays, orations, cartoons and reports on work of student organizations must be at National Headquarters of The No-Tobacco League before January 1, 1925.

If your school will enter this contest please report the fact to us at once that we may keep in touch with you from time to time with regard to the progress of the work.

For further information, write to the No-

Tobacco League of America, 415 Occidental Building, Indianapolis, Indiana.

INFLUENCE OF THE CHURCH

There is a disease which medical men call hardening of the arteries. It is most common in people who are advanced in age, but it may manifest itself at any age.

In our spiritual and moral experiences we come also at times face to face with a hardening process, fairly analogous to the physical disorder referred to. Has materialism widely hardened the spiritual consciousness of the race? Perhaps not to the extent believed by anxious students of moral conditions, but there appears to be abundant evidence to indicate that men and women generally are becoming less and less susceptible to the influences of moral and spiritual teaching.

All through the week men struggle and toil and fight, doing a lot of things not compatible with the religious life; all the week through, most of us deal with the selfish, the sordid, the ugly, the materialistic; all through the week we find little time to devote to spiritual considerations, to yield ourselves to those infinite influences which most would ennoble our lives; all through the week we give more heed to the tongues of our neighbors and the schemes of our competitors than we give to the precepts of faith.

Then some of us go to church on Sunday and complacently feel that we have accomplished "our religious duty." Of course, going to church on Sunday, or oftener, necessarily will not operate as a spiritual cureall, but it would not harm a lot of us to try this treatment for the correction of a few of our more glaring defects.

Why is it so difficult to spend a part of one day out of seven in placing one's self in touch with uplifting influences? Why do most people so persistently avoid the association of earnest folk, who gather in the churches, and whose voices rise on the wings of supplication to the source of all goodness?

We measure small indeed in comparison with the tremendous verities. The church does its best to bring us nearer to the luminance of infinite love. The church has its faults, but these faults have no connection with truth, with faith. Most of us could profit by listening to the priests and ministers. What they have to tell us is of infinite value. They labor to teach us that life is progressive, that love is the supreme good, that heaven is very near, that all days are the same in the sight of God. Give the church a chance!—Cincinnati Enquirer.

FOUR POINTS FOR PEACE

By Miles W. Vaughn

Modern Japan is not looking for war for the simple reason that she cannot afford it.

This viewpoint has been expressed to the United Press a score of times in the last few weeks by leaders of all classes in the Empire and is borne out by impartial observation.

The militarist has given way to the industrialist. Popular interest has veered from battleships to electrification of industry, and

from standing armies to a program for development of the northern island of Hokkaido.

So marked is this tendency that one powerful industrialist has gone so far as to advocate practically an entire abolition of armaments. He is Tsuneta Yano, president of the Mutual Insurance company of Japan and recognized as a far seeing business man and a keen student of international politics.

Arms Question Economic

Japan, Yano asserts in a statement to the Taiyo, must look upon the armament question as purely economic. He is convinced that the millions of yen now poured into the coffers of the army and navy would yield better returns to the nation if extended in peaceful industrial expansion.

Speaking from an economic standpoint, Yano writes: "I think it would be desirable to abolish land and marine armaments except such units as are required for protection of our vested interests in Manchuria pending re-establishment of a strong government in China; and for the policing of Korea."

In support of this contention Yano makes these points:

1. Japan is not menaced with aggression in any quarter and cannot afford to keep up a huge military establishment for which she has little use.

2. The era of Japanese expansion thorough, military operations and annexation is definitely past.

3. By reducing her armament to a minimum Japan will overcome suspicion directed at her in many countries, notably England and the United States, and will change public opinion in these countries until such discriminatory legislation as the American exclusion act will be possible.

4. Elimination of great armament expenditures would place the nation in a financial position which would enable her to become one of the foremost economic powers of the world.

Japan has nothing to fear from the United States, Yano believes, despite the fact that America is one of the "foremost imperialistic powers of the world."

To cope with American imperialism is American pacifism, "which is just as powerful," he asserts. "There may be American enemies of Japan, but there are just as many American friends."—(U. P.)

WHY WE NEED THE CHRISTIAN COLLEGE

Long ago Bacon wrote: "Knowledge is power." All that science has added to the intellectual resources since his day has not changed the nature of knowledge, for knowledge is still power—impersonal and unmoral. It is like the rain, it strengthens alike the hands of the unjust as well as the just. In Bertrand Russell's *Icarus* there is a discussion of scientific knowledge and what it promises—or fails to promise: "Science enables the holders of power to realize their purposes more fully than they could otherwise do. If their purposes are good, this is a gain; if they are evil, it is a loss. In the present age, it seems that the purposes of the holders of power are in the main evil

... Therefore, at present, science does harm by increasing the power of rulers. Science is no substitute for virtue; the heart is as necessary for a good life as the head. ... We may sum up this discussion in a few words. Science has not given men more self-control, more kindness, or more power of discounting their passions in deciding upon a course of action. It has given communities more power to indulge their collective passions in deciding upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly evil; far the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad. That is why science threatens to cause the destruction of our civilization." We suggest the above as a sound argument for the Christian College. Knowledge is power—but we must be sure it is power in

the hands of men for good and not for evil ends.—Gospel Messenger.

SELF-ADVERTISED AND SELF-APPRECIATED

From the "Outlook" comes the story of a lecturer who hired a hall in a Western town and advertised himself as a speaker of remarkable ability. There seems to have been some doubt on the part of the townspeople, however, as to this; for when he came to the platform on the evening of the lecture, he found one lone auditor at the rear end of the hall. He addressed him in sonorous tones. "My dear sir," he began, "it is no fault of yours that this place is not jammed, crammed full, and as a reward of your loyalty I shall deliver my lecture as if a vast audience sat before me."

As he was about to begin the lone man who was to be so favored called to him: "Well, hurry up about it, then! I'm the janitor, and I want to put out the lights."

A STORY FOR OUR LITTLE FOLKS

Pauline to the Rescue

A Story by Amanda Cordes

Little June was unhappy, more unhappy than she had thought it possible for any little girl to be. Now she sat by the window and looked listlessly out at the sun pouring a rich glory over the world outside, a book dropped in her lap.

"June dear," said mother, anxiously, "are you not well? Surely my little girl does not want to stay in on such a beautiful day; see here are Bessie and Pauline coming for you." She smiled pleasantly at the eager little girls. "Yes, June may go with you. June dear, run and get your hat." But June did not move. Her face flushed. "I—I got a—my head aches." This was true; her head did ache.

Mrs. Dickinson laid her hand on June's hot brow. "Rest here, dear," she said; "perhaps it is the spring weather. I will get you a glass of nice, cool milk, and you will feel better." She pulled down the shade, shutting the light from June's eyes, and left the room.

The little girl looked after her miserably. No, she didn't deserve the nice milk; she didn't deserve her mother's love any more. It was true her head ached, but not from any bodily ailment. It seemed as if the hurt of her conscience had divided itself between her head and heart. It had all started that morning with the dime in the little brown jug on the kitchen shelf, but, no, further back than that it had started with the stick of red candy in the window of the drugstore around the corner. It was like tracing one's sin back to Adam. June had wanted the red stick, but mother had forbidden it. "No," June, that candy is painted and unwholesome; it will make my little girl sick. Mother will buy you a cake of milk chocolate."

But June had refused the chocolate. She wanted the red stick and not all of the milk chocolate in the world could make up for it. She knew that once mother said no, she means no and further appeal would be in vain; yet how the thought of the red candy stuck and stuck and stuck. Then that morning, while her mother was tying up her lunch, she had caught sight of the brown jug. She wondered if it still held the dime, and then everything seemed to happen at once; her mother left the room for an instant, and in that instant she had climbed the chair, thrust her small hand into the jug and secured the dime. She hadn't actually meant to steal—she couldn't tell now exactly what motive had prompted the deed. She was really an unusually good little girl, but that was because, perhaps, she had never been tempted in just this way before. Kissing her mother a hasty and guilty good-by, she left the house, and somehow, when she had finally arrived at school, the red stick was in her pocket and the dime gone. She was a thief; she had stolen her mother's money, and had been disobedient as well, for had not mother forbidden her to have the candy? The coveted stick no longer appeared tempting and inviting; she did not even try it with a lick of her tongue. Mother had said it would make her sick, and mother was always right. Oh, why had she bought it? She didn't want it, she didn't! She wished it was back in the window and the dime safe again in the brown jug. At lunch she threw the red stick under the school's porch steps and when school was over went soberly and miserably home.

"Mother! I—I think I will go out, anyway, and," she added breathlessly, "I'd better not drink the milk, perhaps—it might scramble inside of me jumping and playing about."

Mother smiled at the quaint idea, and set back the milk. "You shall have it for supper then, dear," she said. "And June, as you are going out stop by the drugstore and get mother five two-cent stamps; there are several letters I must mail tonight." June, anticipating her mother, sprang upon the chair and seized the brown jug. "I'll get—" she mumbled.

"Yes, dear, the dime will just pay for the stamps. Tell Mr. Willis I want a dime's worth of stamp; it will be easier for you to remember, and now, little girl, run out and play. I won't need the stamps until this evening. You can get them on your way back."

Outside of the house June hesitated, and then, turning, rushed off to the deserted school lot. She wanted to get away from every one. (She wanted to be alone with her misery. Oh, how one sin had led to another. She had pretended to mother to take the dime from the jug when she had known it was not there. She was surprised and somewhat disconcerted to find Pauline in the schoolyard. "I left my pencil-box on the steps," explained the little girl. "Has the headache gone? Did you leave something too? Why, June, how funny you look! Are you—scared?" June's white face sent a funny little shiver up and down her spine.

June's reply was a husky whisper: "Pauline, you won't want ever to play with me again. I am a—thief."

Pauline was so startled that she let her pencil-box fall and didn't even notice that her cherished pencils were scattered upon the ground. It wasn't nice of June to upset her so. What could she mean?

"Yes, Pauline," insisted June, as Pauline only stared, "I stole—from mother!" Then the overburdened heart gave way, and June flung herself on the grass, sobbing frantically.

And, coaxing and soothing, Pauline drew the story of the red stick and the dime in the brown jug from June. She couldn't understand how June could have done it, but June's grief and repentance, so sincere and overwhelming, took away from the awfulness of the deed and drew her closer to her little friend.

"Don't cry, June," she repeated. "You are sorrow and threw the candy away. Let me wipe your face; it is all streaked and dirty; and, June, you must go straight home and tell your mother everything, how sorry you are and how you are never going to do it again, never, never!"

June shivered. "Mother won't love me any more," she cried. "I—I am afraid to tell her; oh, Pauline, she might not love me any more!"

Pauline was indignant. "June Dickinson," he exclaimed, "mothers aren't like that. They are like God, you know. They forgive anything and keep on loving you just the same. Why, June, you know mothers are like God!"

"Pauline," whispered June, holding her very tight, "will you go with me, will you?"

Pauline couldn't understand either how June could hesitate to tell her mother, but June was so evidently in need of her support that she could not refuse it.

"Yes, June, I will go with you. Bessie

will wonder what has become of me, but that won't matter." She gathered up her pencils and restored them to the box, and together the little girls returned to Mrs. Dickinson.

She was busy in the sitting room, writing the letter she had mentioned, when Pauline and June entered. Pauline walked straight up to her.

"Here is June, Mrs. Dickinson," she said. "She has been a very, oh, a very bad girl and she wants to tell you about it, but she is afraid you won't love her any more if you know." She gave June a nudge, but June did not move, her eyes fixed breathlessly upon her mother's face, and Pauline continued earnestly. "But you will love her just the same, won't you, Mrs. Dickinson, even if she has done something wicked?"

"My little girl!" exclaimed Mrs. Dickinson, snatching June to her heart, "my own, precious darling! How could you doubt it! Mother will always love you just the same, always and always, no matter what you have done—no matter what you do, always and always; tell mother, darling, what has happened; mother will forgive you!" And, for the second time, June sobbed out the story of her wrongdoing, and her mother held her tight and wiped the tears and kissed away the shame and the hurt of the wicked deed, until the old peace stole back again. She felt that Pauline was right. Mothers were like God, forgiving and loving you just the same, and that never, never again would she be afraid to tell her anything.—Richmond Christian Advocate.

ANNOUNCEMENTS

TO PENNSYLVANIA CHURCHES

The Pennsylvania District Conference will convene for the Thirty-sixth Annual Session, October 5 to 9 at Masontown, Pennsylvania. We are anticipating a large attendance and a splendid conference.

As pastor of the entertaining church and in behalf of the church I desire to extend to all the churches of the district a most hearty welcome. Masontown is very easy of access as you have observed under a separate caption.

We would appreciate hearing from any or all the churches informing us as to the number of delegates we may expect.

Fraternally Yours for a great Conference,
J. L. GINGRICH.



REACHING THE PERSON THROUGH THE EYE-GATE

We have been told that about 80% of our knowledge comes through the eye-gate. This is a strong reason for a liberal use of the printed page. If the liberal use of advertis-

ing space in newspapers and magazines brings the returns justifying such advertising in the commercial world, it would not seem impossible to awaken interest and inquiry in the truth of God's Word. The Brethren have expended altogether too little of money and effort in telling the world the reason for our existence. Carry a number of tracts in your pocket and as you go about hand them to those whom you meet. Put up a rack in your church vestibule and keep it filled with Brethren literature. The Brethren have a platform which will meet the need of this present world,—inform yourself and inform others.

R. F. PORTE, Director Tract Publicity.

TESTIMONY OF A SOUL-WINNING TRACT DISTRIBUTOR

A certain tract distributor in a great city who during the past four years has passed out personally an average of a thousand leaflets per month declared recently (as reported in the London Christian) that an average of ONLY ABOUT TWO PERCENT have refused to take them, "although many must have been offered to Roman Catholics, Jews, and Communists. The inevitable conclusion is that the great majority of people will still accept civilly the printed Gospel that is civilly offered. It is often immediately read, but is generally put in the pocket, AND I HAVE NOT SEEN ONE IN A THOUSAND TORN UP OR THROWN AWAY."

And then he adds this significant statement: "THE WORLD IS NOT EVANGELIZED, EVEN IN 'CHRISTIAN LANDS,' BECAUSE NEARLY EVERY ONE LEAVES THE DISTASTEFUL TESTIMONY TO OTHERS."

If even one-half—not to say 98 percent—of the people we pass in the streets or elsewhere are willing to accept respectfully the printed Gospel message, then surely we cannot say that the world which "God so loved" has turned its back irrevocably upon him. Nor can we say that the Lord is slack concerning his promise; but we CAN say that the members of his body are slack concerning their performance.

The Lord is "not willing that ANY should perish," but alas, alas! how many of his children, even of those who profess to be looking for his coming, seem willing that ALL should perish! Does not their indifference and lack of soul travail for a lost but largely reachable world seem to indicate this? How many members of even the TRUE church of Christ are willing to humble themselves enough to engage in this, one of the MOST FRUITFUL of all lines of soul-winning activity?

"In due season we shall reap if we faint not." One of the sterling virtues in practical life is continuance—continuance through all obstacles, hindrances, and discouragements. It is unconquerable persistence that wins. The paths of life are strewn with the skeletons of those who fainted and fell in the march. Life's prizes can be won only by those who will not fail. Success in every field must be won through antagonism and conflict.—J. R. Miller.

VOLUME XLVII
NUMBER 37

SEPTEMBER 30,
1925

THE BRETHREN EVANGELIST



Christ Sends Forth the Twelve

and today as then

HE APPOINTS TO EACH MAN HIS TASK

As we face the new church year
May there be no shirkers among us

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Facing the New Year's Tasks

Vacations are now well in the background and we are face to face with the tasks of the new conference year. How well we prepare to meet those tasks will determine very largely the outcome. Many things might be said at this point, but there are a few things that are very essential.

First, we should face the new year's work with a program and a goal. We should have our work organized and should be aiming at something definite. Every successful pastor knows how important this is. There are so many things demanding attention, so many different phases of church activity, so many special days and seasons calling for observance, so many special offerings to be lifted, so many worthy community features and parish interests requiring attention, that if one has not his work well planned, with a time for everything essential and everything coming at its place, he is likely to end in confusion and disappointment, with little accomplished but the frittering away of time and the spending of a lot of nervous energy. We have been schooled in the importance of this very thing to much profit during recent years through the denominational programs which we have launched and carried forward, and which required the carrying of organization and method down to every congregation and pastor. But with all our agitation along this line, there is still much to be desired, for many congregations and pastors are continually finding themselves like clogged machines, unable to grind out all that is required of them. It does not help the situation to complain of too many requirements, even though in some respects it may be true. The wiser thing is to avoid letting our work pile up until it ends in chaos and discouragement by having it arranged in orderly manner and following our schedule to a worthy goal. This enables us to conserve our energy, to avoid non-essentials and to accomplish much more in a given time.

The mere fact of having a program is not only advantageous, but having a set goal, a fixed purpose, a definite aim is very important. It gives impetus and encouragement to accomplishment. It gives direction to one's energy and minimizes wandering and fruitless effort. It sends one forward with certainty and precision, because he has somewhere to go. He who has no goal is like a Sunday afternoon stroller, who has no particular objective in view and no definite time of reaching it. While he who has a goal is like a man going to work on a Monday morning, with certain, aggressive steps, making progress at every stride. The mere fact that we are going somewhere, and not just anywhere, has much influence on how we go. We are too often merely strolling at the Lord's work.

In the second place we need to endeavor to face our year's work with united, one hundred percent cooperation and effort. If a church lays out a program that is a worthy challenge to the entire membership, it cannot expect to accomplish it in a satisfactory manner with half the force off duty. If a church has three hundred members and acknowledges at the outset that it can count on only a hundred and fifty, either that church must set itself to a humiliatingly small program or the faithful membership must struggle under a burden that is beyond its strength. We ought not be willing to face either alternative. That we are, is one of the most discouraging things about the church. We ought to insist that every one shall be awake to his duty and doing his full task; that no one shall be allowed to be at ease in Zion. The loyalty and cooperation of every member ought to be had that the church may be enabled to accomplish all that may rightfully be expected of it, and thus gain glory to the One whose name it wears. To thus bestir and set to work the entire membership will be a difficult task, but we ought not to attempt, nor to be satisfied with anything less.

An "exchange" recounts the story told of General Phil Sheridan, that in one of the battles of the Civil War he was using only his artillery in the attack. But later a crisis and strategic moment came and with the dash and enthusiasm for which he was noted he cried out the orders, "Let everybody go in, infantry, artillery, cavalry, bands of music—let everybody go in!" Our fellow editor goes on to say, "More than once we have wished we might get that command across to the church—to our church—with the authority that would command obedience, in this great warfare for the establishment of Christ's kingdom in the world." And we share that feeling fully and keenly when we think of the vast possibilities that are ours if we but threw ourselves into our work unitedly and entirely. But we have been satisfied to put up with only a fraction of our possible strength.

A third essential as we face the new year's work is that we shall have a keen sense of our utter dependence upon God. We need to go into our task, not with self-confidence, but with full recognition of the fact that we have no wisdom, strength or ability without the abiding presence of the Almighty. If we begin with any other attitude of mind, we are inviting disappointment, defeat and failure, which are as certain as eternity, unless we fall back upon a reliance upon God. We talk too much about the value of self-confidence in our spiritual activities; we need to emphasize God-confidence more. Peter had all the self-confidence that any one could wish, but Jesus

knew the weakness of it; the fickleness and instability of it, and, warning Peter, he said, "I have prayed for thee." Paul realized that of himself he could do nothing, but he had learned that divine grace was all-sufficient, so that he was able to say, "I can do all things through Christ, who strengtheneth me." And our Lord Jesus knew how ineffectual even the noblest would be in their own strength, so he commanded his disciples to tarry in Jerusalem and not to think of departing on their highly important mission until they had been endued with power from on high. And lest men down the ages should think the "tarrying" was meant only to give the quarrelsome, place-seeking disciples a chance to find themselves, and should forget their need of his presence and power, he put a reminder in the very commission itself, "Go ye . . . and lo I am with you always." I am with you—why? Because he knew how sorely they should need him and how impossible it would be for them—for all men—to do anything without him. That is our need—our supreme need today. The church is weak today—in any day—because it tries to go it alone too much. It is not God-dependent enough. Let the realization of this drive us to our knees, and we shall rise in power to go into the year's work with victory beyond comparison.

Federal Council's Survey of the Prohibition Situation

The Federal Council of Churches recently published a report on the Prohibition Enforcement situation as it obtains in the United States today. It claims to be entirely impartial, concerned "only with the facts and their interpretation." It offers no word to indicate any hope as to the final outcome and presents the situation in such a manner as to have succeeded in winning the applause or commendation for fairness from both the wets and the dries. Recognizing the contribution of such a study, yet it seems unfortunate that these representatives of the churches should have made such a strained effort to divorce themselves of a positive and Christianly partisan attitude, which is so necessary to the strengthening of prohibition enforcement. However the authors of this report do present a warning and a challenge, which, while it is by no means new, needs to be repeated and pressed home to the churches with all possible force.

It says: "There are sections of the country in which the traffic is likely to continue until forces of civic organization and social education succeed in developing a public opinion strong enough to modify the habits of that portion of the population which has thus far refused to be governed by the law. . . . This situation presents an unprecedented challenge to the schools and the churches. Thus far the delinquency of the churches is perhaps even greater than that of the Federal Government. In former years temperance education was stressed as a part of the religious educational program. It was often of a decidedly inferior type, to be sure, but the importance of temperate living and self-control was kept continually before our youth. With the passing of the Prohibition laws the task of moral education with reference to temperate living has been all but ignored." This is a fair criticism and should challenge the church to renewed fidelity in the matter.

EDITORIAL REVIEW

Absence from the church makes the heart grow fonder for the world.

There is an encouraging amount of beauty and goodness in this old world, but the man who is raking muck cannot see it.

It is a waste of time and patience to argue over religious differences. He who insists on it seldom wins a convert, but loses many friends.

He is able to pray more effectively in times of crisis and calamity, who has persistently cultivated the habit of prayer in life's everyday.

It is unfair in every way for the pastor to pull the Gospel wagon with all the members on board, but if he is willing to do it and they are willing to let him, they ought, at least not to drag their feet.

We can publish no more church news than we receive. Every pastor acknowledges his enjoyment of reading the newsletters, but many of them are getting very careless about writing. Get busy, Brethren.

The Ohio Mission Board Secretary-treasurer, Brother R. A. Hazen, informs us that the churches of Ohio are paying their apportionments this year in a most encouraging manner and that many who were behind last year are catching up in their payments. That sounds good.

Don't fail to read Brother Porte's "Tract Corner." He emphasizes an idea this week that we have frequently stressed and which we believe to be fundamental to "A Greater Brethren Church"—namely, the activity of the laity in spreading the doctrines of the church as taught in the Word.

The Ohio District Conference program is to be found in this issue and it promises some fine things. The Smithville church entertains and the date is October 29 to November 1. Note the change in date, that the conference begins on Thursday and closes Sunday night, instead of being held in mid-week as heretofore.

Brother S. E. Christiansen is now installed as pastor of the Fairview church near Washington C. H., Ohio, and we understand the church is planning by much heroic effort on the part of some of the members to maintain full-time service. May the Lord bless Brother Christiansen and family in their new field and lead both pastor and people forward together.

President Jacobs states that the enrollment of Ashland College for the first semester has reached within four of the three hundred mark. The faculty reception referred to was perhaps the most largely attended since such receptions have been held and the interest in the college manifested on the part of Ashland citizens was most encouraging. Read Dr. Jacobs' interesting notes.

We are in receipt of the announcement of another new addition to our ministry or missionary force, at least he has a preacher's name and has arrived in a preacher's home. John Wesley Spacht was born to Rev. and Mrs. Mark B. Spacht, of Millersburg, Iowa, on September 16, 1925, weighing seven and one-half pounds. We extend congratulations in behalf of the Evangelist family to Brother and Sister Spacht.

Brother Thoburn C. Lyon, since resigning the pastorate at Washington C. H., Ohio, where he ministered for two years with much satisfaction to the people, has been laid up with illness for several weeks in Washington, D. C., but we are glad to learn that he is recovering nicely. He is doing a splendid service to the young people of the brotherhood by his excellent notes published in the "Angelus" on the Christian Endeavor topics.

The General Conference Secretary, Brother O. C. Starn of Gratis, Ohio, is anxious to get a report of the new conference organizations of the various districts at the earliest possible moment after the close of these conferences. He must have this information for the "Annual," and it should be a shame for any district conference secretary to allow his district organization to be omitted. It won't be, if you send it promptly to Brother Starn. Any minister who has moved since last year should also notify the secretary of the change of address.

We are sorry to note that a serious mix-up of type occurred in Dr. W. S. Bell's article of September 23 issue on page 4, second column. After the first line under the sub-topic, "The Opportunity of the Church," drop to the 19th line down and read through the last short line and then come back up to the first short line in the column under the above-mentioned sub-topic and read through the 18th line, then down to the first long line. In lifting two handfuls of slugs into the "forms" at one time the wrong handful was put first and so the mix-up occurred. The one who had charge of the make-up of the paper is a careful, conscientious worker, and such errors do not often occur, but this one did slip by. We are sorry for it and hope Dr. Bell and our readers will be considerate this time and we shall hope it will not occur again.

GENERAL ARTICLES

Our Contribution to Prohibition

By Lawrence C. Ridenour

That the conditions of our country in its present state of prohibition are not altogether gratifying cannot be denied. Truthfully, we are not living in that better day with prohibition as an undisputable fact. Every careful observer who is now or has been a supporter of the cause is aware of this unwholesome truth. And our wet opponents to be sure are not missing one thing in sight to be used for defamatory purpose, and for exaggeration to a hurtful degree. However, the process of betterment will eventually lead up to a time when the fighters can be honorably relieved and retire in a peaceful day of rest such as many have seen in golden dreams of the past. By fighters we do not mean necessarily and only the agents of the law. They are the stronger instruments of a certain qualification to be sure, but the more effective soldiers are the faithful privates in the ranks of Christian citizenry who are qualified with the strength of prayer and a sense of religious duty to protest by word of mouth to violators and violations and any means of encouragement to either or both.

Too many people, it is to be feared, are minding an erroneous idea that prohibition is an accomplished moral achievement in history. And the accompanying attitude of people so minded does not contribute to perfecting this great and worthy cause that has taken so much work and praying in the past. We are inclined to believe those who are concerned about the success of prohibition are not found ever ready and willing to speak out in no uncertain tones of opposition when the opportunity presents itself. (Certainly, a degree of refinement with tact can be justly maintained to keep from being a bore on the subject). We must not be forgetful of "silence means consent" which is an old adage, but it possesses much weight when we allow the unscrupulous "scowflaws" to boast of their knowledge of places where liquor is made or concealed and how they make disobedience to the law a huge joke, and we say not even a word of disapproval.

The supporters of and believers in the prohibition cause and the law enacted to make it a fact, must feel their responsibility to create a strong public sentiment against any disrespect for and violations of our prohibition statute. It may seem trivial to say that even sarcastic remarks and frivolous jests in regard to prohibition and its law, should be frowned upon and not taken in a spirit of sport and fun. Our enemies, those who endeavor to belittle our efforts and mock our convictions in providing a clean moral environment for humanity, and especially for our children, need to be shown that we are in earnest. Their designs are characterized by wickedness to purposely crush down every prospect for the success of the Eighteenth Amendment in its constitutional dignity, and its high right of authority.

Now we surmise there may be some readers of this article who believe the writer to be rather pessimistic. But remember that truth virtually casts its pessimistic shadows in its light all ways, while pessimism alone purposely overshadows the light of all truth always. It is the light of truth that we need. For if we do not bestir ourselves to the loyalty equal to that of pre-prohibition days there are grave chances for a loss. Even though there should never be a repeal or modification of our esteemed and highly prized accomplishment in the law of the land, we should be desirous of and ambitious for better progress to perfection in the cause.

The most serious aspect of the situation is a kin to prophetic disclosure of the downfall of our national security for righteousness and a possible trend toward moral decay. Once this one great achievement in our nations' political and religious life is stripped of her majestic garb, a precedent shall have been set to encourage a succession of

diabolical attempts to undermine and destroy other worthy laws of our country.

This is a projection of a gloomy picture and the writer prefers that it shall in the end prove to be only the mistaken view in the eye of our imagination, rather than that it shall ever actually come to pass. But these are days of hurry and stress in a time of worldly pleasures and heightened commercial interests, which may, if we are not careful, cause us to be negligent of rightful duty. Prayers as well as protests are in as much need as they were when prohibition campaigns were on in former days.

If the writer may be pardoned he would like to give some personal experiences that may be practical, by way of suggestion. A workman in the shop where we are employed, who is an opponent of the first order, was telling of his neighbor being arrested for making wine. He told how the authorities of the law had ungratefully poured out all the liquor to waste and how someone in the neighborhood had unjustly "snitched" on the victim of disobedience. I informed him that the parties who "snitched" did it within their own right and duty of loyal support of the law. To this his reply was in language unfit to print. I persisted in trying to enlighten him the best I could and he finally admitted that he could live just as long without beer as with it. We ended in a good natured mood when I told him I was sure he wouldn't live a bit longer with it.

Unfairness of procedure is sometimes imputed by our opponents because the country had its election and was voted dry while the soldier boys were over in Europe at war. To this charge I like to inquire of those making it, as to where they were during the period of sixty or seventy years when temperance and prohibition campaigns were ever in the limelight of the public throughout the land. When Christian men and women labored unceasingly, courageously and prayerfully, would normal minded people anywhere expect anything else but that some time victory would be won? If anyone doubts that God can and does answer prayer, here was an example of one of the greatest answers on record. Another thing is this: if we should leniently grant, or if it could be proven for a certainty, that the boys of "over there" would have voted strong enough to defeat the measure, we have yet the conviction of the truth that "man's extremity is God's opportunity." And when the nations of the earth were absorbed in the wickedness of killing off humanity, God took advantage of the occasion as he does in many instances to answer prayer, or wipe out an existing evil. "God works in a mysterious way his wonders to perform."

We must not forget that every good citizen has a duty toward the enforcement of Prohibition. The members of my own family have made themselves instrumental in bringing about arrests of persons connected with the manufacture of intoxicants in our own neighborhood. Such business is not always the most pleasant kind, but if we are to be successful in the conversion of statutory prohibition to practical prohibition in fact, there must be united effort on the part of individuals to arouse a public sentiment for it.

The success of prohibition cannot thrive entirely on the triumphs of the past. It must be nurtured with determination, faith, earnest endeavor and prayer until it reaches its maturity of righteous purpose in the nearest future. The calls for financial aid have echoed themselves out with the past. Responses to those calls for material support served the high and beneficent purpose of their immediate day.

But now we are indebted to the cause for spiritual and moral support which is the most needed contribution of the present hour.

Dayton, Ohio.

Are We Losing Our Moral Sensibilities

By L. S. Bauman, D.D.

(Written for and Published in "The Morning Sun" of Long Beach, California, and sent to the Evangelist for Publication.)

A great prophet journeyed through the cities of his people twenty-five centuries ago, crying: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness!" And, that cry presaged the fall of two great nations—Israel and Judah. In that cry is set forth the greatest danger that can confront the people of any nation—the loss of their moral sensibilities. And the more honestly mistaken we are when we "call evil good and good evil," the more helpless and hopeless the situation. The cure in centuries past has been—judgment and a new beginning.

But, we are not now thinking of a "bathing beauty" parade." We are thinking of a great mass of social customs now being tolerated in even the best of our society. We are thinking of salacious shows, of suggestive dances, of a fashionable lack of apparel. We refer to the present day habit of calling "good" certain habits and customs which the good and the great of all races and all nations and all times in the past have regarded as immoralities—proven to be such by the acid test of centuries of human experience. We refer to the present day habit of scoffing at the high ideals of our fathers before us, as those ideals related to righteous conduct. For that which our fathers before us assuredly reckoned as immodest and immoral, now is assuredly called decorous by multitudes within the so-called "respectable elements" of society. Now and then even a minister of the gospel joins the popular sanction. And, such voices as are bold enough to raise themselves in protest are met with the supercilious sneer—"Evil to him that thinketh evil."

That distinguished Catholic prelate, Pope Benedict, was not far wrong when he sent out an encyclical letter some time ago, to say: "We can never deplore enough the blind-

ness of women of all ages and conditions, who, infatuated with the ambition of charming others, do not perceive how foolish are certain modes of dressing, with which they not only excite the disapproval of honest people, but what is worse, offend our Lord. In these clothes that a short time ago even they would have rejected with horror as unbecoming to Christian modesty, they not only present themselves in public, but are not even ashamed to enter the churches, to assist in sacred ceremonies, and to bring even to the holy table, where they receive the Divine Author of purity, the allurement of base passions."

The whole parade of feminine immodesty becomes the hundred-fold deeper shame when it brazenly enters the sanctuaries of God. In the church and out of it, let us have a little less display of breasts and arms and legs, and a little more display of the graces of the heart and intellect. "And let all the congregation say, Amen!"

The time is here when this nation needs a real honest-to-goodness campaign for a return of all of us to moral sense. If we do not keep alive and healthy our moral sensibilities, then the day is not far hence when there will be a repetition of history. The great "Yesterday, Today, and Forever," who beholds all from the throne of his stainless purity above, will again arise in his wrath and write upon the dome of our own fair capitol, the words he flung upon the walls of Babylon: "MENE! MENE! TEKEL! UPHAR-SIN!" If the Almighty permits the United States of America to disregard with a sneer the things he himself has set aside and declared to be holy; if, in spite of our fuller light, we sin the sins of Babylon of old and yet remained unjudged then God is not just. But—God Is Just!

Long Beach, California.

Dayton and Herrin

By J. S. C. Spickerman

We have all read the account of the trial at Dayton, Tennessee, of a high school teacher who taught evolution, contrary to the law of that state. Many people have seemed to think that the fate of Christianity depended on the verdict of the jury and the court. To my mind, the chief effect of the passage and enforcement of that law is to give the impression—or strengthen it in the minds of those who already think so—that the Bible conflicts with scientific truth, and must be bolstered up by force. The conviction of Mr. Scopes did not disprove evolution. His acquittal would not have proved it. One of the leading attorneys for the prosecution said on another occasion, "Truth does not need the aid of force."

At Herrin, Illinois, a few weeks ago, a different kind of trial was held. Christianity was put to the test, and made good. The churches united in an evangelistic campaign. Evangelist Howard S. Williams preached the old-time Gospel. He emphasized love, while condemning sin without fear or favor. He preached Christ as the only antidote for sin. He preached the necessity of regeneration. Prayer, as is usually the case in such a campaign, played an important part. Cottage prayer meetings for women dotted the town, and at 11:30 almost every business place closed, and the men gathered for prayer in a theater on Main street. The result, as reported by a committee sent by the Illinois legislature, is a population "happy and peaceable, the old grudges forgotten and old hatreds buried in a spirit of reconciliation engendered in daily noonday prayer meetings."

A correspondent of the New York Herald-Tribune says that the leading citizens believe that "the hideous night-

mare of massacres, and factional gun-fighting between union and nonunion- forces, elements of wet and dry, Ku Klux and anti-Ku Klux, since 1923, is forgotten history."

Whatever one may believe about evolution, here is a demonstration of the power of the Holy Spirit. It is proven as truly as any fact in physics, chemistry, or biology. The whole world is a laboratory for this kind of work.

The Modernists, who discredit the Bible and sneer at revivals as obsolete, have opportunities to show the superiority of their doctrines and methods. Herrin is not the only community that needs transforming. Let them show what they can do with a mutilated and unauthoritative Bible, a merely human Christ, "salvation by character," etc.

Evangelist Williams says, "Reformation can never precede regeneration. There must be deeper motives to quit drinking booze than man's laws. If the United States Government would spend ten per cent of the money now used in chasing bootleggers, in the erection of Gospel tents and put evangelists in the field, they could settle the liquor problem within the next twelve months. I have seen at least one hundred bootleggers converted in my meetings during the past eighteen months, and the first thing they do is to go out and lead others to accept Christ." However, this kind of work is outside the province of the government. It is a work for Christians, as individuals and churches. The results will be in proportion to the money, effort and prayer that we put into it.

Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.—Zechariah 4:6.

Maryville, Missouri.

JESUS-IMMANUEL-CHRIST

Arranged by Dyoll Belote, Uniontown, Pa.

JESUS SATISFIES

There's not a craving of the mind
Which Jesus cannot fill;
There's not a pleasure I would seek
Aside from his dear will.
From hour to hour he fills my soul

With peace and perfect love;
While rich supplies for every need
He sendeth from above.

He stilled the angry tempest's power,
Which raged within my heart;
And bade each sinful passion there,

To speedily depart.
Yes, Jesus is my all in all,
He satisfies my soul.
For me he died on Calvary.
He now has full control.

The joys which this vain world bestows
Have lost their charm for me!

Once I enjoyed its trifles, too,
But Jesus set me free.
Its joys will perish in a day,
Its pleasures quickly fly;
Its mirth like mist will pass away,
And all its honors die.

Yes, Jesus is my Savior dear,
My Rock, my Strength, my Song,
My Wisdom and my Refuge safe,

To Jesus I belong.
He is my advocate with God,
My Way, my Life, my Light,
My Great Physician and my friend,

My Guide by day and night.

—B. F. Magnin.

"I KNOW OF A NAME"

*I know of a world that is sunk in shame
Where hearts oft faint and tire;
But I know of a name, a precious name
That can set that world on fire;
Its sound is sweet, its letters flame.
I know of a name, a precious name,
'Tis Jesus.*

*I know of a Book, a marvelous Book
With a message for all who hear;
And the same dear name, His wonderful name
Illumines its pages clear;
The Book is His word, its message I've heard,
I know of a name, a precious name,
'Tis Jesus.*

*I know of a home in immanuel's land,
Where hearts ne'er faint nor tire;
And his marvelous name, His own dear name
Inspires the heavenly choir:
Hear the melody ringing, my own heart singing.
I know of a name, a precious name,
'Tis Jesus.*

—Dr. J. Wilbur Chapman.

BEHOLD THE LAMB

Before the world was made,
"Behold the lamb of God!"
The Lamb, in God the Father's sight,
The sinner's debt has paid.

"Behold the lamb of God!"
To our dark earth he came,
And John the Herald, Spirit-taught,
Proclaimed this as his name.

"Behold the lamb of God!"
That holy, sinless One,
Unspotted through this world he walks,
God's own beloved Son.

"Behold the lamb of God!"
Upon the cross he cries,
"Tis finished;" his great work is done,
He bows his head and dies.

"Behold the lamb of God!"
This lamb for us was slain.
That he might bear our sin away,
And cleanse us from all stain.

"Behold the lamb of God!"
We soon from earth shall rise,
In answer to his welcome call,
To meet him in the skies.

"Behold the lamb of God!"
Trust his redeeming love,
And thanking him, go on your way
To realms of joy above."

Harol F. G. Cole.

IMMANUEL

"How strange it is that Christ could dwell
Nigh thirty years in Nazareth,
As workman, neighbor, buy and sell,
Rejoice at weddings, mourn at death,
And in a score of routine ways
Fill out the round of common days,
Yet none perceive with awed surprise
The sight of God in voice or eyes.
To me, NO WONDER EQUALS THIS,—
Men dwelt with Christ, yet God they missed."

—Selected.

A WORD WITH JESUS

"A word with Jesus when the soul
Is overborne with grief and care,
Will make the broken-hearted whole,
And lift the burden of despair.

"A word with Jesus, when the way
Is rough and cumbered, and the feet
Drag slowly on, will make the day
In his dear smile serene and sweet.

"A word with Jesus, when the night
Falls starless o'er the weary head,
Will fill the clouded skies with light,
And send us onward comforted."

—Margaret E. Sangster.

"Every human tie may perish,
Friend to friend ungrateful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove—
But no changes
Can attend the Savior's love."

CHRIST

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow,
Christ when all around gives way,
Christ my everlasting stay,
Christ my Comforter on high,
Christ my Hope draws ever nigh.
—Exchange.

"I always go to Jesus,
When troubled or distressed
I always find a welcome
Upon his loving breast.
I tell him all my trials,
I tell him all my grief,
And while my lips are speaking
He gives my heart relief
In times of joy or sorrow,
What'er my need may be
I always go to Jesus,
And Jesus comes to me."
—Selected.



PRAISE

HIS

NAME;

EXALT

HIM

KING

Why I Oppose Dancing

(Editorial Note—Possibly some have become so accustomed to the dance that they have come to look upon it as an inevitable and possibly necessary evil, and are not really sure whether they still oppose it or not. It may be well for us to have our opposition strengthened or revived occasionally.)

I attended recently a great religious conference of Christian leaders. The meeting was saturated with a consciousness of our social responsibilities as members of the church of the living God—responsibilities for social justice as between labor and capital, for a higher spiritual plane on which to establish all of our social relationships, and responsibility for maintaining the single standard of Jesus Christ as regards social purity. Those present had a new vision of the church militant in new conquests for our Lord; visions of a vital church vitally directing great social currents, sacrificing, sanctified, exalted to her rightful place in the lives of men of all conditions, races and nationalities. Under the power of the Holy Spirit those who assembled in that gathering came away refreshed and believing that his kingdom is coming and that he will surely hear and answer the prayer that his will may be done on earth as it is in heaven.

I came home to find myself face to face with a social problem that some persons may pronounce purely personal or self-created and caused by narrow Puritanic views unknown to the liberal mind of the broad, intelligent men and women of the world. My problem is: "Shall I allow the young people of my home to enter into the social diversions of the day and participate in the modern dance?" I have taken my position and have refused consent; but the young people are very lonely, as indulgence in the dance has become almost universal with young college boys and girls. Out of a possible hundred young girls, not over a dozen stand fast to the teachings of the church on this subject, and the church is very tolerant on the question, as not only are the majority of the young people who dance members of the church, but some of them are sons and daughters of ministers. Again I say I am not Puritanical; I deny that

I am Pharisaical; but I admit I have a sense of righteous indignation when I see the church's teaching on this subject not only openly defied and flouted, but the homes of our own ministers exposed to the charge of lack of parental control or disloyalty to the church's teachings, while their families are being fed from her altars.

Now, brethren and sisters, social statistics classify the dance in the next place to alcohol as the cause of the loss of personal purity among young people. His kingdom can not come in homes that yield to the youthful persuasion, nor to a people that waste the fine, heroic, spiritual, aspiring tides of youth in intemperate, unholy entertainment.

No young girl can give her half-clad body into the arms of a warm-blooded youth in the dance, under the influence of sensuous music, with the odor of sense-stirring blossoms and the soft lights of the ballroom, and fail to stir desires and passions that are hard to control. Again, social statisticians assert that in all cities and towns, following a dance, the demi mondaine world is crowded with visitors.

To sum up: I oppose the dance because any diversion that is indulged in with such ardor that the young folks cannot get home until hours past midnight is intemperate and needs reforming. I oppose the dance because it is impossible for a boy or girl of warm-blooded, impulsive nature to enter into it without stirring passions difficult to control. I am opposed to dancing because I have had rather a wide experience with the inner social life of numerous small towns and cities, and I have never been in a town and in the confidence of the people any length of time that I have not found tragic tales in circulation of the loss of purity on the part of the young girls following attendance upon the dance. The public dance hall of the city is the recruiting place for the white slave traffic.

I pray God that the generation of young folks coming after me may be nobler, holier, finer than my own generation; and if not in my day, O suffering Christ, then in their day or in the day of their children's children, let thy kingdom come, let thy will be done on earth as it is in heaven. —Mrs. I. H. McCoy, in *Christian Advocate*.

THE BRETHREN PULPIT

Deepening the Devotional Life

By Orville D. Ullom

TEXT: Let this mind be in you which was also in Christ Jesus.—Philippians 2:5).

When St. Paul spoke these words he gave them from the depths of a heart that was overflowing with love and sympathy for the people of Philippi. Yes, from the depths of a healthy heart that was constantly being refreshed at the Fountain. He testified that he could do all things through Christ who strengthened him. The love of man when it is healthy is athirst for God. St. Augustine has said, "Thou hast made us for thyself, O God, and our hearts are ever restless until they find their rest in thee." There must be a desire or a longing there to be like such a one as Jesus and to see things as he sees them. One of the mystics has said, "Ye are as holy as ye truly wish to be holy."

There is a deep-seated craving in the heart of the individual for satisfaction. Our hurrying and rushing here and there often estranges us from God. When God comes to visit us we are not at home. Mary and Martha were preparing the meal for Jesus. Suddenly Mary slipped quietly out of the kitchen from Martha's presence into the presence of Jesus. And it was there that she laid her troubles and problems before him. It was here at this fountain that her thinking mind and longing soul was satisfied. While Martha was hurrying here and there, and frustrated and troubled about many things Mary was sitting at the feet of Jesus drinking from that abundant and everlasting Foun-

tain. When there is no serious thinking there is no satisfaction. There is something wanting. God has put that thirst there because he wishes to satisfy it with himself. Deepening your devotional life means making you more spiritually useful, and spiritual usefulness means concentration of purpose. This is the call of Christ which is a call to a more vivid, earnest, and strenuous life. Concentration of purpose means in St. Paul's words bringing into captivity every thought to the obedience of Christ. St. Paul in writing to the Corinthians said, "I am determined not to know anything among you save Jesus Christ and him crucified." And then as Paul was on his way from Jerusalem to Damascus to persecute the Christians the vision of God appeared to him in the skies and the voice of God spoke to him from the heavens saying, "Saul, Saul." And in Saul's reply he said, "Lord, what wilt thou have me do?" And his grand ideal ever afterwards was, "Whether I live, I live unto the Lord, or whether I die, I die unto the Lord."

The supreme value or importance of deepening the devotional life lies in the fact that this act is essential to the force of character. It is essential to a life of influence, of power, and of sincerity. Take the mind, e. g., as that factor which we are developing. The mind is very much like light, air, and water. When it is diffused it is powerless, but when

it is compressed it is mighty. Condense the rays of the sun and they would burn the world. Compress the air and it would rend asunder the mountains. Compress or condense the water of the world and it will drive the mighty fleets of the nations over the billows. Compress the powers of your mind and they will work with a Lutheran or Pauline energy.

During the past summer increased devotions on my part were the means of unfolding a fuller life before me. As I sat in a high school auditorium one Wednesday evening this summer I asked myself this question, "What does this profession and that profession amount to anyway?" And then a conviction from on high gripped me and caused me to say, "I would not change my state with the King of England or the Prince of Wales even if such a thing were possible." And then I thought of the fact that Jesus gradually grew into the conception, that he was the Son of God, and then I thought of God's plan for my life as being slowly and gradually revealed to me. As a consequence I can now say, "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press on toward the mark for the prize of the high calling of God in Christ Jesus." I also can sincerely say in these few short lines which I have penned, "Rich men may have their fame and all that goes with such a name, The church bell the joyful sound does toll as it the sexton rings, But as for me I would not change my state with kings." Through increased devotions and greater responsibility such a conviction has gripped me, thus helping me to condense my mental powers.

Give God a chance to speak to you in his own still, but powerful way thus calming your mind and steeling your soul for the various obligations of life. I shall summon witnesses whom I believe you will admit were too sane and true to use one hour of valued time in doing that from which they would not receive just recompense. Such men were Lincoln, Gladstone, and Foch. They were laymen. One was an American, another was an Englishman, and the third was a Frenchman. They were laymen. One was a Protestant, another was a Catholic, and the third was not a member of any church. But they were all men of prayer. In the dark days of the civil war Lincoln would say, "I have been driven again and again to my knees, because I did not know where else to go. Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away."

When Gladstone was prime minister of the British Empire his habits of prayer were well known to all of those who enjoyed his intimate friendship. Now and then for a day he would disappear from the eyes of all of those who knew him. He was seeking for that help which comes from those quiet hours, spent alone with God.

During the great war when Marshall Foch was in supreme command of the forces of the Allies, it was remarked that now and then in the midst of a day of stress he would be missed for an hour from general headquarters. Those who missed him would find him in some wayside chapel asking for the blessing and guidance of God in whom he put his trust.

These men were striving to put themselves into the current of God's gracious will. Likewise we must have in us the mind which was also in Christ Jesus who being in the form of God, thought it not robbery to be equal with God, but took unto himself the form of a servant and became obedient unto death, even the death of the cross. Take time for the quiet hour. Why? Why did Jesus take time for such an hour? It calmed his mind and steeled his soul. —Always? Yes, even for the cross

Take time to be holy; the world rushes on;
Spend much time in secret with Jesus alone,
Thy friends in thy conduct his likeness shall see.
Thus led by his spirit to fountains of love,
Thou soon shalt be fitted for service above.

When a certain woman with an issue of blood, slipped up and touched the very hem of his garment when he was

mingling with the crowd, he was conscious of the fact and said, "Someone hath touched me; for I perceive that virtue or power is gone out of me." A tank of water once filled and used as the daily supply station will not last forever, but must be constantly replenished. No man, whatever his intellectual ability and his physical resources, can for any great length of time minister to others either from the pulpit or in a pastoral capacity or in any other religious work, without having his spiritual vitality and general effectiveness impaired. He must have a continual renewal of his soul-fiber if he is to maintain his power with people and his God. It is this which Dr. John R. Mott had in mind recently when he said, "I wish I could say that men who are busy with men are invariably led by that to spend ample time, unhurried time, alone with God and his vitalizing and dynamic truth; but such has not been the result of my observation. I can say, however, that there is no man of my acquaintance who has spent time steadily, unhurriedly, intimately with the living God, who has not been led as a result, like Jeremiah, to have the fire burn within him and to cause him to seek to kindle others. And then as Jesus walked with the two disciples from Jerusalem to Emmaus did they not say one to another, "Did not our very hearts burn within us as he walked and talked with us by the way?" Let us resolve down deep in our healthy minds and hearts that we will walk more and talk more with our God in whom we put our trust. He will rekindle anew those embers which are silently and slowly glowing there.

Ashland, Ohio.

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip this program and put it in your Bible for convenience.)

MONDAY

JOHN CONFESSES JESUS' SUPERIORITY—John 3:22-30.

He who has seen the glory of the Lord cannot be jealous of his popularity, but rejoices in every new adherent, and in the increasing recognition of his Lordship.

TUESDAY

THE SON EXALTED OVER ALL—John 31-36.

He who came from heaven is above all and speaks the words of God and no one can question his witness, but he who receives him acknowledges that God is true.

WEDNESDAY

THE LORD'S DIGNITY AND GREATNESS—John 4:1-6.

Jesus did not allow himself to be placed in the position of a competitor with John; he left the field to him. The Lord cannot be a competitor with a servant; his dignity must be consistent with his greatness. (Use the "Devotional" for your church prayer meeting topic, or for a home prayer service program.)

THURSDAY

JESUS REVEALS A WOMAN TO HERSELF—John 4:7-19.

He who holds converse with the Lord Jesus will soon have his thoughts directed to his sinful self.

FRIDAY

JESUS' SELF-REVELATION—John 4:20-26.

Jesus not only kindles the soul's interest in spiritual things, but offers himself as the satisfaction of its highest yearning.

SATURDAY

A SINNER BECOMES A SOUL-WINNER—John 4:28-30, 39-42.

He who truly receives the Lord will not long rejoice in him alone. He cannot, for he who does not pass on the "good news," will lose it.

SUNDAY

OUR LORD'S SUPREME PASSION—John 4:27, 31-38.

How poorly the disciples understood their Master is shown by how meagerly they shared his spirit and how dimly they discerned his purposes. How much nobler have we been in spiritual insight than they? (If you cannot attend God's house, have a worship program in your home, using the sermon as the basis of your instruction. Invite friends to join you.)—G. S. B.

OUR DEVOTIONAL

Repairing the Temple

OUR SCRIPTURE

And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah, Let the priests take it to them, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. Then king Jehoash called for Jehoida the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house. And the priests consented that they should take no more money from the people, neither repair the breaches of the house.

But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah; and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah; and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; for they gave that to them that did the work, and repaired therewith the house of Jehovah. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully. 2 Kings 12:4-15.

OUR MEDITATION

Unfaithful priests. "And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not" (2 Chron. 24:5). The decay of the temple marked a decay of faith. Dilapidated churches always indicate the decline of spirituality. Lack of spirituality always is manifested by indifference and lukewarmness. These Levites failed because they had but little interest, and because they used what little money they did collect for other purposes than that for which it was intended. Indifference is the wintry blast that freezes the flowers of faith and hope.

The neglected temple. "But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house" (v. 8). Solomon's temple had not been built more than one hundred, sixty years, yet there were breaches in it. The ruinous hand of time had touched it. It had been built of the most substantial materials, yet it was in sad need of repair. The church is in constant danger of spiritual decline, if not actual apostasy. Some one has said that every one is in danger of being a Pharisee but for the grace of God. When Nehemiah heard that the wall of Jerusalem was broken down, he was filled with such sorrow that it was reflected in his countenance. When Aeneas would have saved the life of Anchises, the latter said, "Far be it from me, that I should desire to live

when Troy suffers as it does." Can we not show a like devotion to God's work? When the body of the slaughtered Asahel was left by the wayside, there was not a man that came by but stayed (2 Sam. 2:23). When Jacob saw Joseph's bloody coat, he mourned and would go down into the grave after him, refusing to be comforted (Gen. 37:35). The showing of Caesar's bloody robe in the market-place set all Rome in a tumult. Then, how is it possible for any Christian to behold the neglected, and, in places, the wounded and dying church, without crying with one of old, "O Lord, revive thy work" (Hab. 3:2)?

God's financial plan. "God loveth a cheerful giver" (Golden Text). "God loves the cheerful giver because he made the world on the plan of cheerful giving, and the great Artist loves all that is consistent with his plan. Why is the sun bright? Because it is giving away its light. Why is it glorious? Because it is scattering its beams on all sides. The moon—wherefore do we rejoice in her? Because what light she receives from the sun she gives again to us. Even yon twinkling stars—their brightness and radiance consist in their giving. Take the earth; what is its excellence but what it gives? Thousands of years ago there were vast forests waving in the sunbeams, and giving themselves to die to form vast stores of coal for future use. There is not a tree but is giving perpetually. There is not a flower but its very sweetness lies in its shedding its fragrance. All the rivers run into the sea, the sea feeds the clouds, the clouds empty out their treasures, the earth gives back the rain in fertility, and so it is an endless chain of giving generosity. There is nothing in this world but lives by giving, except a covetous man, and such a man is a piece of grit in the machinery. He is out of date; out of God's order altogether."—(Practical Commentary.)

OUR PRAYER

O Lord, help us to have pride in the care of thy house. May we never allow it to look shabby or unkempt. May we love thy house as the scene of thine abode and the place of a most holy fellowship. Forbid that we should withhold any substance or thought or effort necessary to its beauty, efficiency and impressiveness. And may we be generous not only for its upkeep, but for the love that we bear thee, and that we may win thy loving approval. In Jesus' name. Amen.

WORTHWHILE THINGS

The worrying things that caused our souls to fret;
Let us forget the little slights that pained us,
Let us forget.

The hope that, cherished long, were still denied us
Let us forget the things that vexed and tried us,
The greater wrongs that rattle sometimes yet;
The pride with which some lofty one disdains us
Let us forget.

Let us forget our brother's fault and failing;
The yielding to temptations that beset,
That he perchance though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, and handclasp warm and strong.
The fragrance of each life of holy living
Let us remember long.

Whatever things were good and true and gracious
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

So, pondering well the lessons it has taught us,
We tenderly may bid the year "Goodbye"
Holding in memory the good it brought us,
Letting the evil die.

—Lutheran Standard.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for October 11)

Lesson Text: Acts 18-17.

Golden Text: "Be not afraid, but speak and hold not thy peace." Acts 18:9.

Devotional Reading: 1. Cor. 13:1-13; 1 Cor. 2:1-5; 3:10-13; 2 Cor. 3:1-6.

The Lesson

Athens, with its failure is past, and now Paul goes to the south for fifty miles till he comes to the metropolitan city of Corinth, chief city of Achaia and the commercial capital of Greece. The "wisdom tasters" of Athens had refused to accept Christ—with few exceptions,—at any rate Paul did not establish a church there, and his failure caused him to make one firm resolve. He was not going to preach to tickle the ears of the so-called "wise" of this world, but henceforth he was going to preach "Christ Crucified." He had tried the intellectual appeal in his great sermon on God and the resurrection before the philosophers of Athens. He seems purposely to have left out the "scandal of the cross;" and as a result he was laughed out of the court. From this time on he "determined not to know anything save Jesus Christ and him crucified" (1 Cor. 2:2). This theme might be a stumbling block to the Jews and foolishness to the Greeks, but it was the "power and wisdom of God" (1 Cor. 1:22-25). Whenever the "Cross" is forgotten, in our efforts to appeal merely to the intellect, we may have delivered a wonderful sermon intellectually, but it is bloodless and hence lifeless—for the life is in the blood. God help us to be "Cross of Christ" preachers knowing that a lost world needs a crucified Savior, whether it sees its need or not. The Christ, and him crucified, is the drawing power of the gospel. It takes brains as well as heart to preach that theme, but God forbid that we put all the emphasis on the brains. **Heart** emphasis is ever Jesus' way to win men; **Head** emphasis goes too high.

Corinth was a turning point in the ministry of Paul. It was a metropolis with a vast mixed population and hence more familiar ground to Paul than wise Athens was. It was a licentious city and hence very needy morally. It was a city where Paul was vouchsafed a vision of God and hence of real significance in his spiritual experience. It was a center of evangelistic activity for a year and a half and the founding of the Corinthian church was one of the greatest fruits of Paul's apostolate. It was at Corinth where Paul really came into vital touch with Rome and Roman Christians in the persons of Priscilla and Aquila; and also in the person of the proconsul Gallio. At Corinth Paul began his great letter writing ministry and from that place he wrote the letters to the Thessalonians and that masterpiece of gospel exposition—the letter to the Romans. Yet for all this, Luke passes the ministry at Corinth with a scant 17 verses in the book of Acts picking out few incidents: (1) meeting

with Priscilla and Aquila; (2) Paul's ministry to the Jews on the Sabbath; (3) His case of "the blues" and consequent vision of the Lord; (4) The incident with Gallio the proconsul.

Though Luke was silent about so many things yet what he does tell is significant and points the way toward Rome, the centerpoint of Paul's last ministry. Whether Luke tells much or little about Corinth the fact is that had it not been for the Corinthian ministry we would have lost the heart out of Paul's apostolic labors. Think how much poorer we would be without the two epistles to the Corinthians—yet they were the direct fruit of this period of trial, discouragement and doubt.

Paul preached zealously to the Jews of Corinth, but without much real fruit apparently. This fact coupled with the Athenian

To a Teacher

Mary Kate Gafford

You frowned,
And uttered words of soft rebuke,
Which fell
Like mountains on my soul,
Tempting me to rebel.

You smiled
A wireless message to my heart
Of faith to overcome
All shyness on my part;
Then all was well.

experience brought Paul into a period of real depression and discouragement. His faith seemed to go "stale" and he became a prey to fear. He turned abruptly away from the Jews and turned to the Gentiles, but despondency had him in its grip. The fact that Paul could get the "blues" makes him kin with all teachers and preachers—in fact makes him kin with all of us at one time or another. As we read some of Paul's matchless writings, or stand with him at some high moment of his experience we are prone to forget that he was a man and not a god. But as we stand with him in the gloomy experience through which he passed in his early Corinthian ministry we recognize him as a needy man, sorely tempted and tried. Periods of gloom come to all of us and many times we feel like "throwing up the sponge" and quitting, but it is in times like that that the vision of God comes to us in new fashion and we realize that the Lord is not only guide but protector and consoler as well. Many of the finest and divinest blessings that come to human lives oftentimes come on the heels of pain, despondency and heartache. The "Corinthian school" was a hard one to Paul but it was one fraught with grand results for it was there he learned to write

Romans 1:14-16; Romans 6, 7, 8 and Romans 12. Any experience that can cause a man to put himself on record as Paul did in Corinth is one that is really worth while.

In the vision the Lord told Paul that he "had much people in that city." Corinth was woefully bad and licentious—so bad indeed that to be a real Corinthian was to be something terribly immoral. The very temple of Aphrodite near the city had a thousand consecrated prostitutes in connection with it, and one of the "sights" on the road to the city was the tomb of a celebrated courtesan, Laïs. Great was the need in such a place for the purifying gospel and by the grace of God through the ministry of the apostle many were to be delivered out of the corruption which is in the world through lust. Some one has said that "God made the country, but man made the town." Whether that is true or not the Almighty has a peculiar care for the towns because they are centers of real need expressed in terms of ruined lives, sick souls, and spiritually blind folk. Hence no matter how bad a city may be we can rest assured that God has much people in that place and he is anxious to have the gospel preached to those souls. Remember this too, that missionary opportunities in the large cities are boundless for every type imaginable is found in them and the religious experiences of the people run the gamut from irreligion, through fetichism, spiritism, and paganism on up to real Christian faith. Our church must learn the lesson of mission work in our large cities and instead of getting the "glooms" when the Jew or Catholic invades our parish, let us see in that very fact the opportunity to do real for sure foreign mission work. It's foolishness to pay money to send missionaries to the Argentine to win Catholics to Protestantism if we're going to run away from Catholic worshippers here. It's no use to talk of winning Jews in Palestine if we turn down the job on our own church doorstep. I know a church that has a great reputation for missions in our own brotherhood, contemplating removal to another part of town just because the present locality has become a little Jerusalem. Brethren, these things ought not so to be.

Gallio enters into the picture of this Corinthian ministry due to Paul becoming a storm center once again. Gallio was a Roman proconsul of a very old family. His relationship was of the elite in Roman society and like the patrician class generally, Gallio was liberal in his religious views. When Paul was brought before the judgment seat and Gallio recognized that the case in point was one of religious faith and interpretation, he refused to have ought to do with the case. The record says, "Gallio cared for none of these things" and many of us have delayed poor Gallio with invective because of his carelessness. In reality Gallio was a fine defender of human rights—freedom of speech, worship and assembly—and he is to be commended on the stand he took with regard to Paul. Because Paul didn't believe as he did, Gallio could see no occasion for persecution.

(Continued on page 15)

J. A. GARRE, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIOE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

The Pastor and His Young People

An Opportunity, Not a Problem

The young people of today, in spite of the fact that many interests attract them, are rather a pastor's opportunity than his problem. It is true that they appear sometimes to be a problem, as when they neglect church for the moving picture show, or the dance, or the whirl of social life, or, worse still, the pool-room. Nevertheless young people are as a rule easier to reach than older people. Habits have not had time to crystallize. Youth may be challenged and won.

The earnest pastor today is asking the question, "What can I do for my young people?" Condition vary so greatly in different churches that an answer that applies to all is impossible; but there are plans that may be worked in a large number of churches, and it is of these that we wish to speak.

In the sphere of church worship, the alert pastor will try to do something for the children. The sermon for older persons floats above their heads, and their interest in this part of the service is usually very thin. Therefore the necessity of brief sermons for children before the regular sermon. A story, well told, or an object-talk with a clear lesson, captures the attention and gives the young folks a feeling that they are a real part of the congregation. Few pastors have done it, but an even larger part of the service may be devoted to children. The prayers, for instance. Why not have a song and a prayer as well as a short talk suited to the needs and spirit of childhood?

But it is the young people in their teens, rather than children, that constitute the real difficulty in some churches. Often they have not the steadying influence of religion in the home; family worship is gone; and the automobile has rubbed much of the sacredness off the Lord's Day.

The pastor may reach his young people in part through the Christian Endeavor society, and in part through special Sunday evening meetings for youth. In these meetings the young people should be given a very definite part; a young people's choir may be formed; topics dealing with the problems of youth should be discussed by the pastor; meetings should be varied occasionally, the stereotyped being used; some pastors have successfully used the drama sermon; others have presented simple pageants.

One thing to do is to form a programme of subjects that will naturally lead up to Decision Day in Christian Endeavor week,—the first week in February,—and use Decision Day to harvest the result of the months of toil that have preceded it.

The Sunday school teachers should be organized to reach out after children that do not come to the Sunday school. They will get names from their own classes, and the classes may be inspired to conduct membership contests, one class pitted against another. The whole school may have a mem-

bership campaign. Divide it into two sections and appoint captains, as in membership campaigns in vogue in Christian Endeavor societies.

The organization which enables the pastor to get closest to his young people is the Christian Endeavor society. He should, if possible, be in every meeting and speak the closing words, and in socials he should be like one of the young folks. In Christian Endeavor he can keep his fingers on the spiritual pulse of the young people, and can easily learn their state of mind.

Young people readily respond to pastoral sympathy, and this means, of course, that a pastor must be interested in their interests. It is well-spent time for a minister to go on a hike with his Christian Endeavor crowd, and as many others as want to come. Few ministers are too old to play with the young folks or to take part in their social life.

The pastor who meets with the society's executive committee and presents plans or offers suggestions, telling them what he would like to see done, will find in his Endeavorers a tower of strength. He should see organized mission-study class, and he himself should organize and teach a class in personal evangelistic work.

In some churches the young people may be won through community playgrounds. The Endeavorers are ready as a rule to help in this work. The church in any case may lay its hand on recreation by organizing for its

(Continued on page 14)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for October 11)

As Juniors Think, They Act
Prov. 23:7a; Phil. 4:8

If every individual should act as many times as they think, what a queer world or society we would be! Everyone would be so busy doing something at all times, that I am afraid nothing would result at any time. By that I mean we cannot act upon every little impulse that prompts one; impulses and urges must be quelled and controlled for not only our good, but for the good of those who must live with us.

Of course, my subject is not ever going to give you the privilege of exercising your own rights. I wouldn't grant you that at any time, for various reasons, as you will discover later.

In the first place, I want to ask you just what kind of thoughts you should harbor? Bad or good, stupid or bright, kind or unkind, generous or ungenerous? Can you mix grain and chaff and expect to filter through only

chaff? I am afraid not. Our lives each day are just like that, sometimes good, sometimes bad; at other times kind and unkind. The bitter pill always makes the sweet seem pleasant somehow, does it not?

I should say you should think of what you can do for mother and daddy; for teacher; for playmate and for the little girl or boy you don't like so very well. The older I grow, the more often I am reminded that to be ugly and sarcastic, to be unthoughtful and unkind, injures me rather than the one whom I insult. Is that true? "The gift without the giver is bare," is more true than you now can realize.

Just what happens to you when you really try to think? Does it injure you in any way to put forth the energy? No, I am afraid it doesn't, if your thoughts are of the right sort, although I know many people who haven't enough will power or patience with themselves to even give their gray matter a fair attempt. So when you sit down to work, remember that the cob-webs and rusty corners, the vacuums and empty barrels ought to go on the scrap heap instead of living in your house. Chase them out with broomstick and "Old Dutch Cleanser," if need be. You will enjoy the process, I know.

Do you plan the work for the next day in advance? Do you wait until the clock says five minutes before class time to get your history lesson? If you do, I think I shall need to call you quite a sinner—for you are robbing yourself and your intellect of some valuable information. Plans oftentimes need changing—but at least make some for a basis of beginning.

Johnny steals an apple. Katie steals her mother's milk-money. Then her conscience begins to tell her—Johnny's too,—"You wicked person, if you steal milk-money, you shall need to go without milk for dinner," or worse yet, "Johnny must go to the neighbor and apologize." Boo-hoo! what an unpleasant sensation! Their plans were wrongly involved, and so they pay the penalty.

Sometimes, too, boys and girls have a queer superstition that "nobody will know, if I don't tell on myself." I wonder if that is true? I am afraid not! It is always what we don't want some one to know, that they really do find out about us.

Now, I would not want you to check yourselves on every act—that would be foolishness and extreme. Only be certain, and help me to be certain I am right—and then let us work like little Trojans.

Daily Readings

M., Oct. 5. What to think of. Josh. 1:5.

T., Oct. 6. Jesus thought of God.

John 5:19, 20.

W., Oct. 7. Careful planning. Prov. 21:5.

T., Oct. 8. Eve thought and acted. Gen. 3:6.

F., Oct. 9. Thought leads to repentance.

Ps. 119:59.

S., Oct. 10. Superstitious thoughts.

1 Kings 18:26-29.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Chief Who Knew Livingstone

By Jean Mateer Beeman

In the time of David Livingstone, the place which is now a prosperous Malamulo Mission was part of a great tract of land owned and ruled by Maguira, a native chief who lived on the banks of the river Shire, in British Central Africa. Maguira is now dead, but one of his under chiefs, Kasonga, recently lived in his village on the mission estate. He is one of the very few old men who have responded to the call of the white man's religion and been received into the full fellowship of the church.

Standing with Kasonga in front of the church building, on the very spot where Dr. Livingstone, on his first trip into the country, camped and held a council with the chiefs of the district, an American missionary recently listened with deepest interest to the story of the coming of the first white man into the land.

The arrival of Dr. Livingstone, bringing with him the *mtengo wabwino* (good message), and demonstrating in his life the love of God, gave to the natives a view of a character totally new to them, making it necessary for them to adopt a new word to describe this wonderful white man.

He seemed so like a god to them that they gave him the name of *Msungu*, similar to *Mulunga*, their name for God. Although that pioneer of African missionaries has been followed by white men whose characters have fallen far short of his, yet the same name

still holds good for every white man who enters the country.

Livingston passed down the hill from his camp, crossed a little river, and continued his journey to the place now called Blantyre. His heart would have been made glad could he have foreseen the future of that little stream. Because of the many baptisms that have been performed in its waters, it has been named by the Christian natives "the Jordan."

"The Malamulo estate, high up in the Shire hills, is bountifully watered and wooded. It was purchased from the native chief by a German planter, for a few yards of red cloth. This planter built the strong fire-burned brick house now occupied by the mission superintendent. He also built a great coffee storehouse, which an American missionary converted into a spacious dwelling house.

Later this estate was bought from the planter, and became the center of a most thriving mission. Not only is a training school maintained here, but many out schools are carried on in surrounding native villages.

One hundred miles to the north, a large out school forms the center of another circle of schools, so that many thousand natives in this region where Livingstone pioneered now enjoy the light of the blessed Gospel, which is slowly but surely dispelling the heathen darkness of Central Africa.—Forward.

Earthquake, Famine and Strife in China

Poor China is again passing through a series of grave afflictions.

On March 16 the important city of Talifu, province of Yunnan, was laid completely in ruins by a severe earthquake, which also destroyed several smaller towns and many villages, and took a toll of perhaps 10,000 lives. Two missionary couples of the China Inland Mission in Talifu escaped unharmed through the gracious interposition of God, although the mission property valued at \$20,000 was totally destroyed.

Then famine is once more raging in a wide area comprising parts of the western provinces of Szechuen, Kweichow and Yunnan, and affecting 10,000,000 Chinese and aboriginal tribesmen of the hills. Already the people are reduced to dire straits and are trying to subsist on roots, leaves and bark of trees, while the nearest harvest is still several months distant.

And now, on top of all this, a serious political crisis has been precipitated by the anti-foreign agitation of the Chinese student body, due to the grasping oppressive policies of foreign governments. Uprisings have taken place in Shanghai, Canton, Hankow and other centers, in which a number on both sides have been killed, and feeling against foreigners

has become so strong that missionaries and other foreigners have had to be called to the ports from a number of sections of the country. Such a situation is pregnant with possibilities of the gravest kind and calls urgently for prayer for the protection of the missionary body and work, and that wisdom shall be given in meeting every crisis which may arise, so that disaster may be averted and the door kept open for the work of the Gospel in that great land.

There is nothing in life so urgent or important that we should lessen the time to pray.—E. M. Bounds.

Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far away India or China through prayer as though I were there.—S. D. Gordon.

FRUITFUL WORK FOR LEPERS

The American Mission to Lepers reports substantial progress and cheering results in its world-wide work for this afflicted class.

The continued experiments with the chaulmoogra oil treatment of leprosy are very gratifying, but still more encouraging is the fact that the great majority of lepers gathered into the hospitals and settlements supported by this Mission yield to the appeal of the gospel and become earnest Christians.

Dr. Fletcher of Taiku, Korea, has recently been enabled to receive 100 additional lepers because of two new buildings erected with fresh contributions sent to him. He reports 303 lepers now being cared for, of whom 260 have professed conversion, and he believes the rest will shortly accept Christ.

Most encouraging reports are also at hand regarding the Culion leper colony in the Philippines, where over 5,000 lepers are cared for. This is the largest and finest leper settlement in the world, and it is proving an untold blessing to the bodies and souls of those to whom it ministers. Rev. Fred Jansen, Presbyterian missionary to this colony, reports ever-increasing spiritual interest among the lepers, 186 of whom have joined the church in the last thirteen months. Moody Bible Institute Monthly.

Pray Ye, Therefore

"The harvest truly is plenteous, but the laborers are few; PRAY YE THEREFORE."

"Finally, brethren, PRAY for us that the Word of the Lord may have free course, and be glorified."

"PRAYING always."

"In everything by PRAYER."

The appearance of a new mission study book for the current year entitled "Prayer and Missions," by a well known author, is most timely and welcome. No other factor in missions is so important as this; no other message is more needed.

Here are a few significant sentences from the book: "The circumstances in which we find our world constitute the greatest call to prayer that the world has ever known. One billion people, two-thirds of the human race, nearly two thousand years after Jesus sent forth his apostles, are still without any knowledge of the Savior. The testimony of the Christian nations of the West is marred by injustice, race prejudice, covetousness and immorality ... Our churches are tainted with worldliness and hypocrisy ... Family religion is at a low ebb ... Disrespect for the Sabbath is widespread ... All these and a hundred other threatening symptoms call loudly for some remedy, some fresh stimulus to spiritual living. Such a remedy is prayer. If God's people, those who profess to love him, would give half the time to earnest, believing prayer that they now spend in activities, a wave of spiritual energy would sweep the earth, that would hasten the coming of the kingdom by centuries. Jesus' recipe is the recipe for present perplexities. 'The harvest is great, the laborers few,' He said, 'therefore pray,' 'Therefore pray,' 'THEREFORE PRAY.'"

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

We have just closed the second week of school and with this the enrollment is complete with 296 students. The class rooms are full and as noted before, the Chapel overflowing. However, this makes the work of the school more interesting and certain things can now be accomplished which with a smaller student body could not be.

The Seminary has received several good additions. It was a problem as to just what enrollment there would be in those courses with several new ones added under the charge of Professor McClain, but I am glad to report that the enrollment in his courses are satisfactory and somewhat beyond my expectations. As the years go and the newly established courses are given more often rather than every other year, it is certain that the enrollments will even up with the B. D. given now under more favorable conditions, it seems certain that purely seminary work will attract a larger number of students each year who will stay for not only their college work but also for the full seminary courses. Professor McClain has been given a room in Founders' Hall known as the Conemaugh room,—first floor, southeast corner.

The cornerstone of the new church building was laid last Sunday, (September 20) with appropriate services. Other report will likely be given.

The Annual Faculty Reception will be held on the second floor of the Library building this coming Monday evening, (September 28). Counting the usual number of friends and students, this ought to tax our capacity. Mr. John Myers, A. B. of Harvard, member of the firm of F. E. Myers and Brother, has consented to be present and speak.

Recent additions to the student body are, Miss Kuntz, an excellent harpist from the Long Beach congregation and Rev. and Mrs. Frey from the same place. Miss Kuntz and her mother have recently been traveling with the noted evangelist, Dr. Turner of New York.

Professor J. A. Garber, Dean of Men, is again this year secretary of the Ashland County Sunday School Association and has been using several of the College professors in the conventions, notably Professors Anspach and Puterbaugh.

Melvin Stuckey, A. B., of Ashland and who spent last year in Princeton, will represent the College at the two western district conferences this fall as he goes also on behalf of the National Sunday School Association. Mr. Stuckey is taking graduate work here this year.

EDWIN E. JACOBS.

**OHIO DISTRICT CONFERENCE OF
BRETHREN CHURCHES TO BE HELD
AT SMITHVILLE, OHIO, OCTOBER
29 TO NOVEMBER 1, 1925**

THURSDAY AFTERNOON

The Thursday afternoon session of conference will be taken up by simultaneous meetings of Ohio Mission Board and the Wom-

en's Missionary Society of Ohio. Regular program begins Thursday evening.

THURSDAY EVENING

- 7:00 Devotional Period in charge of
F. C. Vanator
7:15 Bible Lecture (A series on the Covenants). Dr. W. S. Bell.
8:00 Sermon. Vice Moderator R. D. Barnard
FRIDAY MORNING
8:15 Bible Lecture. Dr. J. A. Miller.
9:00 Business Session.
10:15 Moderator's Address. Eld. R. F. Porte.
10:40 Special Music.
10:45 Bible Lecture. Dr. W. S. Bell.

FRIDAY AFTERNOON

- 1:30 Devotional Period. Leslie Lindowea.
1:45 Address. "For Christ and the Church." E. M. Riddle.
2:30 Address. Frank L. Freet, Secretary of Ohio C. E. Union.
3:30 Simultaneous Meetings, W. M. S. and Ministerium.

W. M. S. Program

Music.
Devotions. Mrs. L. P. Clapper.
Mission Study. Mrs. Fred Vanator.
Ministerium Program
Meeting in charge Dr. Shively.
Subject for Discussion, "Is the Brethren Church Growing as She Ought?"

FRIDAY EVENING

- 7:00 Devotions. H. M. Oberholtzer.
7:10 Bible Lecture. Dr. W. S. Bell.
7:40 Address. Frank L. Freet, Secretary Ohio C. E. Union.

SATURDAY MORNING

- 8:00 Bible Lecture. Dr. W. S. Bell.
8:45 Modern Church Claims and Brethrenism. W. E. Ronk.
9:15 Opportunity for Brethren Home Missions. W. A. Gearhart.
9:40 Business Session.
10:40 Address. Dr. E. E. Jacobs, President of Ashland College.

SATURDAY AFTERNOON

- 1:30 Devotional Period. O. C. Starn.
1:45 "Teaching Christian Faith to Young People." Q. M. Lyon.
2:15 Some Methods in Sunday School Administration. F. C. Vanator.
2:50 Winning the Home Through the Cradle Roll. Miss Vina Snyder.
3:10 Simultaneous Meetings, W. M. S. and Ministerium.

W. M. S. Program

Music.
Devotions. Mrs. L. P. Clapper.
Election of Officers.
Looking to the Future.
Ministerium Program
"Reaching and Interesting Young People in the Public Worship." G. S. Baer.

SATURDAY EVENING

- 7:00 Devotional Period. Arthur Cashman.
7:15 Bible Lecture. Dr. J. A. Miller.
8:00 Sermon. Dr. R. R. Teeter.
SUNDAY MORNING
8:45 Preparing and Presenting the Sunday School Lesson. Prof. A. J. McClain.
9:30 Sunday School Session.
10:30 Sermon. Dr. Chas. A. Bame.

SUNDAY AFTERNOON

- 1:30 Devotions. Pastor at Rittman.
1:45 Address. "Presenting Our Church Doctrine to Congregation and Community. Prof. A. J. McClain.
2:30 Address. "Shall Ethical Teaching Displace Doctrinal Teaching?"
S. C. Henderson.
3:00 Bible Lecture. Dr. J. A. Miller.
3:45 W. M. S. Meeting.
Music.
Devotions. Mrs. L. C. Clapper.
Missionary Address. Mrs. W. O. Nish.
SUNDAY EVENING
7:00 Song Service and Model C. E.
8:00 Evening Sermon. Dr. J. A. Garber.
R. F. PORTE, Moderator,
R. D. BARNARD, Vice-Moderator,
M. L. SANDS, Secretary.

THE REAL REASON

It's as plain as the nose on your face, brother. You may not like it, but I must tell you what is the matter.

There were a dozen people at your prayer meeting Wednesday night. The rest did not come because they did not want to come.

There were a few more at your evening service last Sunday night. The rest did not come because they did not want to come.

It tastes bad and you do not like to swallow it any better than I do, but it's like Epsom salts—the sooner it's down the better.

What is the use in fooling ourselves any longer about the prayer meeting, and what is the use of hunting for an alibi for the Sunday evening service?

The bald, ugly, disagreeable fact is that folks do not come because they do not want to come. So there!

They go everywhere else they want to go.

If it were a prize fight—just look at them go! By the hundreds and the thousands! They grab the seats at \$2 to \$50 a ticket and pack a forty-acre arena. They want to see two men maul and bruise and beat each other to shreds.

Oh, well! remember the Roman amphitheater.

But then, they are sinners and glad to do the devil's bidding. What gets me is, why your church members are not equally glad to do the bidding of their Lord.

If the devil can get his own to fall over each other in their eagerness to get to a prize fight, there's a broken gear somewhere in our machinery and no mistake.

Or a Sunday ball game! Wouldn't it be fun to have folks jam the prayer meeting the way they jam the grandstand? Wouldn't we preachers be covered with "cloven tongues" like as of fire" if the people would crowd the Sunday evening service as they crowd the bleachers?

But they don't! They don't! They go elsewhere, and the reason they go elsewhere is that they want to go elsewhere.

Say, brother, wouldn't it "be like heaven to us" if all the automobiles that snort and

streak and twist and dive and scrape along the roads of a Sunday were coming to church? Whewee!

But they are not. There is no use in fooling ourselves about this great automobile exodus. Only six machines stopped at your church last Sunday morning, brother. The other nine hundred and ninety-nine thousand nine hundred and ninety-four went by.

They went by because they wanted to go by. Nothing more and nothing less.

But then, they are sinners—these folks that go by—and you expect them to go by.

But what about your own folks that go by—your class leader and your deacons and your A-number one church members? You don't expect them to go by. Of course not. Neither do I.

But they go! They go! That's what gets me. They do go by.

They go by because they want to go by. But why do they want to go by? You would expect these Christians to not want to go by.

And if they want to go by, what are they, Christians or sinners?

Say, brother, "who made me a judge or divider over them?" But just between you and me—confidentially now—I can't see the difference between the sinner who goes by and the Christian who goes by, so long as he does go by.

And I don't care whether he goes by on his way to a prize fight or a ball game or to the lakes or the country, so long as he goes by.

He goes by because he wants to, and he wants to because—well, because he does not love the things of God as much as he loves the things of the world.

So there! That is the bald, bold, nasty, disagreeable truth, but there is no use fooling ourselves about this thing any longer.

Yes, and I just thought of another thing I wanted to tell you, brother, before we part. I am sometimes tempted to think we have too many folks on our church rolls who don't know God and never did. If you don't think so, just look at them as they go by.

Good-by, brother, and God bless you! I'm half afraid I spilled the ecclesiastical beans this time.—A. M. Albig in Evangelical Messenger.

ANTI-SALOON LEAGUE CONVENTION IN CHICAGO

The Twenty-second National Convention of the Anti-Saloon League will be held in Chicago commencing November 5 and continuing to November 9. The following are the convention features of outstanding interest decided upon by the committee:

Bishop Thomas Nicholson, national president, will speak on the first night. His address is certain to be a most notable utterance on the future of the Anti-Saloon League fight.

Dr. F. Scott McBride, also on the program for the first night, will deliver his first national convention address as General Superintendent. Since assuming National League leadership he has been in every state in the Union except one.

Dr. Wayne B. Wheeler, general counsel, will

give the latest information relative to legislation and the inside workings of the federal enforcement machinery.

Dr. Ernest Cherrington, World League secretary, will give the latest information relative to the prohibition movement in the countries of the world.

The program committee is not ready to announce the names of speakers. Those under consideration and assurances already received guarantee that every session will be addressed by men and women of exceptional standing and influence. Added to a number who have spoken at previous conventions will be a great many whose voices will be heard for the first time in National League gatherings. Each is selected because of outstanding prominence, influence and ability in connection with the prohibition fight.

One session of the convention will be exclusively for ministers. The formal addresses on this occasion will be given renowned preachers and prominent leaders in the religious field. It will be a heart-to-heart consideration of the present attempt of organized liquor and crime to destroy the work of the combined churches.

One night session will be devoted to a rousing rally of students and other young people. University presidents and others, prominent in the educational field, will make the addresses. This will undoubtedly be the greatest effort yet made to interest young men and women in the prohibition fight.

Representatives of departments of the government will be on the program to give details of their part in the law enforcement fight. Among these will be a coast guard officer and officials from the Justice Department and the Prohibition Unit.

The banquet will be an occasion of extraordinary interest and pleasure with the keenest thinkers and most brilliant orators in America at the speaker's table.

A half hour of one session will be devoted to a memorial service for the man who led the Anti-Saloon League forces as general superintendent for almost a quarter of a century to the time of his death. This service will be conducted by Dr. Howard H. Russell, founder of the League.

A prize will be given by the Anti-Saloon League of America for the best report on Prohibition Results, to be presented by any state League.

A noon-time luncheon of special interest to business men will be arranged. Leading figures in the commercial field will be on the program to discuss the economic influence and importance of the prohibition movement.

Following the convention proper at least two days will be devoted to a conference of Anti-Saloon League executives and field men. The latest developments and most efficient methods of League procedure will be studied and discussed.

At the Chicago Convention law enforcement, respect for law, education as to the evil effects of alcohol and world prohibition will be among the subjects discussed. Every church, every temperance society and every young people's organization is entitled to send delegates. It is suggested that many churches will send their pastors. It is time

now to appoint delegates and to begin to get ready for the convention. It is expected that there will be special rates on the railroads.

ORINOCO RIVER MISSION

This undenominational faith mission was organized in 1920 with its home base in Los Angeles. It has as its object the evangelizing of the neglected eastern end of Venezuela. Its field staff now numbers 11 missionaries and 5 paid native workers. It has 3 stations and 2 additional regular preaching points, 47 baptized converts, 3 day schools and 5 Sunday schools. It reports encouraging progress and some notable cases of conversion. Four new missionaries have been accepted and expect to sail for the field in September.

The Pastor and His Young People

(Continued from page 11)

young people baseball clubs, basket ball clubs, tennis clubs, canning clubs, and so forth. Every such contact with young life tends to bind it to the church.

When church sales or bazaars are held, the Endeavorers should be given a definite part of the work to do. Some communities have been indebted to the Endeavor society for a community fair.

Finally, the pastor will occasionally give the society the responsibility for the Sunday evening church service. He will suggest things to do and help the young people to do them.

Through work and play the young folks can be won. It is worth while to study how to win them, and to labor late and early to accomplish this great end.

TOBACCO AND UNCLEAN TALK

Will H. Brown

A tobacco organ says that one reason why women who smoke want separate smoking apartments on railroad trains is that they don't like to listen to the stories that men in smoking cars tell adding: "Besides, the men won't tell these stories when there are lady smokers present, and that practically SPOILS THE TRIP for certain sorts of men."

Conclusion: Either men who smoke are inclined to tell filthy stories, or else the temptation to tell filthy stories comes to them when they smoke. Either conclusion should cause clean-minded persons to leave smoking out of their list of habits.

Still discussing the subject the paper says: "Thrusting a delicate, gold-tipped cigarette in among a mess of old pipes, cheroots, stogies and Porto Rican perfectos is like throwing a rabbit to the wolves."

The only way for self-respecting women to keep free from the taint of nicotine is to leave tobacco alone. Smoking in separate rooms from the men will not long preserve them from the same undesirable effects that tobacco has upon male users.

One reason why some women and girls want to smoke, according to Mrs. Curtis Wilbur, wife of the new secretary of the navy, is that they consider it "smart." Mrs. Wilbur

says: "Smart is an awful word. It is the reason why girls do so many silly things. No one in our family smokes."

Even men who smoke do not, as a rule, want the women to smoke. The men students of the University of Tennessee have expressed themselves very emphatically as not favoring smoking girl students.

Sunday School Notes

(Continued from page 10)

He was clear headed and politic enough to recognize that men could believe differently and still be good men. He was tolerant in a fine way. The Christian church might well

learn a good lesson from the "careless Galileo," for of all intolerance in the world, Christianity in its church garb, has certainly given a good example. The world will not soon forget Roman Catholicism and its bloody inquisition. Nor will it forget the petty position taken by Luther, Zwingli and Calvin on many controverted points. We Brethren, too, should take earnest heed that we do not get into the place where we'll always be crying, "Heresy! Infidelity! Atheism! just because others don't see eye to eye with us on all points. Galileo was careless perhaps, but would God, that we could catch some of his spirit on matters of religious controversy.

506 W. 11th St., Waterloo, Iowa.

Off they went happy as larks, while mother went into the shack to put things to rights.

"Isn't it wonderful up here?" cried Marie, catching her breath. "You can see everywhere."

"Yes," said daddy, "we can look for miles all over this part of the country and watch for the forest fires."

"What's this queer thing?" asked Marie, eagerly examining an instrument on a table.

"Those are field glasses. When you look through them, things seem closer to you." Daddy adjusted the glasses to suit Marie's eyes. "Now, what do you see?" he asked, holding them up to her face.

"Trees and trees and—O that looks like campers over there. I see a man sawing wood."

"Yes, these people came yesterday, and I am watching them night and day to see that they are not careless with their camp fires and cigarette stubs. Now, what do you see?"

"A house way down in the valley, and a daisy field, and a horse—Why, daddy, that's where we live, and, yes, there's grandpa in the yard. He's petting Gyp. O isn't it wonderful?" Marie looked up at her father and drew a long breath. "Can you see me, daddy, when I'm out in the yard?" she asked suddenly.

"Yes, I saw you yesterday in the daisy field. I thought you were looking right up at me and I waved my handkerchief."

"Hurrah! Then I shall always wave to you whether I see you or not," cried Marie. "For I shall know you are there. Daddy, I'm so glad mother brought me!"

It was a long, wonderful day for the little girl on top of old Look Out. But at last the time came to go home. They said good-by to daddy and started on the climb down.

Grandfather met them at the foot, and Marie was willing enough to snuggle up close to mother, for she was very tired. But just as soon as she reached home, she ran out to the daisy field and waved, and waved to her father whom she knew would be watching for her through the glasses.

And that night she crept out of bed and ran to the open window and looked up to the great starry heavens. And she thought: "I'm sure God has a pair of those wonderful glasses and he can look right down and watch and see that no harm comes to me, like forest fires. And I guess he can watch other things, too, in my heart."

Suddenly she thrust her hand out of the window and waved it up at the stars. Shut tight went her eyes.

"Dear God," she said softly, "this is Marie. Please turn your glasses on daddy, too, and see that no harm comes to him way up there on Look Out. And help him to keep his eyes open in the night time, when he must be awfully sleepy. We'll watch all this part of the world for fires, dear God, and please watch our hearts and keep them clean."

With a little sigh of content and a last peek at the stars, she crept back into bed and nestled down under the covers. In two minutes she was sound asleep.—Sunday School Times.

A STORY FOR OUR LITTLE FOLKS

FINE WEATHER FOR DUCKS

Bty Winifred L. Bryning

"O dear, I hope that it will not rain!" Said little Bob to his sister, Jane; "For we must carry the eggs today To Auntie Megg at Silver Bay."

"O dear, I hope that the sun will side!" Said a little duck by the riverside, "Because I should like to swim and play; And I can't abide a sunny day!"

Then a few drops fell, and Bob and Jane Both sadly feared 'twas going to rain; But the little duck was very gay, Because he loved a rainy day.

The children walked to Auntie Megg's, And left with her the nice, fresh eggs; They didn't like the sloppy wet, But they were good and didn't fret.

The ducklet saw them as they came back. He flapped his wings and cried, "Quack, quack!"

Come into the water, and let us play!" —In Methodist Protestant.

THOSE WONDERFUL GLASSES

Marie lived in a beautiful valley at the foot of Look Out Mountain. That is a queer name for a mountain, isn't it? Look Out! But Marie knew that the name fitted it exactly.

Sometimes she would sit down in the daisy field near her home, drew her knees up under her chin and look up and up and up at that high mountain.

She loved it dearly, for that was where her daddy lived all during the long summer months. It must be very lonely up there in that funny little house with no one around, thought Marie. But maybe God was nearer, Sometimes the little house got lost in a cloud, and then Marie was sure that daddy was right up in heaven.

One day when she was sitting on the back porch steps as quiet as a mouse, and thinking hard about the mountain, her mother called to her from the kitchen: "Marie, dear, run down in the cellar and fetch me a jar of cherries."

Marie gave a little sigh and cast a longing glance at the mountain, but she never once

thought of disobeying her mother. She scampered right down the cellar stairs, got the jar and hurried up again to the kitchen.

"Thank you, dear," said her mother.

There was a twinkle in mother's eye that Marie knew meant something nice was going to happen. Her heart gave a quick jump. "What is it, mother?" she asked, her own eyes sparkling.

Mother leaned down, took hold of her daughter's tanned ankles and gently pinched the little brown calves of her legs. She laughed lightly as she said: "Yes, I believe these little legs have grown strong enough for the climb. Grandfather will drive us to the foot of Look Out. How would you like to climb the mountain with mother and spend the day with daddy?"

Marie could hardly believe her ears. Climb Look Out? Oh how wonderful! She hopped up and down, first on one foot and then on the other. "I'd love it, mother, just love it," she cried joyfully.

She helped mother pack a basket of goodies for daddy. Soon all was in readiness, and grandfather picked her up and squeezed her in between mother and himself on the seat of the wagon.

When they reached the narrow path that led up the mountain, they got out. What fun that climb was! Marie ran on ahead, when the path wasn't too steep. But most of the time she kept close beside mother and helped her with the basket.

Then, at a sudden turn of the pathway, the little house at the top stood out plainly against the sky. Marie shouted and clapped her hands and it seemed as though all the valley was shouting and clapping hands back at her.

"It's the echo," said mother, smiling at her daughter's puzzled face.

On and on they went. It surely was a test for the little brown legs. But they proved strong and sturdy.

Another turn of the rugged path and daddy met them with outstretched arms. He gathered them both in, basket and all, and such laughing and fun you never saw.

"Will you take me right up to that funny porch on top of your house?" asked Marie.

"I certainly will, and I'll take you pickaback," replied daddy.

AMERICA LEADS IN THE FIGHT ON LEPROSY

One of the most satisfactory testimonials that can be noted in praise of any benevolent work is the growth of other similar endeavors created outside its own sphere by the force of its example alone, and its incidental effect (innocent of propaganda design) on the public mind of the times. Of that sort of commendation The American Mission to Lepers, with New York headquarters at 156 Fifth Avenue, seems entitled to a share.

The business for which this organization was formed—with such eminent New York business men as William Jay Schieffelin and Fleming H. Revell as its sponsors and supporters—is the collection of funds for aiding leper hospitals in connection with Christian mission stations throughout the world. And that work is done with business-like efficiency, and with the constant expansion of results, which in business America is the ultimate standard of success. At least 150,000 will be gathered and sent abroad by the New York office for this purpose this year, which joined to government grants and similar collections from Europe, will provide comfortable living conditions for many homeless sufferers, who except for this charity would have to crouch—dirty, ill and ragged—beside highways and bypaths of the teeming East, begging for pittance of alms from passersby.

But while the Mission to Lepers is doing all this so faithfully, it is doing a great number of other things equally—and some of them not so far away as India, China, Siam and Korea. It is almost wholly due to the interest in lepers which the Mission to Lepers has created as a part of its missionary efforts that the United States government has established on the banks of the lower Mississippi, near Baton Rouge, Hospital No. 66, where all the lepers found in the United States are being concentrated. There is no great prevalence of leprosy in this country—almost all of the cases that do exist have resulted from contagion contracted during foreign or colonial residence—but there are several hundred of such sufferers who are all keenly aware that it is not advisable for them to remain at large and unquarantined. At the hands of local officers, subject to excitable popular obsessions, such persons have often suffered severe hardships and indignities for no fault but their unusual misfortune. To have been instrumental in securing all these a sheltered dwelling place in a mild and lovely environment, where the best medical attention continually watches over them, is a conspicuous public service.

The leper colonies at Molokai in Hawaii, and at Cullion in the Philippines—at both of which there is effected the same thorough isolation for all leprosy patients within those territories—were founded long before the Mission to Lepers became active on American soil. But the American sentiment which has just now risen in such favorable response to Governor General Wood's call for \$1,000,000 to be used to better the state of the Cullion colony, is largely reinforced by the earnestness of a host of Americans who through the Mission's widely disseminated intelligence, have learned not to think of lepers with fantastic or fanatical horror but to regard them

as fellow humans in distress. Whatever success Governor Wood's appeal may have here will start from the already educated interests of the constituents of the Mission to Lepers.

The precedents and examples set by the asylums for lepers in Asia which the Mission has founded and is now supporting, have been regarded with thoughtful and respectful attention by both the colonial and independent governments of that continent. The various administrative units of India all grant subsidies for the support of certain lepers under certain conditions, and it is believed by students of the situation that the viceregal government at Delhi will prepare, as soon as political agitations are allayed, for the stupendous effort to isolate all the lepers in India, as the United States has successfully done—but with only a small fraction of India's number—in regard to the lepers of the Philippines. Japan now pays a daily per capita to the Mission to Lepers for the care of each leper housed within the Mission's asylum, both in Japan proper and in Korea. It goes without saying that Japan never thought of doing such a thing until this missionary example was set—at first by the large use of foreign money.

The public leprosy hospital at Bangkok, established under royal patronage, is confessedly an emulation of Dr. James W. McKean's admired model leper settlement, paid for by missionary contributions, of course, on a river island at Chiengma, in northern Siam. The Crown Prince of the country was unwilling to allow that Christianity was more philanthropic than Buddhism, and interested himself to see that Dr. McKean's work was thus balanced at the Buddhist end of the scale. One of the last public acts of Wu Ting Fang in the Canton government of Sun Yat Sen, was to give to Rev. John Lake, representing the Mission to Lepers, the money which, after the death of both Wu and Sun, has been used to purchase an island south of Hongkong, and to build on it a leper village to which lepers of Canton will soon be invited.

Perhaps the most remarkable instance, however, of such missionary influence on the official mind of China remains to be told on a page from the history of Dr. Jacob Speicher, who has preached the gospel for many years in the seacoast city of Swatow. Distressed by the appalling misery of lepers in that city, he translated into Chinese, General Secretary Danner's booklet, "Ridding the World of Leprosy," and when the translation was printed he sent a copy, with all appropriate Chinese ceremony, to every member of the city council. Soon he was assured that he had made a real impression; he was invited to address the council on the subject of leprosy. On hearing him the body voted to ask the missionary to prepare plans for an adequate plant for the purpose he advocated; on his reporting the plans an appropriation was granted for the buildings, which he was asked to oversee; on completion of the structure as proposed, the whole premises were turned over to him to operate at public expense.

Still better than doing a thing oneself is inciting another to do it. The Mission to Lepers is a great success on both scores.

IN THE SHADOW

WATERS—Bert R. Waters was born November 1, 1889 in Grant township, Dallas County, Iowa, and died at Perry, Iowa, September 10, 1925, aged 35 years, 10 months and 10 days. He was the son of James M. and Eldora Morgan Waters. His life was practically spent in Dallas County, Iowa.

He was married to Blanche Conway, October, 1911 to which union were born five children—Ralph, Margaret, Dale, Darlene and Elizabeth.

Besides a sorrowing wife and children, he leaves a father—J. M. Waters of Grand Junction, Iowa; two brothers—Thomas D. of Paton, Iowa, and Dale E. of Des Moines, Iowa; two sisters—Nina E. Good of Dallas Center, Iowa, and Nelly Allen of Dawson, Iowa. Also many other near relatives.

Mr. Waters became a member of the Brethren church of Dallas Center in October, 1910 under the evangelistic efforts of Brother Louis S. Bauman. This membership has been retained through the years, though he had not been a resident of Dallas Center for some time. Services were held from the Brethren church, Dallas Center by the undersigned.

GEO. E. CONE.

ANNOUNCEMENTS

PLEASE NOTICE!

By October 1, all manuscripts of addresses delivered at National Conference are to be in hands of secretary. Please see that yours will be sent immediately.

If you have any corrections to make in the ministerial list I will be glad for same.

To all District Conference Secretaries—Please see that a record of your organization be sent in as soon as possible, neatly typewritten and ready to hand to printer. See that the ministerial list pertaining to your district is correct. Thanks for your co-operation.

O. C. STARN, Conference Secretary,

Gratis, Ohio.

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A CHARACTERISTIC OF THE APOSTOLIC CHURCH WAS THE PREACHING OF INDIVIDUAL MEMBERS. If you will examine the history of our leading denominations you will be surprised to learn that their rapid growth in the beginning was due to much preaching on the part of the membership. The early preachers of Brethren faith were mostly of the laity. If we can get our laity to spread the principles of Brethrenism founded upon a solemn belief in the inspiration of the Holy Scriptures as God's complete and final revelation, we shall witness a rapid growth within the next decade. The tract is a most convenient and effective way for the laity to preach our doctrines and claims to others. You can do it courteously and at the same time you may feed a hungry soul. Send for a liberal supply of these up-to-date tracts from our Publishing Company and see how busy your pastor will be answering inquiries.

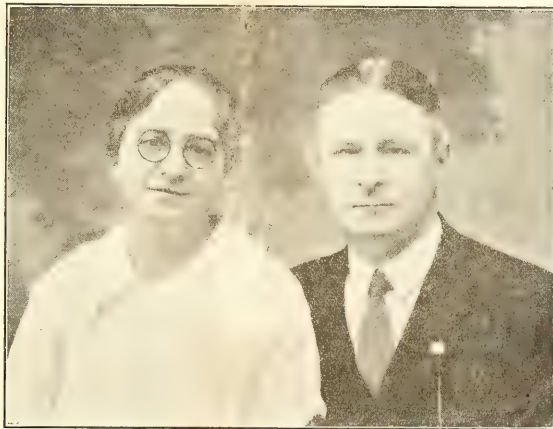
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Director Tract Publicity.

VOLUME XLVII
NUMBER 38

OCTOBER 7,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Cut furnished by First Church, Philadelphia.

MR. AND MRS. JOSEPH FOSTER

Missionaries Under Appointment for Africa

They are soon to sail for France where they will
spend a season in language study before
proceeding to the field.

See Mission Page for details

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Editor Among the Churches

The editor has sensed a willingness and a desire on the part of churches and their pastors to share the ideals and problems that pertain to Brethren publications, and to have their indifferent members stirred up and made to see more clearly their duty toward this important interest of the church. We have doubtless been too reluctant about bringing these matters directly and personally to the attention of the congregations in the past. We have not shared with them our interests nor sought to build up those helpful personal contacts which it has been the wisdom of the missionary and educational representatives to do, and we have been disposed to criticize when we have not received the cooperation that we thought we should have. We believe the people can be depended upon to give proper support to a worthy institution, when they are made thoroughly acquainted with it and their interest is tied to it by personal contacts. We have therefore, been willing to put ourselves out on a number of occasions in order to avail ourselves of the opportunity of presenting the claims of Brethren publications to our people. Several such opportunities were made possible immediately before and following our recent General Conference.

North Manchester

On the Sunday morning preceding Conference we were privileged to speak in Brother J. Raymond Schutz's pulpit at North Manchester, Indiana, where we had a large and appreciative audience. Prof. Schutz was very generous with his words of commendation of our publications and is enthusiastic in his support of them. And naturally we found the people manifesting the same loyal spirit. We were much encouraged here by kind words from the people concerning the work we are seeking to do at Ashland. A great work is being done at North Manchester under the able direction of this busy pastor, teacher and lecturer, and pastor and people are greatly attached to each other.

Huntington, Indiana

On Sunday evening we spoke in our church at Huntington, where Brother H. E. Eppley is the aggressive and capable pastor. This was our first visit to the Huntington church and we were impressed with their beautiful and adequate church, and they have a most loyal membership, though, being a mission point, it is not yet large. Brother Eppley was in attendance at the Winona Bible Conference at the time of our visit, but he had written us a most cordial welcome and we felt it too in the spirit of the people present. Brother Eppley is a loyal supporter of The Evangelist and our Sunday school publications.

Peru, Indiana

The first Sunday morning following Conference we presented the claims of Brethren publications to the good people of Peru, where Brother G. L. Maus is the successful and wise pastor. This was not our first appearance before these good people, but it was our first in their beautiful new church. We were encouraged by the evident loyalty of these people to our publications. Brother Maus said the "Evangelist" was as eagerly received and read that they really needed two copies in their home, one for his wife and one for himself, so that neither would have to wait on the other to get a chance to read it. We saw one Sunday school teacher with the "Evangelist" under her arm and she remarked that she greatly appreciated Brother Boardman's notes on the lesson and always brought her "Evangelist" along to the Sunday school.

Center Chapel

In the evening of the same day we spoke to a good audience at the Center Chapel church in the country from Peru, where Brother George Swihart is the loyal and much loved pastor. Brother Swihart has not been with us long, but he shows a spirit of loyalty to every Brethren interest and especially to our publications that would be worthy of one who had served a life-time in the church. But it is not to be wondered at, for the Church of the Brethren builds the same spirit of loyalty to the Word and devotion to the church as does our branch of the Dunker fraternity, and that is the church in which he received his training and in which he spent many years of faithful service. Here an intelligent sister expressed her appreciation of the excellent lesson helps to be found in the "Bible Class Quarterly," as well as of the value of "The Angelus."

Roann, Indiana

While at General Conference we also agreed to make a trip to Roann to preach for them one Sunday and to address the congregation in the interest of Brethren publications. Their new pastor, Brother O. C. Lemert, who graduated last spring from Ashland College, was not to arrive on the field until October, so he was not present with us when we were there on September 20th. The weather was boiling hot but we had a large attendance both morning and evening, and while Roann is on the Evangelist Honor Roll largely due to the constant effort of Brother Monroe Jones, the Evangelist agent, we found the people eager to hear more about the place, the function and the claims of our publications. These people are characteristically loyal to Brethren teaching and Brethren interests and under the promising leadership of Brother Lemert we anticipate a continuance of their loyalty to Brethren publications.

Uniontown, Pennsylvania

On October 4th, having responded to an emergency call to fill the pulpit at Uniontown, Pennsylvania for Brother Dyoll Belote, who was away on that day, we found a goodly attendance in spite of a heavy down-pour of rain, and in spite of the fact that they are worshipping in a school house near the site of their church building which was wrecked by the undermining of coal and a slight earthquake. We used this occasion to present the claims of Brethren publications in the morning and found a very kindly responsive spirit. Wherever Brother Belote is pastor, there Brethren publications are never neglected, and we found these people readers of "The Evangelist" and users of our Sunday school literature. The attendance at all the services of the day indicated that the church is in a healthy condition spiritually. They are planning to rebuild their church on the old site. We heard many expressions of regret that they were soon to lose their pastor. We greatly appreciated the kindness shown us and the expressions of appreciation of our publications. We found here a deacon who is awake to the large possibilities of the tract and expressed a desire for the output of a larger number of more varied tracts adapted for quick reading and wide distribution. This was an encouragement to the present efforts of our Publication Board to do that very thing, and to educate our people to a larger use of tracts. New tracts are in the process of preparation under the direction of the Tract Committee, and some good ones are already in stock for the use of those who have the vision. We crave the co-operation of pastors to bring their people to realize the greater service they might render by the wise distribution of tracts.

We are grateful for the growing interest in our publications and the greater intelligence that is thereby being cultivated. That means growth for the church in every way.

EDITORIAL REVIEW

Dr. R. R. Teeter is representing the Brethren Publishing interests at the Pennsylvania state conference being held this week at Masontown, where Brother J. L. Gingrich is pastor.

The article by Brother C. H. Ashman on "Modern Leaven" was a paper read before the National Ministerial Association meeting at Winona Lake and voted by that body to be published in The Evangelist.

President Jacobs gives us another newsy letter of the College doings. The Saturday course has been begun with an enrollment of 37. On opportunity for a very practical kind of service is mentioned. Ladies of the W. M. S. please take notice.

The St. James congregation at Lydia, Maryland is looking for a pastor to succeed Brother L. V. King who resigned to accept the pastorate at New Lebanon, Ohio. Any one interested may write to T. J. Fahrney, Williamsport, Maryland, R. F. D. 1.

Brother Mark B. Spacht, whose address is Millersburg, Iowa, informs us that his church has granted him permission to hold a revival meeting this fall or winter. Any one interested may write him at above mentioned address.

Prof. J. A. Garber, the new General Secretary to succeed Brother H. H. Wolford, supplies us with some Sunday school news, to be found on page 10. The complete officary is given and a statement concerning the Association's arrangement for a field secretary in the person of Brother Melvin E. Stuckey and the preliminary plans for his introduction into the work.

Brother A. B. Cover, pastor at Falls City, Nebraska, gives a most encouraging report. Seven additions by baptism are reported. It is evident that Brother and Sister Cover are continuing their constructive, educative work, which has characterized their labors elsewhere, and the benefits are becoming manifest. Rally Day was a marked success with an attendance of 281, six above their goal set.

Brother C. C. Grisso reports the work at Warsaw, Indiana, moving forward in an encouraging way. He also tells us of an evangelistic campaign which he conducted in the Cerro Gordo, Illinois, church where Brother W. E. Thomas is pastor. The meetings resulted in thirteen additions to membership. This is the second year in succession that Brother Grisso has led these people in such a campaign.

Dr. E. M. Cobb, pastor of the Second church of Los Angeles, writes of their intensive preparation for an evangelistic campaign

which is now in progress with Brother G. W. Kinzie as the preacher. During the period of preparation nineteen souls were added to the church. The campaign began with a Rally Day with a goal of 705 set for attendance. Last year the church membership was doubled and they purpose to double it again next year.

While Brother Percy L. Yett, who with his family is soon to sail for the Argentine to engage in missionary work, will be greatly missed as the financial secretary of the Foreign Missionary Society, yet he is to have a worthy successor in the person of Miss Alice Longaker of Philadelphia, who has gone to Long Beach, California, where she is to assume her duties under the supervision of the Treasurer, Brother L. S. Bauman.

The First church of Philadelphia is justly proud of its missionary record. They are now to have seven representatives on the foreign field. Brother and Sister Jobson are members of that church, and the two new missionaries, whose pictures we are privileged to show to Evangelist readers this week, are also the product of this church. We congratulate them on what they are doing for the extension of the Kingdom.

A most interesting letter from Sister Estella Myers, who recently returned to her work at the Bassai station in Africa, is to be found in this issue. The note of progress which she sounds is most encouraging. The kindly, unselfish spirit of the writer is worth noting. She is quick to recognize and to give full credit to the accomplishments of her co-workers during her absence from the field. This of course is only right and Christian and is in line with the true missionary spirit. But it is a spirit that is sometimes not as prevalent as we could wish it might be in our relations one to another in the homeland.

Our correspondent from Milledgeville, Illinois, in a paper which she read at a church meeting, reviews the successful three-year pastorate of Brother and Sister D. A. C. Teeter, and the many evidences of progress that have been recorded. There is evident a strong attachment between pastor and people. Forty-four members were added to the church during Brother Teeter's administration and the attendance at Sunday school and the regular services experienced a steady increase. His work is brought to a close and Brother G. E. Cone succeeds him.

Prof. H. H. Wolford, who resigned the chair of History and Economics in Ashland College last spring and moved to California because of his wife's health, is now engaged in union Sunday school work, being secretary of the Southern California Sunday School Association, with headquarters at Berkeley. Brother Wolford will be remembered for his work in the Sunday school field while in the East, having served for a number of years as General Secretary of our National Sunday School Association. He is well equipped for his new labors and his host of friends will wish him every success, and also that the health of Mrs. Wolford may be much improved.

We read in the Long Beach (California) church calendar about a brother and sister in that church who, though they both work all week, have the habit of "taking their machine Sunday afternoons and making calls on other members of the church, especially those who are shut-in and not able to attend services." We agree with the pastor of that church that this is a splendid habit to cultivate. While it by no means takes the place of the calling that the pastor is obligated to do through the week, yet it adds greatly to it. This is especially important in churches having large membership or diverse social classes. Where members of a church are strangers one to another, there is lacking a spirit of unity, friendliness and cooperation that is a source of strength to any church or society.

In a "Night Letter" received at "The Evangelist" office on Friday of last week and signed "Foster and Jobson", we learn that Brother and Sister Orville D. Jobson and Brother and Sister Joseph Foster have purchased passage for France for October 17th on the S. S. Paris of the French Line. A farewell message is promised from them just before they sail. Any one wishing to write them farewell messages should address them "In care of the French Line, or S. S. Paris, Pier 57, Foot of 17th Street, New York." Doubtless many of their friends will take advantage of this opportunity of sending a parting message of encouragement, or of rejoicing and gratitude for their obedience, or of assurance of prayer for their support and protection. Brother and Sister Jobson are returning from their first furlough and Brother and Sister Foster are going out for the first time.

GENERAL ARTICLES

The Exactness of the Ancient Landmarks

By J. F. Garber

Ancient landmarks when applied to a place, or locality, are things by which the place may be recognized in years to come, regardless of other landscape changes.

When applied to a church or denomination, they have reference to the things that were formerly there, by which the church could be recognized, if its name were changed, or completely obliterated.

In ancient times when the denominations were being organized, each denomination had some distinctive doctrines, or tenets, that were incorporated into its creed, things that separated it from all others.

Some of them have clung tenaciously to their original creed; but I am sorry to be compelled to say, that many of them have like Jehuda made too free use of the pen-knife and fire in regard to the teachings of our Master and their former creed.

There has been in the past, a tendency in many of the churches, to cut out of their creed everything that was considered by some other denominations, and the world at large, to be non-essential, regardless, either of its Spiritual significance, or the importance placed upon it by the Great Teacher, and his Apostles.

There are however, a few denominations, among which are included the Brethren fraternities, that have not seen fit to obliterate, or even de-face, their ancient landmarks, for the purpose of effecting a church union with worldly inclined churches, or to count the good will of the outside world.

Ancient Landmarks

But what are some of the ancient landmarks, or distinctive doctrines of Brethrenism? And how closely have we stuck to our original creed?

Among the landmarks of Brethrenism, we want to make special mention of the following: Baptism of believers, (which does not include infants) by triune immersion, in the likeness of the death, (not the burial of our Risen Lord; Confirmation of the baptized ones, by the laying on of hands, and prayer for the reception of the Holy Spirit? The Love Feast, the distinctive features of which, are the Lord's Supper, (full meal) and the Washing of the Saints' Feet, according to John 13. The observance of the Kiss of Charity, which is five times commanded in the New Testament Scripture.

In addition to the above, we will mention, The Anointing of the Sick according to James 5:14; Non-conformity to the World, which includes, Non-swearing, Non-resistance, and moderation in dress; or putting on of modest apparel.

Landmarks Preserved

As to the exactness of their ancient landmarks, referring to our present loyalty to ancient Brethrenism; I am glad to be able to say, that the Brethren church has clung tenaciously to triune immersion in the likeness of the death of our Lord, which was the Apostolic mode of administering the rite of baptism; and all full fledged Brethren, have been baptized in that way; However, there have been a few rather liberal pastors who have taken the authority upon themselves to receive into the church, some from other de-

nominations, on their former baptism, which was other than triune immersion. But this action of theirs, has never been sanctioned by the general church; and as far as we know, cases of this kind have been rare.

Confirmation

Confirmation of the baptized ones, by laying on of hands, and prayer by the Elders, for the reception of the Holy Spirit, is still observed by us as a church rite.

It was originally administered while the applicant, and minister were yet in the water, but now we hold a special confirmation service, at which time the rite is administered, and a beautiful service too it is. This we consider much more apostolic than the former way of administering the rite.

The Love-feast

As for the Love-feast, I just want to say, A Brethren church without a love-feast, or a love-feast without the supper, and feet-washing, would just be simply unthinkable.

The bread and wine which symbolize the broken body and shed blood of our Lord and Master, cannot answer for the supper, for they point back to the cross of Calvary, where the atonement was made, and man was reconciled to God.

While the supper points forward to the marriage supper of the Lamb, when the Bridegroom shall come and claim his own; and therefore must at least symbolize a full meal.

The feet-washing service, is observed, as a symbol of the continual cleansing of the saints from their daily sins.

The Kiss of Love

The Kiss of Charity which is a token of love and fellowship, is observed at the Love-feasts, but has been discontinued as a mode of greeting. Every ordinance of God's house has its own spiritual significance.

Anoint the Sick

The anointing of the sick with oil in the name of the Lord and with prayer, (according to James 5:14), for the healing of their bodies, and forgiveness of sins, is still a common practice among the Brethren people, but it is regrettable that there are some who observe the form, "but deny the power thereof."

Non-swearing

The swear-not-at-all command is taught by our ministers, and observed by a large per cent of the membership of the church; and should be vigilantly followed by every member; for Jesus never gave a more positive command than when he said: "But I say unto you: Swear not at all; neither by heaven, for it is God's throne; nor by the earth for it is his footstool, etc."

The life that is to be completely surrendered to the will of Jesus, must not neglect to obey this positive command.

Non-resistance

The Spirit of non-resistance was visibly manifest during the late world war, when our boys refused to go into combative service, because of their conscientious objections, and were assigned to work as cooks in kitchens, nurses in

TO MY BIBLE

By C. F. Yoder

Thou blessed Book, sweet gift of love,
I scan thy pages o'er and o'er;
I love thy precepts more and more,
As in my life their worth I prove.

Life is a journey, and thou art
A light unto my wandering feet;
My guide and compass and my chart,
My resting place and manna sweet.

Life is a school and thou the Book
From which I learn. Life is a field;
Thou art good seed. Life is a fight;
Thou art the sword my Master took.

May I as he win victory,
As he, bring from the Book of God,
Things new and old, which must be told,
To bring the world, my Lord, to thee.

hospitals, and ambulance drivers, thus giving them a chance to serve their country loyally, without interfering with their conscientious scruples in the least.

Modest Apparel

This is one of the ancient landmarks of Brethrenism, that has been somewhat defaced, and in some instances, almost totally obliterated.

The Progressive branch of the Brethren church has never believed in a prescribed form of dress; or religious garb; because Christ, nor the Apostles ever gave us one; but it has always been an ardent advocate of moderation in dress. Modest apparel as taught by Peter, and Paul, has been proclaimed in no uncertain tones by our ministers, nevertheless there seems to be a wide difference of opinion among the people as to what constitutes modest apparel.

In fact this difference extends all the way from the neatly clad person, whose real adorning is good works, or ornamented with a meek and quiet spirit which is in the sight of God of great price, down to the bobbed-hair, powder-puffed flapper of today. But a church can no more legislate modest apparel into the hearts of its members, than it can honesty, temperance, and chastity; for it, like all other Christian graces, is its outgrowth of a meek and quiet spirit; and must come from the hidden man of the heart.

Then, it is not for the church to say just where modesty ceases, and immodesty begins; for what would be considered modest in one age, might be considered very im-

modest and even immoral, in another age. The better plan, is to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." Then leave it to each individual to conscientiously decide as to what would be the Master's will, the same as each one must decide for himself just where temperance stops, and intemperance begins. Let each one answer to God, instead of to the church; then, as God leads they will do.

Conclusion

The ancient landmarks, as established by the Master, and adopted by the original Brethren church, as its creed, are very recognizable today, in all branches of Brethrenism.

The unifying power of the Holy Spirit has been doing its work; and each year sees the different factions of the church drawn closer together.

In fact, the points of controversy, between the different branches of the church, have become so insignificant, that it seems almost a crime for them not to unite into one great brotherhood, and carry the Gospel banner of King Jesus to the uttermost parts of the earth, and usher in the great day of the Lord. The world needs the whole Gospel; and it needs it now. There is no single denomination in existence that is so amply qualified to carry this Whole Gospel message to the world of lost and benighted sinners, as would be a reunited Brethren church.

God speed the day when this much longed for reunion may be a realized fact.

Weldon, Iowa.

Modern Leaven—Matthew 13:33

By Charles H. Ashman

There are two interpretations of this scripture which are in conflict today. Some claim that the leaven represents the Christianizing influence of the Gospel, the woman the church of today, the meal the world of humanity, and the leaven the Gospel itself. They claim this scripture teaches the introduction of the Gospel into the world by the church, the permeating influence of the Gospel, and the ultimate christianizing of the nations of the earth. Again this interpretation we offer the following objections. The meal cannot represent unregenerate humanity. Meal is made from wheat, which, according to Christ's own teaching, represents "Children of God." The wheat is to be gathered into the granary. Meal formed one of the chief elements of the sweet savor offerings according to Leviticus 2:1-3. It was a part of the diet of the Priests according to Leviticus 6:15-17. Meal needs no christianizing. Moreover, the methods of extension of the Gospel is not to be leaven like. Leaven works by itself. If left alone, it will leaven the entire lump. The Gospel must be preached, prayed, lived, urged, energized. Again the nature and usage of leaven throughout the entire Word of God would prohibit such an interpretation. Leaven is a species of corruption formed by putrefaction. It is a species of decay, rottenness. Would Christ use fermentation, decay, rottenness, to represent the wholesome, clean, unadulterated Gospel? The hiding of leaven suggests cunningness, deceit, subtlety, a desire to do some thing in an unseen, under cover manner, as if it is undesirable that its presence or work should be known. Does this harmonize with the church as a "city set upon a hill," or "let your light so shine before men," or the prohibiting of putting your light under a peck measure? In addition to all these, the implication of a converted world in this age is unbiblical. Christ taught that at the time of harvest, at the end of the age, there would be tares among the wheat. He taught that there would be worthless fish in the net. Paul teaches that at the Coming of the Lord there will be unbelief in the world and apostasy within the professing church. The question is even asked, "When the Son of Man cometh will he find faith in the earth?" But, by far

the most serious objection we offer against the interpretation under discussion is that the universal usage and symbolism of leaven in the Word is evil. When Lot fed the two Angels of the Lord, he gave them UNLEAVENED BREAD. (See Gen. 19:1-3.) If leaven was to represent the Gospel, why not feed it to angels. The first Passover and all successive ones were eaten with UNLEAVENED BREAD. The penalty for violation of this was death. The Passover forecasted Christ and redemption. Why not have leaven in it, if leaven was to represent the Gospel of Christ. A striking contrast in Leviticus brings out the Old Testament symbolism of leaven as evil. The WAVE SHEAF was to contain no leaven. It symbolized Christ in whom was no sin. But the two WAVE LOAVES contained leaven. They represented our service rendered to God which, because of human weakness, would be tainted with evil. Why do we use unleavened bread at the communion today? Because leaven, according to the Word of God, represents sin. The unleavened bread represents the sinless body of Christ as the unfermented wine symbolized his sinless blood. The universal usage and symbolism of leaven forbids the interpretation that it represents the permeating influence of the Gospel. We believe that leaven represents the subtle influence of evil within the professing church. In support of this interpretation we bring the four outstanding passages of the New Testament in which leaven is referred to. If it be true, that "the best commentary of the Bible is the Bible itself" then the best and safest way to discover what Christ means by leaven is to consult the other places in the New Testament in which leaven is discussed.

Christ warned against the leaven of the Pharisees. (See Matthew 16:6-12, also Luke 12:1 sq.) In these passages, leaven is interpreted as being false doctrine and hypocrisy. The leaven of the Pharisees was empty externalism in worship. They made clean the outside of the cup, and platter, but permitted extortion and excess within them. They whitewashed the outside of their lives so that they would appear outwardly beautiful, but within they were full of corruption, hypocrisy and iniquity. Christ never condemned

them for ritualism in worship, but for empty ritualism. He never spoke disparagingly about an "Order of Service," but about an empty order. He never condemned the keeping of the "letter of the law," but the meaningless, empty keeping of it devoid of the Spirit. Today, the leaven of the Pharisees is at work in the church. It has been foretold that in the last days some would have a "form of godliness," but it would be devoid of power. We behold today a fulfillment of this divine forecast in the chanting of prayers, listening to paid singers, going through the externalities of worship in a mechanical manner, and the rendering of lip service destitute of heart devotion. The platter charge, the sepulchre charge, the hypocrisy charge brought against the Pharisees can be brought against many and much within the professing church today. There is much of the Laodicean state of complacency within the Brethren church. Some are saying, "We are rich and increased in goods and have need of nothing." Such imperil our present and endanger our future. Their self-complacency is as a dry rot in many churches. They cripple every forward movement of the church. They are producing within the church a mixture of an adulterated Christianity and refined respectability. Christ could come to the Brethren church today and find Pharisees who with the strictest orthodoxy observe the ordinance, but whose lives are devoid of any evidence of the Spirit's power. They are formalists. The leaven of the Pharisees is permeating them. They are like the preacher who was contrasting his church with another. Holding up a walnut, he said, "This other church is like the hull of this walnut, but let me show you what our church is like." Cracking the walnut, intending to display the meat within, he beheld the kernel within was rotten. He hastened on with his sermon. So many have the outward hull, but within is rotteness. The modern leaven of hypocrisy is working.

Christ also warned against the leaven of the Sadducees. This leaven was scepticism, religious rationalism. Their theology was all negative. They declared few positive doctrines, but denied many, principally the supernatural. They denied the fact of the resurrection, any resurrection. Mark 12:18 says of them, "They say there is no resurrection." Acts 23:8 adds, "For the Sadducees say that there is no resurrection, neither, angel, nor spirit." These things they denied represented the vital doctrines of the belief of the day. They were the Eceptics, Rationalists, Atheists of their day. The leaven of the Sadducees is working in the professed church of today. Paul warned that it would do so. In 2 Timothy 4:3-4, he writes, "For the time will come when they will not endure sound doctrine, but after their own carnal desires shall they gather to themselves teachers having itching ears and shall turn away their ears from the truth and shall be turned unto fables." These itch specialists are here. They deny the inspiration of the Scriptures. They speak, easy, smooth sayings for gain. They are modern Baalams. They repudiate practically every fundamental doctrine of Christianity, such as, the pre-existence of Christ, his virgin birth, essential incarnation, Deity, sacrificial atonement, bodily resurrection, miracles, and return in Person and glory. They are our modern Bible whittlers, modern Jehudis, whittling the Word of God into shavings and casting them upon the fire of their own egotism to be consumed with the heat of their inflated conceit. They are expert substituters—are these itch specialists. They substitute divinity for deity, speaking in glowing terms of the divinity of Christ, but in equally glowing terms of the inherent divinity of man. They substitute eugenics for regeneration, teaching that the salvation of man will be accomplished by good breeding, in being well born, instead of being born again through regeneration of the new birth. They advocate salvation through the inherent or acquired integrity of human character, instead of by virtue of the merits of the righteousness of the substitutionary atonement of Christ. They substitute social service as a means of winning the world for Christ instead of personal evangelism. They deny the authority of the scriptures and maintain that

freedom of thought is the guiding light of the soul. These modern Sadducees, filled with the leaven of scepticism, run wild after everything new and when in this crazy pursuit they capture it, immediately they stamp it as "modern" and herald it to the world as a "Modern Gospel." They set aside old landmarks of faith, pull up tested anchors, destroy reliable guideposts, and giving unrestrained liberty to their wild passion after anything new, under the guise of broad mindedness or superior scholarship, flaunt their apostate, Sadducean, leavened, modernistic scepticism in high places. They are described by Peter in 2 Peter 2:1-2 in warnings to which we do well to give heed. Peter says, "There shall be false teachers among you, who privily will bring in damnable heresies, even denying the Lord who bought them, bringing upon themselves swift destruction and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." It is our settled conviction that the leaven of the Sadducees, which was scepticism, has become headed up in the materialistic philosophy of brute evolution. Paul warns against, "Science, falsely so called." He knew that truth never contradicts, whether found in nature or revelation. He knew that established facts and divine revelation harmonize. But, he also knew that there would be theories, guesses, suppositions, which would be paraded under the guise of truth, facts and science. We cannot agree that it makes no difference whether we believe Genesis or the theory of brute evolution. It appears to us that Darrow was the most logical defender of this theory in all the world. He is a sceptic, agnostic, atheist. He has lost all "consciousness of God." This is the basis of his objections to prayer. This is the basis of his criminal law practice. He assumes that man is not a responsible individual, but a product of evolutionary processes, thus cannot be individually held responsible for his crimes. His atheism and brute evolution are allied. If man has no relation to God as Creator, he must have relation with the brutes. He must either reach up or down. Practically all atheists are evolutionists, although the reverse is not always true. Darrow is an appropriate exponent of the modern leaven of scepticism. Where is the self-respect of these modern Sadducees? It has been well said, "That preacher who has taken vows to preach the Gospel of Christ and then receives pay for denying it and preaching another gospel is receiving money under false pretenses and is a theological crook and thief." Whenever a preacher loses his faith in the Word of God, he ought to pack his grip and get out of the church. Fosdick might be a good example of how to do it. Find a rich man to pay the bills and begin a new, modern denomination, whose foundation is nothingness and whose superstructure is vapory, shadowy, misty, phantom, elusive, floating sentimental nonsense. Beware of the leaven of the Sadducees.

Now, Christ warned also against the leaven of the Herodians. In Mark 8:15 he does this. As near as we can discover, the Herodians were the pleasure loving worldlings among the Jews. They would sacrifice religion, civilization, home, honor, all for the sake of personal gratification in pleasure. If this be the leaven of the Herodians, surely it is at work in the professing church today. We are becoming, "lovers of pleasure more than (or rather than) lovers of God." In our modern churches we "sit down to eat and rise up to play." See the leaven at work in the worldly methods of finance. Suppers, bazaars, festivals, fairs, raflles, entertainments, everything which the ingenious mind of man inspired by Satan can invent instead of the tithe and pure gospel giving to defray the expenses of precious Christianity. What many churches need, first of all, is a stomach pump. Behold the leaven of the Herodians at work in the lives of modern church members! See the women in order to conform to worldly fashion, deny God's whole order of headship according to 1 Cor. 11:1-16, cast off their divinely arranged glory, and deprive themselves of power in the bobbed hair craze of the day. Study the lives of the dancing, theatre gadding, movie enslaved members. He must seem to be woefully ignorant or wilfully blind who cannot see

the insidious, subtle working of the leaven of the Herodians, worldliness in the modern church.

In addition to their worldliness, the Herodians were the politicians of the Jews. They advocated the bringing in of the Messianic Kingdom through political alliance and methods. They sought political offices, favor with Caesar. They were not looking for a Messiah. At least there is comparison between their leaven in this respect and that leaven which is at work in the church today. There are those who claim that political democracy, moral reform, social regeneration, Christianized international relations will usher in the millennial reign of Christianity without the personal return of Christ. They are not looking for the Prince of Peace, in fact, their whole scheme of the universal reign of peace, equity, and righteousness being introduced through their own efforts removes the desire for and the need of the presence of the King of kings. We do not deery the value of world betterment, moral reform, political efficiency in their place, but we ask these modern Herodians, "Why say ye not a word about the bringing back of the King?" Would you exalt yourselves instead of him? Would you steal his crown? Do you love his appearing? Beware of the leaven of the Herodians which was political compromising which crushed out the Messianic hope.

The fourth passage warning against leaven is 1 Corinthians 5:6-8. This is an illuminating passage. From it we glean these key sentences, "purge out therefore the old leaven that ye may be a new (or purged) lump. Therefore let us keep the feast, not with malice and wickedness, but with the unleavened bread of sincerity and truth." Paul hated leaven. Leaven to him represented malice and wickedness. In fact, the case under discussion in this chapter is that of a member guilty of fornication, such fornication

as was not so much as known among the Gentiles, "that one has his father's wife." The church had tolerated this member and Paul warned that this wickedness of leaven would stain the entire church if not purged. He concludes, "Therefore put away from among you that wicked person." Regardless of what form this leaven of godless living might take, we wonder if the Brethren church is not tolerating it today. Have we swung to the extremes of toleration in our zeal to keep free from the turmoil stirring, periodical disciplinary upheavals of the church from which we withdrew? Is membership in our beloved church losing its sacredness and sanctity because of failure to maintain a standard of Christian living? Is there creeping in a gradual loosening up, letting down, compromising practice relative to sin? Are we permitting, tolerating, if not deliberately developing a dull conscience of sin? A whole Gospel belief, a whole Gospel practice ought to and will develop a higher type of Christian character and life. Is the Brethren church manifesting such before the world? Or, because of a growing laxity of church discipline, are we losing any and all distinguishing marks of righteous living? These are not bombastic charges, but serious questions for faithful consideration.

Finally, modern leaven is just the same as old fashioned leaven. The leaven of the Pharisees, empty formalism and hypocrisy; the leaven of the Sadducees, scepticism and religious rationalism; the leaven of the Herodians, worldliness in pleasure; the leaven of malice and wickedness, these constitute the modern leaven of which we warn. Against such Christ spoke in stern denunciation and condemnation. Against such the inspired apostles, Paul and Peter, wrote firmly. What will be the message of Brethren preachers relative to them?

Johnstown, Pennsylvania.

THE BRETHREN PULPIT

O Woman, Great is Thy Faith

By E. F. Byers

TEXT: O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.—Matthew 15:28.

Jesus had just passed beyond the bounds of Israel, driven by the hostility of those who should have been his friends and supporters. The delegates of the Priestly party from Jerusalem, who had come down to see into this dangerous enthusiasm which was beginning in Galilee, had made Christ's withdrawal expedient, and he went northward into the territory, or border land of Tyre and Sidon.

This incident of the Syro-Phoenician woman becomes more striking if we take into consideration the fact, as related by Mark, that it took place on Gentile ground. The key to its meaning lies in the contrast between the single cure of the woman's demoniac daughter, obtained after so long imploring, and the spontaneous abundance of the cures wrought when Jesus again had Jewish sufferers to deal with. The contrast is an illustration of his parable of the crumbs that fell from the table and the plentiful feast that was spread upon it for the children.

This woman was, if you will notice, a woman of more than ordinary faith. She was a woman of great faith. She had the capacity and the courage to do. Fanny Crosby did not sit down in despair when ston blindness came upon her, but continued to sing in darkness. The same was also true of this Canaanitish woman. She was not to be put away by apparent failure, but continued to knock on the door of the great tender heart of the Master.

The story is told of a company of people on a railway train who were taking the body of the old mother to a distant village for burial. On the way one of them pointed out

a little farm house standing in a lonely place, and told how the mother had been left alone with seven little children, and how one dark night the train stopped just opposite this little house, and this mother got off with her bundles, and they handed the children down to her one by one, seven of them, and she went down there and kept them together, until she saw them grow to strong manhood and womanhood, and three of them became ministers of the gospel. This was great faith, the courage and the capacity to do and to endure, until the victory is won through faith in God. It takes faith to fight the battles of life. It takes courage to be a faithful follower of the courageous Son of God.

Now notice, if you will, the faith of this Canaanitish woman. She cried out, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word." There is the piteous cry, and the answer of silence. Mark tells us that Jesus sought concealment in this journey; but distress has quick eyes, and this poor woman found him. Canaanite as she is, and thus a descendant of the ancient race of Israel's enemies, she has learned to call him the Son of David, owning his Kingship, which his born subjects disowned. She beseeches for that which he delights to give, identifying herself with her poor child's suffering, and asking as for herself his mercy. Chrysostom says, "It was a sight to stir pity to behold a woman calling aloud in such distress, and that woman a mother, and pleading for a daughter, and

that daughter in such evil plight." You will notice that in her humility she does not bring her daughter, nor ask him to go to her. In her agony, she has nothing to say but to spread her grief before him, as thinking that he, of whose pity she has heard so much, needs but to know in order to alleviate, and requires no motives urged to induce him to help. In her great faith, she thinks that his power can heal from afar. What more could he have desired? All the more startling, then, is his conduct. All the conditions which he usually required, were present in her; but he, who seems always ready and willing to comfort and to help, has no word to say to this poor, humble, and faithful suppliant. The fountain seems frozen, from which such streams of blessing were wont to flow. The disciples, becoming amazed at his silence, and bored by the mother's continued cries, "Besought him, saying, send her away; for she crieth after us." And the Master said, "I am not sent but unto the lost sheep of the house of Israel." But at these words, this woman came forth and worshipped him, saying, "Lord help me." But again he seems to rebuke her by telling her that "It is not meet to take the children's bread, and to cast it to dogs." But in the face of all this apparent incivility, she humbles herself, and in words that again display her great faith and courage, says, "Truth, Lord: Yet the dogs eat of the crumbs which fall from their Master's table."

This woman showed her common sense by not being offended at the apparent incivility of her Master. She did not argue when Jesus declared that he came to minister only to Jews. She came forth and worshipped him, and only cried the louder: "Lord help me." In other words, she simply smiled and acknowledged her unworthiness, and made it a plea, and in the end was triumphant in her faith. Jesus could not get out of helping this poor woman, which was, perhaps, the very thing that he came to do. And so he cried out to her, "O Woman, great is thy faith: Be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

And once more, and best of all, this Canaanitish woman exhibited grace in her conduct. Her suffering was vicarious. She was making the sorrow of another her own. Her request was unselfish; she came on behalf of another, her daughter. How could Christ possibly turn her away on such a plea? Sorrow makes the poorest lips eloquent; love breaks down every barrier that opposes it. To come to Christ in behalf of some one else, and to feel that the crumbs from off his table are better than the luxuries from all other tables; to show our grace in the humility of our coming, and with an unwavering heart press our way into his presence and make known to him our heart's desire—that is FAITH. And there is only one answer to such a plea. SUCCESS.

Faith is, as one has said, "Falling toward the cross." It is said of one of the greatest mission workers in the city of New York, that, when as a young man, he was sitting one day on the top of a whisky barrel in one of the hotels in the slum district of the great city, in a dazed and drunken condition. While sitting there he had a vision of the Savior nailed on the Cross, and a voice seemed to say to him, as if by inspiration, Go to the Cross and be saved. Forgetting his pitiful condition, he sprang from the barrel and fell headlong upon the floor, but the vision was so real to him that when the stupor wore off, and he was able to walk again, he hastened to the mission, and when the invitation was given, marched forward, and gave his heart to God. He then related his previous experience, and told how, that when he arose from the barrel he fell headlong upon the floor, but he said, "thank God, I fell toward the Cross."

His faith has kept him clinging continually to that cross ever since. The great blessed, central truth of the Gospel is that truth of the Cross. For God so loved the world that he gave his only Son, (to die on the Cross) that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

God laid our sins on Jesus. He died for them on the cross. Whenever in patience and trust, we fall toward that cross, our whole life is thrown open for God's entrance, and he comes into it and begins his work of grace there, and we are saved. So faith is the heart's Vision of the Cross.

Faith looks at the cross and realizes that the great God there pledges his willingness and power to save.

Some years ago, a rescuing party after a long struggle, reached the gallery in the mine where some miners had been imprisoned for many days. They were found, all dead. By their side were written their last messages to the loved ones who they were not to see again on this earth. They were messages full of love, and of joy in their faith in Jesus Christ. Both expressions were equally real, their love of their friends and their love of their God. This joy and peace, this strength in the presence of death itself, is what Christ came to bring; what he has brought to unnumbered souls, and what he is bringing today and is able to bring to all who will, in faith, receive him. But he reserves his hand for a dead lift. It is said, that a man in London saved 28 persons from drowning. He was asked how, and replied, "I can swim well. I plunge in and wait until they grow too weak to struggle, and then seize them." Jesus came into the world to save men from sin, but he can save us, only when we struggle no longer to save ourselves, but commit our lost souls to him in faith, and trust in him alone for salvation.

Johnstown, Pennsylvania.

Our Worship Program

A Devotional Reading of the Gospel of John

(Clip this program and put it in your Bible for convenience.)

MONDAY

VITAL FAITH REWARDED—John 4:43-54.

We have not begun to test the possibilities of the prayer of faith. How much different things might have been, if in the dark valley we had prayed with the nobleman's faith!

TUESDAY

HEALING OF THE INFIRM MAN—John 5:1-9a.

Mercy knows no Sabbath. When our Lord saw an object of pity he did not stop to consider the day before he should decide to meet the need.

WEDNESDAY

HEARTLESS DEFENDERS OF THE LAW—John 5:9b-18.

The Jews jealously defended the law, but lost the meaning and spirit of it, and sought to kill him who was the perfect fulfillment of the law and the inaugurator of divine grace.

THURSDAY

JESUS DEFENDS HIS DEITY—John 5:19-29.

The Jews accused Jesus of placing himself on an equality with God; he took them at their word and made it very clear to them that that was the very position he claimed and showed himself to possess.

FRIDAY

THE FATHER'S WITNESS OF THE SON—John 5:30-37.

No witness is more convincing than that which is here pointed out concerning the authority of the Son.

SATURDAY

THE CONSEQUENCE OF UNBELIEF—John 5:37-47.

No one is so blind as those who will not see, but how terrible the consequence. The difference between belief and unbelief in the Son means all the difference between life and death.

SUNDAY

COMPASSION OF THE MULTITUDE—John 6:1-14.

O Lord Jesus, thou art indeed the bread of life that cometh down from heaven. Give us to eat, that our hungry famish not, and we shall be satisfied with thy bounty.—G. S. B.

OUR DEVOTIONAL

"The Joy of Missionary Comradeship"

By Mrs. H. F. E. O'Neill

OUR SCRIPTURE

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy. For your fellowship in the gospel from the first day until now; Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment.

That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Philippians 1:1-11.

OUR MEDITATION

Paul, the great missionary to the Gentiles sounds a keynote of joy throughout his writings and he would bid us—as he did those to whom his messages were written—"Rejoice in the Lord always, and again I say, rejoice" (Phil. 4:4). Not only shall we joy in the Lord, but like Paul and Barnabas, Silas and Timothy, we shall joy in one another; in victory rejoicing and in hardship encouraging and helping.

There is no fellowship that bespeaks more joy than the comradeship with those in Christ Jesus. Ideals and aims, hopes and endeavors, for the advancement of Christ's Kingdom on earth and the sending of the Gospel Message to those who know not of his wondrous love join our hearts and lives in a fellowship of love and service and joy.

In no fuller way may we enjoy the blessing and joy of service than in fellowship with the missionaries of the Cross who, in our stead, sacrifice and serve in the hard places, and who endure hardness as good soldiers of Jesus Christ, with faith and courage, earnestness and loyalty.

In what ways may we joy in missionary comradeship? They have heeded the command of our Lord Jesus when he said, "Go ye into all the world and preach the gospel to every creature." They have given their service unreservedly to the Master, most times at sacrifice unmeasured, verifying Paul's words, "I can do all things through him that strengtheneth me" (Phil. 4:13). They are willing to trust God that he will supply their every need according to his riches in glory in Christ Jesus. They do desire that we shall do our part, and as professed followers of Jesus Christ, saved to serve, we owe them a Christian fellowship that shall manifest itself not in words only, but in deeds, bringing joy and blessing not only to their lives and work, but richness and joy to our own.

We may keep in touch with our missionaries by writing messages of cheer and encouragement, not expecting that they shall reply to our personal letters, but being content to enjoy (and that in full measure) the messages that come to us through the Evangelist. And what joy we may experience as we read of the victories that are won, and the advances that are made by our faithful ambassadors in our fields of service!

We shall enjoy the fellowship of our Missionaries by remembering them at the throne of grace bespeaking God's blessing on them and their service and his reward to them

for faithfulness and endeavor in the bringing in of many souls to the light and love of the gospel of Jesus Christ.

Then we may joy in the comradeship of our missionaries in our giving. It is perhaps not so hard to write the personal message, and does not require great effort to remember them at the throne, but are we as willing and as earnest in joying with them in their work and in the salvation of souls with our gifts? If we pray aright, we shall surely give aright. Do we believe the words of the Lord Jesus how he said, "It is more blessed to give than to receive." Are we ready to heed the command, "Freely ye have received, freely give?" If we are not, then we cannot hope to know the real joy of serving. Oh! that we might learn to pray earnestly, unceasingly with Faith to believe that the effectual, fervent prayer of the righteous availeth much; and then to give freely, counting it a joy and a privilege to have a part in the bringing in of the Kingdom of Jesus Christ, that for which our missionaries are giving their time, their talents, yea, even life itself.

OUR PRAYER

To thee, our Father, who loved us with a love so great that thou didst give thine only son for our redemption, we would pray that our lives may be freed of selfishness, and so filled with the love of Jesus Christ that we shall count it a privilege and joy to fellowship with the missionaries of the Cross not alone in our prayers and gifts, but in lives of service for thee and our fellowmen. This we ask in the name of him who loved us and gave himself for us. Amen.

New Brighton, Pennsylvania.

AFRAID OF NUMBERS

On Pentecost the church of Jesus Christ began with what we and our fathers have called a protracted meeting. The apostles, and afterwards other disciples, preached every day. Three thousand were won to Christ the first day. Soon there were five thousand, and in a little while "the fires of a new faith burned down to the water's edge all around the Mediterranean."

How foolish it is to oppose revivals of religion! How short-sighted it is to talk against them! How negligent it is to be indifferent to them! Certain kinds of evangelistic preaching may be objectionable. We may justly draw back from certain methods, from certain artificial and unscriptural plans, but the revival itself is of God, and to oppose it is to oppose the Spirit of God. Methods may be revised, but the revival itself ought to be fostered in every church of Christ in the whole world. Let us be careful of our attitude in this matter lest haply we should be found "fighting against God."

Nor are we to be afraid of numbers. Every Christian ought to rejoice when, as at the beginning, thousands turn to God. Of course, "how many?" is not the only question. The meeting does not consist solely in the rapid working of the multiplication table. There may be only a few converts, but the influence of the meeting may carry to the end of the world. A Wharton may be won, or a Dr. Sheldon, or a Carey, or a Judson.

A Scotchman complained to his preacher that only one had been added to the church "in a whole year, and that one was only a boy," but that boy was Robert Moffat. Not how many or how few, but, Are we reaching and teaching all for whom God will hold us responsible? That is the question.—"The Harvest Is White."

Napoleon sat one day in his tent pondering the loss of half his army. An orderly brought the word, "Cheer up, sire, you've won the victory." "But," replied the general, "Another such victory would cost me my empire." If you go out from here without yielding to God you have gained the victory over mother's prayers, the Holy Spirit's pleading—but I fear for another such victory to you!—Biederwolf.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for October 18)

Lesson Title: Paul Writes to the Corinthians.

Lesson Text: 1 Cor. 12:1-13:13.

Golden Text: "Now abideth faith, hope, love, these three; and the greatest of these is love."

Devotional Reading: 1 John 2:1-17; 3:1-24; 4:7-21.

The Lesson

The First letter to the Corinthian church deals with some of the grandest themes of Christianity in super Pauline style. The Apostle is writing out of a heart filled with misgivings and concern for the fickle Corinthian Christians who had apparently come to set more store by the externals of religious life, than by the internal powers of the Christian faith. The letter runs its full measure from the petty smallness of so-called Christian believers to the eternal power and quality of true love, and the glorious hope of the resurrection. It has been said that the 13th and 15th chapters of the 1st Corinthian letter present two towering peaks of grandeur unmatched by the literature in any book, anywhere. At any rate the Apostle seems to exceed himself as he piles truth on truth in these especial chapters.

The church at Corinth was a church in trouble, according to the epistle. It was a divided organization, some members holding to Paul, others to Apollos, others to Peter, and as usual there was a little coterie who apparently took the holiest position by calling themselves the "Christ party." Isn't that a sweet picture for a Christian church to present? Divided over special love for some particular preacher! What a travesty on the Gospel! Yet Corinth doesn't have the unenviable reputation alone. Christian churches, aye! Christian denominations have been split asunder today because of this same "man worship." It seems to be the peculiar difficulty of the human heart to be unable to appreciate the power, wisdom and love of God manifested through his Son, and instead to set frail, incapable man on the pedestal to be worshipped. This spirit always works havoc and God's work has suffered terribly. This casting of doubt and aspersion on the good name and character and belief of another man, so that capital might be made for one side, may be good church politics but under God, it's mighty poor Christianity. Paul had been put into a wrong light by others and consequently the whole ministry and position of the Apostle was being doubted. This Corinthian crime is still being perpetrated among Christian people and Protestant Christianity is divided against itself. I sometimes wonder what Paul would write today if he met up with all the slander, backbiting and cheap politics of the modern denomination calling itself Christian. Maybe he would have been calm and collected in its presence, but I rather think that he would have had another real

attack of Corinthian letter writing, and would have expressed himself plainly and very emphatically.

The Corinthian church was nurturing immorality. The question naturally arises here: How far should Christian people go in their condemnation of wrong and the wrong doer? Wrong should always and everywhere be condemned. This admits of no debate. Regarding the wrong doer, the way should be left open for true repentance and sincere giving up of the wrong. Paul is very sharp in his condemnation in this particular case and advocates strong action on the church's part. This much is sure—a church that permits immorality to pass unchecked is signing its own death warrant. God wants pure churches even as he demands "clean hands and pure hearts" from the individual.

The Corinthian church emphasized external manifestations of religion. If one could speak with tongues, or prophesy or do something extraordinary those individuals were counted the important ones. There are still, and always will be, those who make the external show the big point in Christianity. Religious ecstasy, and "tongues" are the desired things. One might just as well say that the froth on the wave crest is the wave; or the leaf on the tree is the whole tree; or the shell is the walnut. No! No! Brethren! Christian experience is not a matter of the lips, it's the life. It does not consist in externals nearly so much as internals. It is not vaporings; it is virtue. It is not speaking; it is the spirit that counts. Paul makes plain some real truths about these spiritual gifts.

First—that when the Spirit was in a man he witnessed of and honored Christ (12:3). Second: These gifts were diverse and because all men did not have the same gift, they were not to be reprobated. Since all the gifts were of God, all gifts were to be recognized as worth while. Nine categories of gifts are listed from 12:8 to 10 and "tongues" and "their interpretation" are listed last. Wisdom, knowledge, faith, healing, miracles, prophecy, all have precedence over "tongues." And rightly so, for Christianity is not manifested by strange babbling nearly so much as it is by sound common sense and downright experiential power. If the choice came to me to choose between "tongues" or "the word of wisdom," it would take me but a moment to choose.

Paul was of the same conviction for as he brings the discussion of "spiritual gifts" to a close he holds up the "more excellent way" to manifest the spirit of Christ. Here he ushers us into that magnificent "love chapter."

Love is the greatest manifestation of Christ that a Christian can give to the world. A man may speak with extraordinary facility and eloquence; he may know all that there is to know in heaven, earth or sea; he

may have supreme faith so that the seemingly impossible thing could be accomplished by it; he might surrender worldly wealth in doing charitable deeds and even sacrifice his very body—yet—and note it well—without love animating him to these great deeds he would be a big zero. God sets a heap more value on how or why we do a thing than he does on the thing we do. That's the hardest truth for the average man to understand. But then Love's Way is never easy, either to comprehend or to practice.

Paul shows us clearly nine things that love does not do (verses 4-8, 1st clause). Just as a ray of light in the spectroscope presents the seven prime colors, so does love when analyzed make evident the qualities of patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. Henry Drummond has called these "love's spectrum." The fickle, bickering, jealous hearted, light headed Corinthians needed to meditate on these virtues for they had been sinners against them all. If real Christian love were easy to practice there would be no need for continual teaching of its virtues, but right at this point is where the faith of Christ is a hard faith to hold. Its demands are so high. If one says to me: "It's easy to be a Christian," I'm ready to say in reply, "Well, Brother, how long have you been practicing 1 Corinthians 13?" Love is a positive way of living for as we love others we crowd out of our experience the petty little thoughts and acts that tend to ruin our joy in Christ. Love makes our way plain; brings us happiness in the Lord; makes hope a cornerstone of our life; plants faith strong and deep; teaches us to live in harmonious relations with others; helps us actually to practice the Golden Rule; causes us to pay our debts; kills the backbiting, "crabby" habit; fills our life with the ability to endure; and makes possible the fullest revelation of God to our own souls.

This is not accomplished at once, says Paul, for we are just now in the stage where we're limited in our outlook. We see only "baffling reflections in the mirror. We must remember that Paul's figure is strong here, for in his day they had no beveled plate glass mirrors with their clarity of reflection; but they had only burnished metal mirrors, and these gave but poor reflections at the best. The joyous thing to know is that Love is some day going to do away with reflected glory and then we'll see him face to face and know as we are known. In that day perfection of life with its corresponding perfection of love will be reached for we're going to "be of age."

When greatness is mentioned among us therefore, let us remember Heaven's Big Three—Faith, Hope and Love, and understand that Love is God's greatest. Hundreds of years ago Raymond Lull, a martyr to the faith, in the Moslem world was dying from the cruel stones that had crushed out his life. As his great soul was passing out he was heard to utter these grand words, "He who

does not, lives not; and he who lives by the Life can never die." Brethren, to love as Christ loved is not only our prerogative as Christians, it is our bounden duty. This is a goal to strive for with all our might.

EDWARD BOARDMAN, JR.

506 W. 11th St., Waterloo, Iowa.

Sunday School News

It will be recalled from the issue of The Evangelist giving the report of the late General Conference that the following were elected to office in the National Sunday School Association:

Dr. W. H. Beachler, South Bend, Indiana, President; Rev. B. T. Burnworth, Ashland, Ohio, Vice-President; Dr. Martin Shively, Ashland, Ohio, Treasurer; Prof. J. A. Garber, General Secretary; Rev. M. A. Stuckey, Field Secretary;

Divisional Superintendents: Administra-

tion, Rev. S. M. Whetstone, Nappanee, Indiana; Children's, Miss Hazel Keiser, Bryan, Ohio; Young People's, Rev. Geo. H. Jones, Conemaugh, Pennsylvania; Adult, Rev. W. I. Duker, Elkhart, Indiana.

Departmental Superintendents: Educational, Prof. J. A. Garber, Ashland, Ohio; Home, Miss Etta Lichty, Waterloo, Iowa; Missionary, Rev. N. V. Leatherman, Clay City, Indiana; Citizenship, Prof. R. R. Haun, Ashland, Ohio.

These persons are desirous of helping our schools to reach the highest possible attainments in their work. "On to the Peak" was the challenge set forth in the October issue of THE BRETHREN EDUCATOR, the front part of which carries monthly messages from the Association. Articles are provided by the officers and workers selected from various schools of the brotherhood. "The Re-making of the Sunday School Program," "Sunday School Administration," "Chil-

dren's Division Work," "What Our Class is Planning to Do This Year" (Adult and Young People's) are some of the attractive titles.

Field Secretary

In addition, the Association plans to give personal help this year. It has arranged for a field secretary in the person of Brother Melvin A. Stuckey, who did similar work three years ago. Recalling the splendid assistance he gave then, the workers appear eager for his return. His program calls for attendance at the Indiana, Iliokota and Midwest conferences. Then he will proceed from Beaver City to Portis and on among the churches of Nebraska and Kansas. He will remain long enough with each church and school to instruct the people in the principles and methods of the present day program and to inspire them to undertake the task with renewed vigor. To accomplish

(Continued on page 15)

J. A. GARBES, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

If Men Were Wise

By Charles Mackey

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right
And cease their scorn of one another?
Oppression's heart might be imbued
With kindling drops of loving kindness;
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.
All slavery, warfare, lies and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.
The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world tomorrow.
What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

name as yours. Mayhap you wonder what your name may mean, or what it implies in character. Please ask your mother, I am certain she can tell you much better than I.

May I tell you a story you have often read and been told about? It is a beautiful story of a little girl named Miriam which name means the same as Mary and comes from the same derivation.

Miriam was the sister of the baby Moses. Have you ever heard of him before? Where? What wonderful event happened in which Miriam saved her wee baby brother's life? I know you love the story of the little pitch basket set afloat in the reeds of the Nile River. And I know you would have been as faithful and vigilant in keeping watch over the tiny one as was Miriam. Miriam was jealous of her brother, and wanted him to have the best of care, and the greatest thing which she knew about—Mother Love. So she brought her mother, her very own mother, to be the nurse to the baby. I wonder if Moses could ever have been such a great man, if some other woman had nursed and nurtured him? I believe not. There was only one mother for Moses and Miriam, and there is only one mother for each Mary of today and each "Johnny" of tomorrow.

Then there is another woman named Mary, whom we may read about in the New Testament. Wonder what great sacrifice, what overt act of love, this Mary performed? Remember the alabaster box of precious ointment? It was very precious ointment and so meant a great deal of money. But Mary was not selfish, so she bathed Jesus' feet with the best she had in her possession. Would you sacrifice that much for a Mary you love more than life—your mother? I know you would not hesitate.

The last Mary I want to tell you about is the mother of Jesus. Mothers of all ages are alike, so this Mary stayed at her home, as do your mothers, and kept the house tidy and

clean, cooked healthful food for her six or seven children, but taught them the beautiful stories in the Bible. Mothers are just the best pals in all the world, aren't they? And most mothers are just the happiest persons, too, for they have little lives to shape and pattern, and little hearts to love. It is a difficult task for little minds to ever think that mother doesn't love her little girl or boy—but sometimes that is true. Many children in our large cities have no mother at home to care for them. Wouldn't we like to share our happiness with them though? Flowers, smiles, garden and love, such as they are entitled to—every child everywhere.

In closing, I have typified three types of Marys to you. The first Mary or Miriam spelled sister-love; the second lived to reverence and cherish; the third, and greatest of all, as mother-love. Can you remember that your mother and mine are but blendings of the three beautiful women we discovered today in our Bible reading?

Mother-love makes the stars shine more brightly; the flowers bloom more sweetly; home the brightest spot on earth.

Daily Readings

M., Oct. 12. Miriam, Moses' Sister.
Exod. 2:1-4.
T., Oct. 13. Mary's Ointment. John 12:1-8.
W., Oct. 14. Mary's Cottage Meeting.
Acts 12:12.
T., Oct. 15. Mary Magdalene who was cleansed. Mark 16:9.
F., Oct. 16. Miriam's Jealousy. Num. 12:1-10.
S., Oct. 17. Sadder of all Marys.
John 19:25.
Ashland, Ohio.

We are to come to Christ. This is the primal duty. The doctrines are but highways that lead to him. But when we come to Christ we must receive him as our Savior.—D. L. Moody.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for October 18)

Bible Marys and Marys of Later Times.

Luke 2:16-29; John 20:11-18

Miss Mary, I wonder just why you are so proud of your name? There are thousands of girls all over the land who bear the same

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Letter From Estella Myers

(Note—The following letter was written by Estella Myers to her mother, Mrs. Annie V. Myers of Williamsburg, Iowa, who kindly shares it with the Evangelist readers.—Editor.)

Bassai, par Bozoum, par Bangui,
 French Equatorial Africa,
 June 17th, 1925

Dear Ones at Home:

We arrived at Bassai June 1st, and the reception that not only the missionaries but the tribe gave us made us feel welcome. For miles the natives came to meet us, led by Brother Sheldon. It was laughable at times when the natives in turn carried the tipois, and at times bumped us against the trees. All wanted the share in bringing us to Bassai, whether they understood our tipois carriers or not. The natives ran along talking Kare to us, and I was glad I practiced up a little on the language at Yalouki before leaving the place, so as not to disappoint the people too much. Almost the first words I heard from the little tots were, "Mo sai no ma kau nu a mo saka mou, mo kau saka shili," which, translated, means, "You said you would stay in your land one year, and you stayed two." I considered myself bawled out and felt ashamed that I stayed away so long.

Many things have happened since we arrived. A few days after we arrived one of the first Christians died. I do not remember exactly when he accepted the Lord, possibly three years ago. Dedangangi had much to endure for he was a brother to the chief. We knew he could not get well, and the talk I had with him the day before he died gave my heart joy, as he said he loved Jesus and had given up all the ways of his tribe and believed in Jesus, etc. It was the first death among our Christians I had seen, and I thought as I listened to him, "Oh, it is worth while spending one's time in this heathen land, that souls like this might be saved. How I long for the time when Ethel and Ernest can be here and share in this joy of seeing souls saved. I know, mama dear, you too will feel this joy because you have given your children to live here and you know they are obedient to his Word. I thank God for the prayers that are offered for you. May God bless and keep you.

Last Sunday Brother Sheldon baptized quite a number—one of the number was a little three-year-old boy—Yako. He knew the Gospel and wanted to be baptized. We know no reason to refuse. Afterwards he said, "I want to tell my papa and my mama to go to heaven with me." There were some baptized from the Boro tribe, a tribe east of the Kare, a tribe we are thinking of planting a station in as soon as we have enough missionaries. There are so many unreached tribes, we hardly know which way to go.

Brother Sheldon has carried on the work

here in a wonderful way. We certainly have a nice four-room house here to live in—mosquito tight. This is Brother Jobson's house, and now Brother Sheldon is working on the "maiden's Home," which is larger than he made this one. The girls have worked hard here, and I can see the results of their labors. Florence is much better than I expected to find here, and we thank God for healing. Minnie needs an operation and we are praying to know whether she should go home or should have it done in Lower Congo. She feels at present she does not want to go home, and she may go to a doctor in the Baptist Society in Belgium Congo, who operates a great deal. We hope the auto comes up to Brazzaville soon, as it can take her to Bangui.

We found the Hathaways and Dr. Gribble at Yalouki doing a wonderful work. We left Mary and Elizabeth there to help them. Before we left after a week's stay they had given the girls work and they were happy. Brother and Sister Kennedy and Hattie and I picked up bag and baggage after we were voted on, and went on to dear old Kare land

Two More Missionaries for Africa

It is indeed a time of real rejoicing in the First Brethren church of Philadelphia. This has been a great missionary year for us. The best ever. While we gave only \$1400 to foreign missions due to clearing off a large debt on the church building this year, yet we have the joy of giving FIVE SPLENDID MISSIONARIES FOR AFRICA WITHIN NINE MONTHS! Who will rise to say that any offering in MONEY can equal this offering in LIFE?

Last winter we had the joy of sending forth Brother and Sister Kennedy and Sister Elizabeth Tyson, who have now been on the field several months and are reporting many souls being saved. These were of the finest young people we had and we felt their loss very greatly. And when Brother and Sister Foster go, we will feel the loss again most keenly for they are very active in the work here at home. Sister Foster has been a teacher of one of our young people's Bible classes, Superintendent of the Junior Endeavors, (which was one live organization) and President of our Women's Missionary Society, besides filling many other needed places. Do you think we won't miss her? Our Brother Foster was Secretary of the Men's Bible Class, Chairman of the Missionary Committee of the Sunday school, which is a real job in this place, a member of the Board of Trustees, and also a Steward of Monies. Do you think we won't miss him? Truly it is, that God never calls idle people to hard tasks. If they will be worth anything in Africa, they will surely be valuable at home!

Our men's Bible class now has three of

where it seems there is more rocks than when I left.

Yes, Bassai is the same place yet it seems I wait to see Brother Gribble all the time. God only knows what that man has meant to spreading the Gospel in French Equatorial Africa. How I wish his life would appeal to the young men in the church. Oh, if we all had more faith.

I am sorry to say that I have not been so well after returning but I know I shall feel stronger soon. I have lost about all the flesh I gained in the States but know the school at Brussels did this. Florence and I have been examining Leper cases. We are with the microscope most all the time these days. We not only examine the blood of the missionaries but pigeons, chickens, goats, etc. We examined the blood of a horse that passed through here to see whether it was bitten by tsetse flies on its way through the sleeping district here.

We are all busy and happy—not well organized as yet—the new people are studying the language. We have station prayers at 9 o'clock in the morning. It seems good to have seven missionaries here. With love to all of the family.

ESTELLA.

its members telling in Africa the story so faithfully held and loved and taught in the class. Brother Jobson, who went first, Brother Kennedy and Brother Foster. The class gave a never-to-be-forgotten farewell service for them the night of Thursday, October 1st. The class room was full and Dr. Howard A. Banks who is well-known to all Sunday School Times readers, and, together with our pastor and teacher, a member of the faculty of the Philadelphia School of the Bible, gave a most wonderful message to the men on the triumphant life in relation to missions. Our male quartet sang. Those who were there will not forget the power and presence of the spirit of God.

Now we are proud as a church to have seven missionaries on our honor roll. Brother and Sister Jobson, who are now returning to the field, Brother and Sister Kennedy and Sister Tyson who are now there, and now Brother and Sister Foster who are sailing for the first time. AND WE HAVE A ROLL OF OVER A DOZEN WHO HAVE OFFERED THEMSELVES AND ARE GOING TO SCHOOL TO PREPARE THEMSELVES FOR ANY FIELD HE MAY CALL THEM TO. We are altogether unworthy of these blessings God is showering upon us, but we thank and praise him for it all. LET JESUS CHRIST BE PRAISED!

DEVOTIONAL COMMITTEE.

I do not believe that there was ever a saint in the world who did not wish to be better than he was; but the saints do not on this account lose their peace.—John of Avila.

NEWS FROM THE FIELD

READY FOR KINZIE

For two months, the Second Brethren church has been getting ready for a revival campaign under the leadership of George W. Kinzie of New Lebanon, Ohio, to begin October 4th. We have one week yet to go.

At the beginning of August, we divided our territory into four quarters or districts, each under the leadership of a district superintendent, for the purpose of holding cottage prayer meetings which grew throughout August and September each week as follows: 53, 74, 96, 103, 128, 232, 259, 300. Not only was the numerical growth almost miraculous, but the spiritual growth was even greater. In many of these meetings we had 100% prayers and 100% testimonies for the Lord. Not only that but nearly every week of this preparation period, members were received into the fold, culminating yesterday, the last Sunday with an ingathering of 19 souls.

Prayer changes things. We are surely ready for Kinzie. Next Sunday when he comes we have a rally day. Last year our goal was 507 and we made it. This year we turned it around and made it 705, and we are going to make it. But that is some goal by the way.

But we have an attendance of 359 and we have adopted the plan of each one to bring one and that will put us over the top easily. Then we are approaching our membership goal too. Last year we doubled from 97 to 194; and this year we are reaching after a double to 388, and we are 308 right now and our revival not begun yet, and we have a crowd ready for baptism next Sunday for Kinzie to begin with.

Tomorrow night we have 70 members pledged to go out two by two and visit every house in the entire community and give each family in the district a personal pressing invitation to be on the dot on rally day and see what we are doing for the children of the community, and demanding that they spend at least one day with us as a citizen's duty who has any interest at all in the welfare of the neighborhood.

Please pray for us and for Kinzie as he feeds the flock of God.

E. M. COBB,
6027 Makee Ave., Los Angeles, Cal.

PASTORAL AND EVANGELISTIC SKETCHES

It is a privilege that every pastor enjoys of reporting to the brotherhood the work that the Lord has intrusted to his care. If space permitted I should like to go into detail and mention the many encouraging features of the work here. Sufficient to say that every department of the work is moving along very harmoniously and functioning nicely in its particular field. Every auxiliary has made commendable gains for which we thank God and take courage to press on. There is a splendid spirit of fellowship and co-operation between pastor and people, which is of course as it should be. No church can go forward and honor God, and do the work that it should do in any community, if its forces

are divided. At a recent business meeting the writer was given a unanimous call for another year of service, which we hope to enter into with a determination to make it a still better year for the kingdom. We have been endeavoring to become thoroughly acquainted with the various needs of our parish, and to this end have been giving much time to pastoral visitation. This is a ministry I believe that should not be ignored and one that will bring returns.

During the summer it was our privilege to have with us several ministers from our own and other churches, who brought us helpful messages and encouraged us much in the work. Among these were Elders Lear and Jarboe of the Church of the Brethren, and Brethren Vanator, Jacobs, Oberholtzer, Wirick, Ronk, Jobson, Lyon, Ditch and Lytle. We very much appreciate the service rendered by these brethren.

Our brief vacation of two weeks was spent at Mexico and Campbell, Michigan, both former parishes. We preached at both places and were greeted by large audiences as we tried to unfold the Scriptures and break unto them the Bread of Life. At the latter place the folks surprised us with a basket dinner, and such a rich day of fellowship, feasting on the good things of God and his wondrous bounties, we shall not soon forget. After the Great Bible Conference and our own Conference here at home, we hurried away to our first evangelistic effort of the year at,

Cerro Gordo, Illinois

Here we found the work in a very splendid condition under the leadership of W. E. Thomas. Brother Thomas is loved by his people and by the community generally. We found in him a congenial yoke-fellow and our labors together were pleasant and profitable. A little less than a year ago we held a meeting in this church when the Lord gave us a splendid harvest. This time there were certain external conditions, such as extreme heat much rain and two fairs in driving distance, which was not so favorable for a revival and for an ingathering of souls. But withal the many counteracting influences at work the Lord showered his blessings upon us and gave us a splendid hearing throughout, and nine souls came at the invitations, and several promised to be baptized with the others on Monday after we closed the meeting. A word today from the pastor says they made their promise good, making a total of thirteen for church membership.

Cerro Gordo is coming to be one of our stronger churches, and with wise leadership and loyalty to our plea, we can hope for splendid things from this field. This is one of the places where the two churches ought to be together, and my! what a power in that community they could be if they could only come to a workable agreement.

I should like to take this opportunity to whisper to the Illiokota Mission Board that there is a splendid opening for the Brethren now at Decatur; possibly thirty loyal Brethren there, representing some splendid leadership. They ought to be organized into a

church. I somewhat aspire to a job like that myself. And by the way, if some of our young men who are anxious to make for themselves a name and do a mighty piece of work for God and for the church, this would be a splendid opportunity.

These days finds us at home in an effort to shape things for an evangelistic effort here in November, when Brother F. G. Coleman will lead us. We are indeed sorry that we cannot get away to conduct any more meetings until after the new year. We have many calls for such meetings, but our pastoral duties here forbid us. I shall pray that the Lord of the harvest shall mightily bless his servants this year, it is a tremendous, and a mighty difficult task in these days. Yet God's hand is not shortened. Let us all be diligent. Until he comes.

C. C. GRISSE.

Warsaw, Indiana.

FALLS CITY, NEBRASKA

Our report is overdue, but it was delayed on account of the pastor's illness and therefore excusable. The months that have passed found us busy about the Master's work as strength permitted. We are glad to report that the Lord was pleased to add his blessing to our humble efforts and we steadily count gain for the kingdom. Our Easter meeting resulted in seven additions to the church by baptism which have not been reported. These came from the Sunday school and again indicate the most fertile field for the church's gleaming. At that time we also had Decision Day in the school with the result of eighteen signing the decision cards. Some of these are still awaiting baptism while some did not desire church affiliation as yet. Children's Day was also fittingly observed. We give over this service largely to the Primary and Beginners' department of the school. A program was arranged and given by our superintendent of that department. The pastor gave a message urging the co-operation of parents and of the entire church in training and conserving the little folks.

Our church activities were confined to the regular program. We took care of all the special days and from our people came a generous response to every call. The pastor can commend the membership here for the interest in our general work. The presentation of the need meets with approval and response. We were privileged to have with us Brother Jobson who left a very good impression upon our people and stimulated interest. We had previously reported the stay of Brother Yoder with us earlier in the year. He belongs to us and we are proud of him and his family. These visits by our missionaries and general workers are helpful to our congregations and we should make each visit one of rejoicing.

The congregation very kindly permitted the usual vacation which was sorely needed by the pastor. We rejoice that we can report the vacation was most helpful physically, and spiritually. We came back to our

work invigorated and strengthened; our work is a real joy again. During vacation, Mrs. Cover and myself were again privileged to attend the Bible conference at Winona Lake. The privilege of coming in contact with Christian workers and Bible teachers such as are met there, fires the heart with added vision and spiritual uplift. Our own conference was a season of spiritual refreshing. A most beautiful, fraternal spirit pervaded the entire conference upon platform, board and committee work. Harmony sends the worker back to his field slated and enthused to do his or her best for the Lord.

Since vacation, we are busy with the calling demands of the fall program. At the July business meeting, the pastor was again called to remain with these good people another year; this will be our third with them having just finished the second. The first endeavor was Rally Day. We, with our splendid Sunday school superintendent, and corps of workers got busy for making this the greatest Rally Day in the history of the church. We think we succeeded; we had present two hundred and eighty-one with our goal set at two hundred and seventy-five; (this was an increase over last year when we had two hundred and forty-five present); from the Primary department seventeen were promoted and from the Juniors thirty-three. This will give us a fully organized Intermediate Department which we had to hold with but one class after last year's promotion. We discovered a number in the school who have a perfect record of attendance to whom we are giving recognition by proper awards. (So with a fully organized school and a splendid corps of workers we propose to move onward and upward. We need more trained teachers. Some folks get the "foggy" idea that God will make a teacher without individual effort. This is a wrong conception. God will do nothing for us that we can do for ourselves. A little study on the child and methods will enhance the teaching power of any one. Certainly we want consecrated teachers but God wants self-effort of attainment with consecration. Here we may be burying the talent, when God expects us to be using it.

Rally Day is over, we are holding our communion service next Lord's Day, with preparatory service this week. May God so ordain that we may have a glorious "Feast" in his memory and to our spiritual advancement. We are also looking forward to having Dr. J. Allen Miller with us for a ten-day series of Bible lectures at the Thanksgiving season. We are planning for a spiritual feast of good things with him with us. May God bless and keep his people faithful.

A. B. COVER.

NEWS OF THE COLLEGE

The Saturday course opened this past week with an enrollment of 37. These courses are attended mostly by those who live nearby and who while teaching can thus earn credits towards their requirements either for graduation or further certification. In some cases the salary scale is based upon the number of credits so that it becomes important.

Brother Stuckey will represent us in the western fall conferences, Dr. Shively in In-

diana, Professor J. A. Garber in Pennsylvania, and several of the faculty will be present at the Ohio Conference which is to be held at Smithville, Ohio.

The Faculty entertained at supper its new members last Tuesday at the Myers bungalow at Spook Hollow five miles east of town. The new members were Professor and Mrs. Mason, Professor and Mrs. McClain, Associate Professor and Mrs. Black, Miss Atherton, Miss McAdoo, Miss Le Fever, and Mr. Treseccott. In the parlance of the newspaper, a pleasant time was had by all.

Those who have attended college here will recall what was known as the old "Y" room on the third floor of Founders' Hall; also known as Rifle Hall. This is being changed by running two partitions north and south so that now there will be three rooms where before there was but the one. This will be given over to the department of Music. This is the last available room for now it seems as if every foot of available space is used.

The College is under obligations for the gifts of bedding and other things for the Dormitory. Also to the Woman's Missionary Societies of Nappanee, Gratis, Teegarden, and Ashland for repairing and renovating some of the quilts. If any of the societies of the church are desirous of doing anything in this way, write either to me or to Miss Carrie McCoy, house mother of the dormitories.

Professors J. A. Garber, Anspach, and Puterbaugh took part in the County Sunday School Convention last Sunday at Jeromeville.

The College is glad to welcome Brother B. T. Burnworth and family as members of the College Hill community. Their presence here will be appreciated.

EDWIN E. JACOBS.

BRETHREN CHURCH HOMECOMING

The following paper written by Mrs. W. L. Puterbaugh and read by her at the Homecoming at the Brethren church, September 27, 1925, is published by request of many of the church members.

Friends, "If instead of a gem or a flower we could cast the gift of a lovely thought into the heart of a friend that would be giving as the angels must give."

As we rally today to the standard of our God and our Lord and Savior Jesus Christ, it is indeed, an occasion of joyous Christian fellowship, yet, through it all, runs a strain of sadness and regret; for we recognize the fact that never again shall we all meet together in the same relationship that exists this day. The bond that has united us as pastor and church is severed. Brother Teeter has preached the last sermon he will ever preach as our pastor.

It is most fitting that we speak some word of appreciation for the good works wrought by Brother and Sister Teeter. Just three short years have passed since they came to lead, instruct and help us develop the Christian graces in our individual lives, for, as the individual, so the church and if any one of us fails to put on the whole armor of God, our church falls short of doing the work God would have us do.

As we review the past three years we find

they have been unusually fruitful ones. They have been years of growth numerically and spiritually. God has blessed the work, the church has grown. The foundation of a Christian life is a true knowledge of God and his word, and Brother Teeter has worked untiringly to aid us as a church and as individuals to build a good and sure foundation on the solid rock Christ Jesus. He has labored that we might know and understand the Bible, might know it chapter by chapter and that we should get the message it has for us.

His sterling integrity, his absolute loyalty to truth, his fearlessness in rebuking evil even in high places, his dauntless courage in preaching the whole Bible as God gave it to man with never a sail set to win worldly favor or popularity, has merited and won our admiration, our respect and our love. The work accomplished here by Brother Teeter is prima facie evidence that God approved his work and that the Holy Spirit was with him in his efforts to overthrow sin and to win sinners to Christ.

Because I have met and known Brother and Sister Teeter as friends I have learned to know God better. My own life has been enriched. The valuable work they have done for us individually and collectively as a church will shine through the coming years like a thread of burnished gold. We will always prize them as friends and on the walls of memory new pictures have been hung, that ever will be cherished 'till the setting of life's sun.

As we are so prone to lose sight of many good things that happen from year to year I am going to mention some of the things accomplished during Brother Teeter's pastorate.

A new steel ceiling was placed in both kitchen and dining room of the church, the kitchen was enlarged and both rooms repainted. The Woman's Missionary Society bought a new range for the kitchen. A heatrola was bought for the dining room and curtains arranged to divide it into Sunday school rooms. New rugs were purchased for the primary department. A post office was installed in the vestibule where each member receives his Sunday school mail as he leaves the church. Two of the things which cost the least and modernized our church the most were the lowering of the electric lights and the enlarging of the pulpit platform. One hundred and fifty new song books were placed in the church, they were surely needed as the old books were so worn, ragged and crippled. The principal improvement at the parsonage was the installation of a new furnace.

The improvements made in the various departments of the church have been much greater. But first I want to mention Brother Teeter's success as an evangelist. The last two years he not only carried on the regular church work but also conducted the revivals. He drew larger crowds and won more souls to Christ than many of the regular evangelists who had held meetings for us. The first year he very generously refused to receive any remuneration for this service, only asking the church to equip the basement so it could be used for Sunday school rooms,

which was done. We certainly owe Brother Teeter a great deal for his generosity.

Our church choir has added to its membership and is doing good work with Mr. W. W. Fike as chorister. Two new organizations are the orchestra which furnishes music for Sunday school and church services under the leadership of Mr. Almy; and the Young People's Society of Christian Endeavor which Brother Teeter organized a year ago last February. Miss Lucile Bushman was elected president and is still serving in that office. In organizing this society Brother Teeter did a great work, for where there are no young workers the church dies.

The growth of the church can be ascertained by the average attendance during the years. The average yearly attendance at Sunday school for the year 1922 and 23 was 123, for 1923 and 24 it was 124, and in 1924 and 25 it increased to 134, not including the attendance this morning of 181. Mrs. Ray Allison has labored faithfully and well as superintendent during the last three years. She and Brother Teeter taking up their work at the same time and both resigned this year, we regret losing both of them, their work has been most effective as the reports show.

During the year 1922 and 23 the average morning attendance at the church service was 110, the evening attendance 86. In 1923 and 24 the average morning attendance for the year was 111 plus and in the evening 97. This year, 1924 and 25, the average morning attendance for the year was 118 plus and the evening attendance 101. This morning there were 212 at church services and this number was not included in the yearly average. The average yearly attendance at prayer meeting in 1922 and 23 was 16 plus, in 1923 and 24 it was 13 plus and in 1924 and 25 the attendance increased to 17 plus. This steady increase year after year should be most gratifying to both pastor and church.

The first evening Brother Teeter preached the attendance was 17 and no young people. The last evening he preached 81 were present, 30 being young people. The first Sunday morning he was with us was Rally Day, 150 were in Sunday school. The last Sunday he is with us is also Rally Day and the attendance this morning was 181, many more would have been present had the weather and roads permitted. During the first year there were six Sunday evenings we had no church services, the reason, no attendance because of stormy weather. After the first year the lowest attendance on Sunday evening was 24, and that evening the thermometer registered fourteen degrees below zero.

Brother Teeter received forty-four new members into the church, thirty-two having united with us this year. He conducted nine funerals and assisted with three. He married one couple. (I hope Brother Teeter does not feel like the minister in the poem who gave as one reason for leaving his church, that he knew the people did not love God because they did not love each other and he knew they did not love each other because none of them ever got married.) He made 807 calls and in making them traveled 3820 miles.

(Statistics may be dry but they are mighty

convincing of a steady growth in the church and this has only been accomplished by the pastor, the church officers, the Sunday school officials and teachers, and all leaders and workers and the entire membership being active and loyal. We can do better if we will all carry on and go forward. Let us be wings and not weights.

And to Brother and Sister Teeter I would say we have appreciated your work and enjoyed your presence with us. Your fervor and enthusiasm for God's work and practical Christian living has been an inspiration to us and the knowledge of your whole-hearted devotion to God has proven an anchor to many. These words of a poem, I read recently, can be so well applied to your lives here.

"Not for the eyes of men

May this day's work be done,

But unto thee, O God;

That with the setting sun,

My heart may know the matchless prize
Of sure approval in thine eyes."

And now we bid you both farewell and wish you joys untold, success in all your labors, God's blessing over all.

Resolutions of the Milledgeville, Illinois Brethren Church

Whereas, The undersigned committee was appointed at a business meeting held in the Brethren church, April 29th, 1925 to draft resolutions of appreciation for the services rendered by Rev. and Mrs. D. A. C. Teeter and of the regrets of the members of the church because of their decision to sever their relationship from us at the end of the church year.

Therefore, be it resolved, that the church at Milledgeville sustains a real loss through the withdrawal of Rev. and Mrs. Teeter from our midst.

That the church hereby expresses its appreciation for the faithful services they rendered, for the exemplary lives they lived and for the great and unselfish interest they manifested in the welfare and success of all the departments of the church while with us.

That the members of the church and the many friends who worship with us, regret the severing of the Christian ties which have bound pastor and church in harmonious relationship during the past three years.

That Brother and Sister Teeter have our best wishes, our love and our prayers as they take up their work in their new home.

Our prayers, that God will richly bless them and that they will be a blessing to others in their new field of Christian work.

That these resolutions be read at a church service, that a copy of them be given Rev. Teeter, a copy to the church secretary to be made a part of the church record and that they be published in the local paper and the Brethren Evangelist.

W. L. PUTERBAUGH,

ALICE LIVENGOOD,

MRS. U. G. FLEMING,

Committee.

Milledgeville, Illinois.

May the power of thy love be with us in every duty, that by pureness, by knowledge, and by tenderness, we may glorify thee.—John Henry Jowett.

If you sow whisky, you reap drunkards. If you sow tobacco, you reap filth and disease. If you sow cards, you reap gamblers. If you sow dances, you reap libertines and harlots. If you sow idleness, you reap bankruptcy. If you sow sin, you reap hell—Godbey.

Sunday School News

(Continued from page 11)

this he will want at least one conference with the officers and teachers (May be held in connection with a luncheon where convenient) and an inspirational meeting with the members of the church and their friends. Additional meetings may be arranged according to local needs and conditions. Pastors and superintendents are requested to communicate their wishes and judgment to Brother Stuckey that he may have an opportunity to plan his program to the best possible advantage of all concerned before coming upon the field. He may be addressed in the order of his itinerary, care of the local pastor, or through the office at Ashland.

J. A. GARBER, General Secretary.

GOLDEN RULE CHILDREN OF THE NEAR EAST

By Flora Robinson Howells,

Former President of Isabella Thoburn College, Lucknow, India

Students of world affairs have been watching with great interest the work of American philanthropy in the Near East. To us who are trying to do similar philanthropic work with funds pitifully inadequate, there has been some incitement to envy in reading the reports of an organization which commands a yearly income of several million dollars for use in the most up-to-date and efficient manner for the greatest child-education experiment in the history of the world.

By virtue of its national character, the Near East Relief enjoys the prestige of being responsible to the American Congress in the matter of its receipts and expenditures. By virtue of serving alike Protestants, Catholics, Jews and Moslems, it makes successful appeal to a wide range of co-religionists in other lands. By virtue of being good Samaritans to the victims of great national persecutions, it has enlisted the sympathy of all human people. Its benevolence is world-wide in its appeal.

In a special way the Near East Relief is the national philanthropy of America. This is not to discount the significant and beautiful contributions made to its work and to the work of co-operating organizations by other countries. But in a unique way the Near East Relief has drawn America as a nation into adopting its work.

No such philanthropy has ever before been annually sustained with like perseverance and liberality.

The appeal to interest in a steady developing work which can be watched from year to year and which has obvious and inspiring possibilities of greatly enriching the world, is irresistible to any idealist in business or religious life. This is the secret of the pop-

ular following which Near East Relief has won. It is conducting the greatest child education experiment ever undertaken, and is conducting it under the best possible circumstances, keeping in view always the most permanent and desirable results of this unparalleled opportunity.

The American organization takes as its field of endeavor the tremendous number of orphans left as the legacy of war in the six countries of the Near East. To gather, care for, and settle some 100,000 of these children occupied the organization during its early years. Then came the burning of Smyrna and certain disastrous international adjustments which brought about the so-called exchange of populations and which threw a million persons into refugeeism.

The achievement of the Near East Relief since Smyrna is staggering in scope. Great companies of children, 20,000 at one time, marched on journeys lasting from three to six months; 85 per cent of the children were under fourteen years of age, 63 per cent under twelve; thousands of them were making their fourth or fifth migration since the war, utterly homeless and utterly dependent on these foreigners who came to minister to them as agents of overseas friends.

Add to the triumph of this American achievement the difficulty of changing from one national regime to another two or three times, each change meaning endless red tape. Hundreds and even thousands of children thrust themselves into the orphanage troops as they hurried toward the ports of embarkation, and the alternative to taking them along was leaving them to die. Thousands of adults claimed asylum with the migrating mission. Wherever possible they were helped, and there are a million people alive in the Near East today who would surely have perished without such help.

Then, on arrival at some place where life was safe, there was first the effort to place children in homes and families as far as possible. It speaks volumes for the hospitality of the Near-eastern Christian races that, although these were children from a foreign land and the neighborhoods of their new settlements were poor and the peoples of their new countries were little familiar with the thought of public philanthropy, over 18,000 children were placed in homes or similarly cared for and taken from the orphanage lists. This left some 60,000 to care for, in groups varying in size from a few hundred to that greatest of all children's institutions, the Alexandropol orphanage with its 18,000 boys and girls.

Since Smyrna, the Near East Relief has devoted its energies to reconstruction. It has thus far splendidly achieved the initial stages of this colossal task. With 150 American workers and several hundred efficient local workers, its stations have become centers of organized child life. These stations stretch across six countries, including cities and towns where Jesus lived and worked, cities and islands touched by Paul in his missionary journeys, villages of the far inland regions stretching up toward the Caspian, famous towns of classic Greece.

We would shrink from the thought of or-

ganized child life on such a vast scale unless we were assured that through it all there has been a distinct recognition of individual worth. One has but to turn the pages of the various illustrated reports prepared by the Near East Relief to catch on every other page the face of a child whose individual name is given, the anecdote of a boy or girl whose personal development is being watched with unusual care for some special reason, two or three children in poses that mark children as children the world over,—to be convinced that in a miraculous way this high enterprise has managed to think in terms of the individual child. It is a fact matched only by the marvelous conception and courage of the whole undertaking.

Who can read of the Birds' Nest Orphanage in Syria with its 400 birdies, or the Dolls' House at Cephalonia with its 800 kindergartners, without realizing something of the personal concern back of this mass-mothering? The island of Syra, famed in Homer as a place "where dearth never comes nor are people plagued by sickness," is allotted to 2,500 children housed in building largely constructed by their own hands, who are being taught trades in connection with 21 industries on the island, preparatory to spreading throughout the Near East as apostles of the idealism of America.

These strange pathetic populations of orphans are being watched over with a fatherly and motherly interest which combines concern for the relief of immediate need with foresight for the years to come. As a by-product the American organization has reduced the number of trachoma sufferers among 30,000 children from 65 per cent to 21 per cent, has checked typhus in four countries, and has stamped out the malarial swamps of Samsoun and Corinth. Nothing but an overwhelming devotion to the welfare of the individual could have reduced the death rate in two years from 98 to 9 per thousand.

Never before has it been possible to show what can be done with a whole nation of children brought up under entirely good and wholesome and intelligent influences. We shall watch their effect upon the Levant as they scatter with the coming years to influence it in every phase of life. The 22 industries in 93 training centers, the hospitals, the homes, are permeated with the spirit of service.

IN THE SHADOW

SHIVELY—Josiah Shively was born in the state of Illinois August 27th, 1863 and died at Los Angeles, California September 6th, 1925. About noon of September 8th his body was laid to await the coming of the Lord in beautiful Roosevelt Memorial Park, several miles south of the city.

It was on April 12th, 1891 that he was married to Emma Lucetta Lair who survives, together with a son and a daughter, Clarence and Hazel. December 13th, 1908 Brother Shively was baptized and received into the fellowship of the Brethren Church at Los Angeles. At the time of his death he was a member of the church at Whittier, California, but the interest of this family in all the Brethren churches of Southern California was such that it was often said, "The Shiveleys belong to all of us," they having had a part in the organization of most of the churches in the district.

Perhaps his influence was more directly

helpful in the organization of the Compton Avenue Brethren church of Los Angeles, now known as the Second Brethren church of Los Angeles, and it was very fitting that the funeral service should be held from their splendid new building, so generously offered by the pastor and congregation. It was here also that Elder Martin Shively, brother of the deceased, served as the pastor when the church was in its infancy.

The close association of this man of God and most of the pastors of the district made the service for Brother Shively an hour of Brother Broad, who had been with him constantly for the last several days of his life begged to be excused from taking part in the service. Brother Cobb attended to the seating of the people by congregations as they came from all the churches; Brother B. P. Stout, singing evangelist and old friend of the family sang two solos; Edgar Stimpert of the Church of the Brethren read the Scripture; Alan Pearce, representing the Long Beach church offered the prayer; the sermon subject, "The Resurrection of the Body," by the writer. While at National Conference we had word that the end might be expected at any time, but the Lord was good to us and permitted our Brother and one of our closest friends we ever expect to have, to live until we returned. On arrival in the city we hastened to his bedside where we had a fine visit with him, fellowshipping, praying, and in less than twenty-four hours he fell asleep in Jesus. Evidence of the love and respect in which Joe Shively was held by church members, business associates and friends was that it is useless to attempt to make mention of them.

A. V. KIMMELL.

LEHMAN—Mrs. Henry B. Lehman, nee Catherine Hornish, passed away Thursday morning, September 3rd, at the home of her son, John F. Lehman, at Lodi, California, was born October 24th, 1847, in Adams township, Defiance county, Ohio, and was married to Henry B. Lehman, also of that place February 3rd, 1867, and who preceded her to the beyond on March 16th of this year. To this union three children were born, two of whom, Mrs. Anna S. Stout, Ray C. Lehman of Glendale, and John F. Lehman of Lodi, California, and eleven grandchildren, three granddaughters and eight sons and daughters survive. With her family, Mrs. Lehman left Ohio in 1873, going first to Garfield, Iowa, later to Marcus, Iowa, leaving home for Arizona, arriving in Glendale, January 1st, 1896, where they have since lived continuously. Funeral services were held in the M. E. church of Glendale, Saturday morning, September 5th, at 10 o'clock, conducted by the pastor, Rev. Geo. W. Imel, assisted by Rev. David Roberts, a former pastor of the church.

Grandma Lehman, as her friends and they were legion, were privileged to call her, lived a consistent Christian life, and will be greatly missed, not only by the church and its various organizations, but by the entire community to which she endeared herself by her many acts of kindness and, truly, it may be said of her: "She has fought a good fight, she has finished her work, she has kept the faith," henceforth there is laid up for her a crown of righteousness." The heartfelt sympathy of the entire community goes out to the bereaved ones.

Interment was made in the Glendale cemetery, by the side of her beloved husband, who passed away March 16, 1925.

CLARK—Mrs. Mary Cober Clark, wife of Seward Clark, passed to the great beyond at her home in Berlin, Pennsylvania, August 31, at the age of 35 years, 6 months and 6 days. She was a graduate of the Berlin High School, also of Nyach School for missionaries in Nyach, New York. Sister Clark was a life long member of the Berlin Brethren church. Her desire was to serve the Lord on the mission field but was prevented from doing so on account of ill health. But she never failed in her service to the local church. She was especially helpful as a teacher in the Sunday school.

Her husband, a member of the Baptist church, has since gone to join his companion in the spirit world. An infant son survives. Sister Clark is also survived by her mother, Mrs. Lucinda Cober, two brothers, three sisters and one half sister. A host of friends join with this bereaved family in mourning the departure of this faithful and devoted servant of the Lord. Funeral service conducted by Rev. Clyde Horst of the Church of the Brethren and the writer. May the Lord comfort the bereaved.

W. C. BENSCHOFF.

WAMPLER—Fredrick Allen, Infant son of Chester A. and Alice (Stutzman) Wampler was born August 29, 1925, and was taken home to the Father's House in heaven on September 4, 1925. Funeral services at the home of the parents in Tracy, California, by Rev. Garboure of the Church of the Brethren, Tracy, assisted by the writer. We pray the comforting presence of God's Spirit upon the young father and mother in the loss of their first born. J. WESLEY PLATT.

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

These Autumn Days

By Maude Dilgard Morris, in The Christian Index

THE liquid gold is spillin'
Through the purple haze, an' fillin'
Up the world, till we are thrillin'
With the glory of it all.

An' the air's so fine an' bracin'
That my blood is fairly racin'!
An' the goldenrod is gracin'
All the roadside. This is fall!

The sumac's red is blazin'
'Mongst the green till it's amazin',
Seems like fiery tongues a-praisin'

In a crimson jubilee;
While the asters an' the gentian,
In a purple-robed convention,
Invite wonder an' attention,
An' it's all for you an' me!

Every highway is invitin',
An' the hedges all are writin'
Golden messages inditin'

All unsightly things that be;
For this is the beauty season,
An' the earth is bent on pleasin'—
Isn't that sufficient reason
To be grateful, you an' me?

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Kindling the Fires of Evangelism

With the setting in of the fall work we naturally think of evangelism. It seems that invariably, when we turn ourselves to face seriously the tasks of the church for a new year, among the first things that command our attention is evangelism. When we think of aggressive Christian endeavor, we think of evangelism. When we think of the church's supreme responsibility to the world, we think of evangelism. We have been accustomed to thinking of that; we find our minds even now being directed to it; and we shall continue to have it thrust upon our attention. We cannot avoid it; it is inevitable and inescapable. The consciousness of our responsibility for the spiritual and eternal welfare of others stays with us; it follows us as does our shadow in the sunlight. We can no more run from it than we can from conscience itself. Necessity is laid upon us; we are messengers of God's saving grace by compulsion; as Paul felt, so do we, "Woe is me, if I preach not the Gospel." We are sharers of the "Good News" by injunction: "Freely ye have received, freely give." We are fishers of men by calling and appointment: "Follow me and I will make you fishers of men," said Jesus to the men of this as well as his own day.

But men do not respond to the divine injunction as unanimously as they ought. They do not always yield to the constraining influence of the Holy Spirit, nor heed the call of conscience, and so evangelism lags and men out of Christ are allowed to go on their sinful, hopeless way with no manifest care or concern on the part of multitudes of Christian people. Too many of us are "asleep at the switch;" our light is not shining from the watch-tower; we are like salt having lost its savor, or leaven having lost its life-giving influence. We need to be awakened to our duty and set to our task with keen sense of our responsibility. We need often to be stirred with new zeal and fired afresh with a passion for lost souls.

Just such a thing is often accomplished by outstanding denominational leaders and groups of interdenominational leaders, who keep their ears close to the ground of human need and suffering. The rank and file of the Protestant churches are being challenged even now and called to the colors for more intensive campaigning for the saving of the lost and the building up of the church. The leaders of evangelism in the various communions have united in issuing a call to the laity throughout the country to give themselves more widely and zealously to the enlargement of the borders of Zion and the saving of human souls. The members of the churches are told frankly that the growth of the churches—the winning of men and women to Christ—is their particular job; that they have a personal responsibility. The pastor has his place—a very important place—in the

united evangelistic movement for the coming year, it is explained, but the church members are called upon to put their shoulders to the wheel. It is pointed out that the great success of the churches during the last year was due in large measure to the growing cooperation of lay men and women. To this fact a goodly number of our own pastors will bear witness.

Leaders tell us that many pastors and congregations in the past have placed a large measure of responsibility on visiting evangelists for getting their neighbors to join the church. Though fine results were obtained in many places, they point out that even greater results will be secured with laymen realizing their responsibility and engaging under the direction of their pastors in winning men and women to Christ. The visiting evangelist is not to be discounted, he has a place—and a big place—in the extension of the Kingdom of God in the hearts of the people, but he should not be made to bear the major responsibility for the growth of any particular church. Whether he can be secured or not, the church membership ought to be made to realize that by the exercise of its own talents and the blessing of Almighty God, it can have a successful campaign. And whether under the direction of a visiting evangelist or the pastor, it ought to be understood that the reviving influence of such a campaign upon the membership of the church is likely to be more permanent (a most desirable aim), as well as that the harvesting of souls will be assuredly greater, if the active soul-winning effort of the laity can be enthusiastically enlisted.

The denominational leaders, in proposing and urging forward this vast, nation-wide evangelistic movement, are asking pastors, officials and church members to think, pray and work "in terms of the whole church as Christ sees it." This is the only right spirit in which to enter such a campaign and we commend it most heartily. We think it should manifest itself in a willingness to engage in simultaneous efforts or union campaigns, where such are feasible, or lend encouragement to any other legitimate efforts for the salvation of souls, even though such do not contribute to an enlarged membership in one's own particular church. He ought to be unselfish enough to put the saving of souls before his own church's membership. And yet, we do not think denominational teachings and ideals should be ignored or passed by lightly, but that they should be taught and emphasized, if they have anything of permanent worth to them. This must assuredly be done in the proper place and spirit. When cooperating in a union effort, it is obvious that denominational features cannot be emphasized, nor should the spirit of bigotry or bitter intolerance be fostered even in one's own church. But there should

ever be a live appreciation of the importance of the ordinances of God's house, and of their value to spiritual growth and usefulness in this world, and to the largest enjoyment in eternity. And people should not be allowed to come into the church, nor even to accept Christ, with the idea that the matter of church membership is unimportant. Accepting Christ is admittedly first in importance, but even among the influences brought to bear for such a decision, the necessity of church membership and the importance of the fullest obedience to the Word of God ought not to be overlooked. Loyalty to denominational ideals and teachings is not incompatible with the spirit of interdenominational cooperation and oneness in Christ.

As a part of this special movement, it is proposed that church members shall be trained for evangelistic service. And nothing is more important than this. Winning men and women to Jesus Christ ought to be a part of the joyful experience of every Christian, but the responsibility of such endeavor is so great that those who would undertake it should be urged to give it the most earnest thought and prayer. Their own spiritual lives should be quickened and they should know the "real meaning of evangelistic work." Every organization in the congregation should be called upon for earnest, persevering prayer, and the promotion of the spirit of evangelism. The young people as well as the adults, the men as well as the women, should be given some responsibility. The Sunday school should be utilized as a rallying point and the prayer meeting used as a means of generating power. There is nothing more important than that the whole strength of the church shall be enlisted and so directed as to result in the mightiest impact on the forces of sin and the largest turning of the souls of men to God. Surely we will not fail to bring into service every legitimate means to stirring the unsaved out of their indifference and unbelief to an acceptance of the Lord Jesus Christ as their Lord and Life. Let us kindle the fires of evangelism, and keep them burning brightly.

Country Life Conference

The problems of the country church are inextricably bound up with all the other problems of the country life. Any serious effort to solve the many country life problems is of interest to the church, especially when the church is invited to cooperate in seeking such solution, and when religion is given recognition as vital to such solution. The eighth National Country Life Conference is to convene at Richmond, Virginia (in the Jefferson Hotel), October 27-31. President Kenyon L. Butterfield, of the Michigan State College, an expert in the problems of the country church and country life, is president of The American Country Life Association, and gives the "Why" for this conference in the following words:

"For more than a hundred years American agriculture had, in the large sense, just one job ahead of it—to subdue the soil of the Continent to purposes of cultivation. To all intents and purposes that task is accomplished.

"This fact is full of meaning both to the farmers and to the rest of the people of the United as well as of the world, because it signifies that American farming must readjust itself to the new situations. . . . And these readjustments are not only economic but social. Under the new economic conditions, with this new transportation, with great difficulties in getting adequate labor, with the pressure for cheap food, can the farming communities maintain a family and community life with what we like to think is an American standard of living and with what we ought to be thinking still more about, a Christian standard of life?

"Now it is with something of this sort in mind that the American Country Life Association has taken its topic for this conference at Richmond. We propose to discuss, so far as possible, all phases of these needed readjustments, to face, frankly, the issues involved, and to see if, out of common counsel, we can assist agriculture and rural institutions better to find their way."

EDITORIAL REVIEW

Christian Endeavor societies are responding much better to the support of their teacher in Kentucky this year than last, it appears from Miss Spie's report, and we congratulate them.

Brother M. L. Sands, secretary of the Ohio Conference, to convene at Smithville, October 29th to November 1, and pastor of the

entertaining church, writes instructions as to how to get there both by auto and by rail.

Brother Orville D. Ullom, one of our promising young preachers who graduated at Ashland College this last June and is now in seminary at Hartford, Connecticut, tells interestingly of his successful summer's work in Green county, Pennsylvania.

Our correspondent from Berne, Indiana, informs us in his newsletter that more than a fourth of that church's membership attended General Conference—a splendid record; no wonder they are both loyal and active. He reports five accessions as a result of the evangelistic campaign conducted by Dr. Bauman during the hot days of September.

Brother A. E. Thomas gives account of himself after remaining silent for several months. He is in the evangelistic field again this year and began at Garwin, Iowa, where Brother Carl Helser, the faithful pastor, has baptized ten souls as a result of the meetings. Brother Thomas finds here a loyal people, and under the consecrated leadership of Brother Helser, they are doing a good work,

Brother W. S. Crick reports the work in the Bedford County Circuit, Pennsylvania, in an encouraging condition. Brother Crick, who recently closed a successful three year pastorate in Green county, has been serving this field five months and has been well received by all three congregations composing the circuit, and all are giving him splendid cooperation. Among other encouraging features is the goodly number of young people which are being nurtured and trained by the church.

News from New Paris, Indiana, is always interesting and encouraging, and it is no less so under the enthusiastic leadership of Brother B. H. Flora. Six have been added to the membership since last report. This church is proud to have in two homes of its membership the two small children of Brother and Sister Jobson. This fact will cause them to be still more alive to the interest of foreign missions, and will react upon their own lives and work with great blessing.

Brother Lester V. King is about to bring to a close his first and successful pastorate, where he is in his fourth year. The St. James congregation in Maryland is one that is not easily covered, but he has done it very efficiently, and the church has been much strengthened by his energetic leadership. The Sunday school has experienced commendable growth, and the Cradle Roll enjoys the distinction of having among its forty members three sets of twins, one pair of which is in the home of the pastor.

Dr. G. C. Carpenter, pastor of the Hagerstown, Maryland, church, writes another of his interesting newsletters, and he has encouraging things to report. Brother Carpenter usually keeps things happening in his pastorates so that there is no difficulty of finding things of interest to report. The Sunday school has nearly outgrown its bounds, and as soon as the church has cleared up its present obligations, we may count on it enlarging its Sunday school capacity, so we judge from Brother Carpenter's letter.

The Evangelist family will read with much interest the farewell message from Brother and Sister Jobson on Mission page. We had hoped to present the pictures of these young, but heroic servants of God, as they return to their field in Africa without their little ones, but we found Brother Jobson's cut had been sent elsewhere and had not been returned. May their exemplary sacrifice and consecration be an inspiration to the brotherhood to do more for the Lord Jesus and complain less about our imaginary sacrifices. The truth is, it's difficult to find real sacrifice among our churches. If there were more, there would be more real joy in service and less parsimonious support of the various Kingdom interests.

Brother Horbert Rowsey, graduated from Ashland College last June and newly located as pastor of the church at Roanoke, Virginia, his home church, writes of his pleasant experiences at the Ft. Wayne, Indiana, mission during the summer. He is taking quickly a hold of his new work and is beginning to plan and work for its larger future. The Roanoke people have been very kind and generous in helping him get properly equipped and supplied in the parsonage. He had no need of a parsonage while in Ft. Wayne. We congratulate both him and his talented wife, who was Miss Harriet Becknell, of Nappanee, Indiana, also a graduate of Ashland College and a trained musician.

GENERAL ARTICLES

Religious Education and the Crime Wave

By John F. Locke

(Address at Sunday School Convention at Fort Valley, Virginia)

"Persons educated in Intellect and not in Morals and Religion will become a menace to our nation".
—Roosevelt.

An interesting headline caught my attention in reading a newspaper this last week, it was: CHICAGO'S CRIME WAVE RECORD EXAGGERATED, SAYS MAYOR. I read the article and it serves to make a good instance for the beginning of my remarks. The Mayor said that there had been only a hundred and twelve murders in Chicago in the first six months of 1925 instead of the 227 that had been reported. **Only 112, Was that not bad enough?**

In that wonderful case of Loeb and Leopold which during the last year's Sunday School Convention held here in this valley, was being tried in Chicago, the noted Darrow took pains to make clear to the court that these boy murderers who had set a new style in crime, that of murder for sport or thrill, were morally insane, that their parents had given them no religious training and that though they were educated far above the average American citizen these boys lacked a very important phase of training. This same attorney recently hooted at the Bible and acclaimed himself to be an agnostic when there was no need of dragging the Bible into the case in that respect at all.

It is estimated that 57 millions of the 110 millions of the population of the United States get no religious training or instruction at all. Twenty-five million young people under the age of 25 years get no religious touch from the church, Sunday school or any other religious organization. Two-thirds of the people of our own state of Virginia are outside of religious instruction.

In America there are more murderers at large than there are clergymen. More than 350 thousand make their living off the practice of crime. There is no justice to be had, it seems, for the courts saved the Chicago murderers, as they do all monied offenders. And more crimes are committed daily than records ever have shown before.

An authority on crime in speaking before the Associated Industries of Massachusetts, said: "Three billion dollars' worth of property will be stolen in the United States during the next twelve months by boys and girls of America who have not been taught honesty by the church, the state, or the home." He also said that more than half the automobile thieves in the United States were boys of high school age.

The few facts that I have given are but a handful of the volumes that might be gathered up to bear witness that we need some way of inculcating moral and religious ideals into the very makeup of the present and oncoming generations if America is to continue to be the greatest nation in every way.

As the poet says:

God give us men, a time like this demands
Strong minds, true faith, great hearts and ready hands
Men whom the lust of office does not kill
Men whom the spoils of office cannot buy;
Men who have opinions and a will;
Men who will not lie.
Men who can stand up before a demagog and
Scorn his treacherous flatteries without winking
Tall men, sun crowned, who live above the fog,
Of public life and private thinking.

For the while they rabble with the thumb worn creeds,
Their loud professions and their little deeds
Mingle in selfish strife.

Lo! Freedom weeps; Wrong rules the land; and Waking justice sleeps.

What Is the Way Out?

It is certainly not with the schools, or the state. **It is with professing Christians everywhere.** I want to tell you the story of a picture:

It is the picture of Jesus bearing the cross. This picture is not a picture of what happened nineteen hundred years ago, says a writer in commenting on it, but it is a cross section of the social ideals in the present year of Grace.

"One might think that such a purpose and such devotion would call forth the unqualified approbation of mankind. Not so, says the artist. In the train of the Cross-Bearer there are sure to be a few grieving friends—Mary Magdalene, the beloved disciple, the Virgin and the other Mary—but the rest are openly hostile and contemptuously indifferent. Some brutalized men show their hatred by blows, others by shouts and gestures of derision. In the dim background to the right among the clenched fists some one carries a torch, hinting that when Christ is disposed of, fire and blasphemy may rage unchecked throughout the world. These figures all represent the lower ranges of society, people whose whole life is a struggle for existence, whose dominant reaction to society is hate, and in whose thought meekness is weakness.

"On the extreme right are two very different, a man and a woman who belong to the upper set. The man has on a dress suit, the woman her decolette gown, her pearl ropes and jewels. Self-sacrificing is not a program of their life; beauty and joy, to them, are the highest goods. Pleasures are sweet, luxuries are necessities. Not having suffered they see in this exhibition of suffering only a passing show. Not having THOUGHT they can only smile. Where down-trodden humanity blasphemes and strikes, privileged society is only mildly amused. And both alike have no use for the Cross Bearer."

"Two other men in the group are more dangerous; they are the non-Christian teacher and the organizer. They seek to eradicate Christianity by scoffing at Jesus' Philosophy and insulting his person in their teachings and thus do away with the Christ.

The Bolshevik paper, "The Pravda," recently declared: "Religion and communism are incompatible. The church must be swept out of our path as an obstacle in the path of culture."

Again Zinovieff, Chairman of the executive committee of the Third International says:

"We shall pursue our attacks on Almighty God in due time and in an appropriate manner, and we are confident that we shall subdue him in his empyrean. We shall fight him wherever he hides himself, but we must go about it more carefully in the future. Our campaign against God must be carried on only in a pedagogic way, not by violence and force."

Over against this picture of hate and violence the artist has set an ordered company. It is his plea for religious education. So he has pictured a lady dressed in white. She teaches the mother to hold up the baby for the blessing of the minister. She teaches the children to pray. She tells the schoolboys that it is better to kneel before the Savior than to throw stones at him. She teaches that it is better to light the taper of truth and take upon one's self the vows of Christian service than to scatter firebrands among the cherished possessions of Christianity. And because such a force as Christian education exists as pictured, there is hope

for mankind. Religious Education counteracts the forces of anarchy and disintegration, and substitutes for the revolution of Individualism and Communism an evolution by which the vital social forces of Christianity are divinely destined to redeem the world.

You good people who live in so beautiful a country as our own, blessed by the providential hand of nature, away from the rumble of the wheels of industry which grind out human lives, and away from the scenes of many of the things which I have mentioned, may see no need of an **arousal to active religious and moral training**. You still cherish the ideal that after all, **the good must win. That Right is more than Might** and that these matters will take care of themselves. You see in the roseate future a new world under the canopy of heaven's starry robe—a world in which Science will have taught us to have more healthy bodies, a world in which invention will have given us machines which surpass those of our own day, as ours surpass the ox cart and the ancient chariot. We hope to see the day when production will be carried on for the purpose of service and not for profit. A day when there will be **no poverty, no crime**, when education will be free and available to everyone. A day of universal peace when nations shall have learned to settle disputes in the sensible way. A day too in which there will be **universal Democracy** and a day in which Christianity will be triumphant.

A day like that will never come as long as the people of the churches sleep. Within such people as are assembled here today lies the power to make an Eden out of our tangled and disheveled world of today. The Way out is easy to find. It is by the road of religious and moral education. The church must conduct a system of schools to match our public schools.

The average person from childhood up gets about an hour of religious instruction a week including church and Sunday school, or 52 hours a year. Imagine a person going to grade school, high school or college 52 hours a year, attending only as he felt like it, and ever becoming even **slightly educated!** Abolish our public schools and our people would become illiterate. **Fail**, as we have, to provide in-

struction in religion and **morality, and spiritual illiteracy and immorality** follows as the natural and inevitable consequence. With few or no ideals taught in the public schools come a rapid increase in crimes among the youth and a rapid spread of agnostic views which tend to eliminate a personal God from the life of the rising generation. With commercialized amusements which portray **criminal conduct** in the press and on the movie screen, it seems to be very clear that the crime wave is due to the absence of an adequate program of moral and religious education for the childhood and youth of the nation that would counteract the criminal influences and build Christian character. Children of the United States are not born crooks and degenerates, they become criminals by bad training, or from the lack of moral training. The home has failed, the church has failed, the State has failed to give the instruction that would avert a crime wave. The church bears the major blame for the failure. The church assumed the responsibility for the spiritual and moral training of the children of this country when religion was removed from the public schools. But the church has failed as a religious and moral teacher. The reason is clear. We have not taken the **job seriously**. We support the educational work of the church on a penny a week basis. The teachers are necessarily untrained and unsupervised.

My topic is almost boundless as you well see so I must here shut off the valves and summarize despite the fact that there is far more to be said. The summary of the whole matter is this: The trouble with the crime business is that we have not taught **virtue, its opposite**. Crime will last as long as we do not do something constructing and positive to stop it, which we believe would be moral and religious instruction sufficient to match our public schools.

When all children receive **systematic moral and religious training under competent teachers as they now receive training in secular subjects, then and only then will intelligence and righteousness be universal and go hand in hand**. Upon the teaching of these things depends not only the **stability of industry and business** but also the **perpetuity of our democratic institutions**.

Boston University, Boston, Massachusetts.

Wisdom Crieth Aloud in the Street

By William E. Pritchett

A salesman exclaimed (we were at supper):

"I just saw the funniest sight up the street—some fellow preaching loud enough for a whole congregation—not a soul listening—felt right sorry for him."

"That is like burying a diamond in the dust," observed a reporter.

An hour later, at Fannin . . . , I was drawn toward the poignant, twanging singing of a little band of religious workers:

"In the cross, in the cross,
Be my glory ever;
Till my ransomed soul shall find
Rest beyond the river."

Amid the noise and jar of the street a woman began to preach, her little boy playing at her feet:

"O my friends, leave all this, the false happiness, the deceitful riches of the world. . . Blessed are the poor in spirit for theirs is the kingdom of heaven . . . I wish you could see our work at . . . , among the destitute children. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All this in the hubbub of the market-place, with only two or three tarrying to listen. Rather foolish? Ah remember, as of old

"Wisdom crieth aloud in the street . . .

She crieth in the chief place of concourse. . .

I have stretched out my hand,

And no man regarded."

On down the street, past the gorgeous shop-windows. At Main and . . . , another team of evangelists, boys, young men, and older men. No uniform, no musical instruments. Their pleas to the unsaved were as naked, as simple, as earnest as the gospel itself: "Ye must be born again." All in the jostle and screech of the streets. Was it not indeed like burying a diamond in the dust? But as I passed on with the diverting crowd, came across my ear the echo of old words:

"Where the paths meet,
She standeth . . .
Unto you, O men, I call . . .
Receive my instruction, and not silver;
And knowledge rather than choice good."

. . . Indeed, I had beheld a fair vision: Young pilgrims in sinful Babylon gathering recruits for the toilsome journey to a "city which hath foundations, whose builder and maker is God."

Again at this place, the Sunday evening following. One's ears tingle with the gay and **risque** conversation of some typical "boys about town," whose youthful years already were closing the shadows of the way "that leadeth to destruction." One whom they called John seemed more restrained and thoughtful than the rest.

"O John, you're still a pretty good country boy," observed a comrade. . .

Well, here the band of preachers again. How attractive on the faces of the young fellows among them

"the light of dawn,"

That shineth more and more unto the perfect day." Amidst the grinding of street-car brakes, the rasping "honk-honk" of automobile horns, men and boys make their plans to all who will stop to hear... And good hymns, like

"Thou, O my Jesus, thou didst me
Upon the cross embrace:
For me didst bear the nails, and spear,
And manifold disgrace."

A certain amount of sophisticated interest has been shown by the group of young *bon vivants*... John, lost in attention, moves a step nearer. Forthwith, as in a kind of involuntary sympathy, out steps a young evangel, a delicate interest appearing in his countenance, and with the spontaneous words:

"But he was wounded for our transgressions,
He was bruised for our iniquities:

The chastisement of our peace was upon him:
And with his stripes we are healed."

John is touched. A warmth of affectionate admiration springs about his heart... At the close of the service he is saying to one of the older preachers:

"I was going astray
'As a bird hasteth to the snare
And knoweth not that it is for his life.'
...."

And so, after all, is street preaching "like burying a diamond in the dust"? It was "the wisest man" of scriptural antiquity who represents Wisdom as selecting the busy street as the point of vantage in uttering her words of warning, and, although many of the "simple ones" "set at nought" her counsel, many there be who in hearkening unto her find life.

Huntsville, Texas.

Why Go to Church?

By Dr. Charles E. Jefferson

(The following stimulating suggestions appearing in the *CHRISTIAN WORK* over the signature of one of America's noted preachers and pastor of Broadway Tabernacle, New York, will doubtless prove as interesting and helpful as it is timely.—Editor.)

In the first place it must not be forgotten that many persons do not go to church for the reason that it is their duty to be somewhere else. Not every man or woman can attend public worship every week. For many a person church attendance would be a sin. They could not be in the church without neglecting their duty—something that they owe to God and man. Nonchurchgoers are not necessarily sinners. They must be classified. The sheep must be separated from the goats. Indiscriminate condemnation is not just. Let us think now of the goats.

Many persons who ought to go to church do not go. They could go, but they do not want to go, and that settles it. There are various reasons why they do not want to go, and until some stronger reasons are presented on the other side, their course of action is not likely to be altered. Most people are reasonable creatures, and they follow what to them seems the stronger reason. Many do not go to church because they are tired, or half sick, or they need exercise, or they want fresh air, or they are behind with their correspondence or their reading or their mending or their housecleaning, or because they have friends visiting them, or because they are visiting nonchurchgoing friends, or—they simply do not feel like going! They would go if they could find a reason strong enough to counteract the current of that feeling.

Here are two reasons why everyone who can go to church ought to do it. If these reasons seem sufficient, then churchgoing ought to be put down as one of the established features of one's life. Unless a thing is done regularly, it is not done easily. Desultory church attendance is hard. One has to fight a battle every Sunday, and no one is strong enough to survive an ordeal like that. A thing which is not done easily is in danger of not being done at all. Let a person once decide that going to church deserves a fixed place in the schedule of his week's life, and the battle is won. After a short while going to church will be as easy as going to business. Church going is really a part of a man's business. If it is regarded as an extra, something added, it becomes a burden, and voluntary burdens are sure to be discarded. A man goes to business every morning whether he feels like it or not. It is a part of his life, and other things do not keep him away from it. Every morning there are a dozen things which he could do or would like to do, but he brushes them aside because business comes first. His feelings cut no figure at all, because he has given business the right of way. Let a man put church first on one day of every week, and he will find that obstacles and difficulties will speedily disappear. Even his feelings will give up their opposition and fall in line with his purpose.

Here is reason number one: Every person ought to go to church to get away from himself. We are too much with ourself. We are poisoned by ourself. We are wearied by ourself. We need some one to pull us out of ourself. It is our monotonous self which we must be delivered from. We need some one to hear us away from our habitual mood. We think along one line for six days, and on the seventh, we ought to drop it. Our feelings run in one channel through six days, and the current should be broken. We move for six days in a certain range of ideas and interests and our only safety lies in breaking into a larger world. We travel for a week on a certain level, and there is no relief unless we can rise to a higher lever. We use the same cells of our brain for six consecutive days, and we run the risk of wearing a hole in the brain unless once a week we make use of another set of cells. People who are the most tired Sunday morning have the strongest reason for going to church. It is the way to secure rest. Putting on other clothes rests one. Getting into a different atmosphere soothes the nerves. Switching the train of thought on to another track brings the brain relief. Following the thought of another brain for an hour is a vacation. All fagged people ought to be in church. They need the music and the high soaring thoughts of prophets and apostles. All persons who are overworking, and who need fresh air and exercise, ought to give at least an hour every Sunday to public worship. It is better than golf. It is more bracing than a walk through the woods.

Here is reason number two: Everyone ought to go to church in order to get closer to folks. We are crowded together physically through the week, but after all we remain far apart. We touch one another on commercial or professional or social grounds, but not on the ground of our common humanity. On six days of the week we are drawn together by our work or our ambitions or our social obligations and desires. On Sunday we ought to come together solely because we are human beings. In the house of God we are no longer members of a class, we are members of humanity. We forget our position and work. We are just fellow mortals. We lose sight of our wealth or our poverty, our learning or our ignorance, our rank or our obscurity, our age and our sex, and become simply needy creatures in the presence of the Eternal. We think about the things which we have in common. We bow before our Maker. We meditate on his goodness and mercy. That widens the mind. We meditate on our duties and obligations. We think of our fellow-travelers, our companions in the pilgrimage from the cradle to the grave. This gives new breadth to the heart. We are alike in our temptations and hardships, our troubles and disappointments, our joys and our sorrows, our hopes

and fears, and yet we are all the time forgetting that we belong to one another. We forget one another, often misunderstand one another, sometimes harbor hard feelings toward one another, but in the house of God, we are reminded of the ties which bind us together, and find ourselves thinking more kindly of one another.

No man or woman no matter what he thinks, and no matter how he feels can afford to stay away habitually from the place of praise and prayer. Public worship humanizes us. It mellows us. It quickens the brain. It sweetens the heart. It lightens the load. It smoothes the way. It brightens the sky.

The Story of the Glory Song

By Homer Rodeheaver

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world. The wonder of this, however, is not due to the song alone, but to circumstances and conditions that took control of it.

Many interesting incidents connected with it have been sent me from many countries, besides scores that have appeared in print, but to me the most remarkable fact concerning the song is that it stands today note for note and word for word as Charles H. Gabriel sent it to the printer twenty-five years ago.

It has been translated into more than twenty different languages and dialects, and over twenty millions of copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos, and phonographs. I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men; these men were all dressed in steel gray suits, and sat with folded arms; the man who played the organ and the men who held the baton and led the song were dressed in exactly the same way. Down the right side, across the rear and up the left side of the audience room, on high stools, sat a row of men in blue uniform, holding heavy canes across their knees; these men seemed never for an instant to take their eyes from certain spots in front of them. Not a man whispered during the

service—for it was a state's prison. Among that congregation of 1,077 men, 256 were there for life—there to live and die, and on each of their cell doors, where they would read it every time they left and re-entered, was that startling word "life." How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege accorded to all men by the Almighty, and known only by a number. As I sat before them, the prison pallor of their faces against its background of gray within that frame of blue, made a picture never to be forgotten. With few exceptions every man sang; here sat one with downcast eyes—there another with mute lips, while yonder near the center, a large, strong fellow was weeping like a little child—but silently. They told me he had been there but a short time, and I wondered if he had heard the song before, under different circumstances—and where, for he had a kindly face.

Softly they sang that last stanza:

"Friends will be there I have loved long ago;
Joys like a river round me will flow;
Yet just a smile from my Savior, I know,
Will through the ages be glory to me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the man in gray.

The Book Which Is Alive

In a speech which he once delivered at the Royal Academy banquet, Mr. Rudyard Kipling delighted his audience by a parable concerning the origin of literature. "There is an ancient legend which tells us that when a man first achieved a most notable deed, he wished to explain to his tribe what he had done. As soon as he began to speak, however, he was smitten with dumbness, he lacked words and sat down. Then there arose—according to the story—a masterless man, one who had taken no part in the action of his fellows, who had no special virtues, but was afflicted with the magic of the necessary word. He saw, he told, he described the merits of the notable deed in such a fashion, we are assured, that THE WORDS BECAME ALIVE AND WALKED UP AND DOWN IN THE HEARTS OF ALL HIS HEARERS. Thereupon, the tribe, seeing that the words were certainly alive, and fearing lest the man with the words would hand down untrue tales about them to their children, they took and killed him. But later they say that the magic was in the words, not in the man."

We need not go on with the legend. To Christians it suggests an irresistible application. There is one Book above all others in the world of which we may say that its words become alive and walk up and down in the hearts of its hearers. Long ago a wise king set forth this strange, unearthly effect in phrases which are always coming true: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." We do not account for such a result, when we ascribe it to the "magic of the necessary words." The spiritual charm and potency of Scripture refuse to be explained as literature. Christians confess that holy men of old spake

as they were moved by the Holy Ghost. Often these prophets and apostles were persecuted and killed. But their words were deathless; and that most notable deed, whose merits they describe, is nothing less than the redeeming work of the love of God.—From T. H. Darlow, M. A., in "At Home in the Bible."

The Church, Which is His Body

Ephesians 1:23

It is a deeply solemn thought, and one quick with inspiration and hope, that the Spirit of the living Christ seeks reincarnation in the fellowship of those who believe in him. In vital reality he would be embodied in the corporate life of our own day. His Spirit would be the breath and motive of all our movements, "the very pulse of the machine." The scriptural metaphor is no remote figure of speech dimly hinting at the wonderful possibilities of the children of men. It is literally and scrupulously true. The Word is even now seeking to become flesh. The divine Spirit is seeking and claiming human forms in which to manifest his truth and grace. And this mystic embodiment is to begin with his church. The church is to be to the living Christ what the human form of Jesus was two thousand years ago. The church is to live Christ, to express Christ, to give Christ's Spirit visibility in human life and service. The church is to be his body, and in the church the world is to realize the presence of the Lord and to feel the powers of his virtue and grace.—J. H. Jowett, in "Life in the Heights."

THE BRETHREN PULPIT

Some Negations of Jesus

By President Edwin Elmore Jacobs

It is very interesting as one goes through the accounts of the works and words of Jesus to note that at times he flatly refused to do certain things. We sometimes consider him as all willingness, all mildness, and always anxious to please and accommodate those near him, but such was not the case. His strength of character was no less shown by what he refused to do than by what he did. His mother stood without asking for him but he refused to go out. Who is my mother? Whosoever doeth my will, the same is my brother, my sister, and my mother. He would not be turned aside.

1. The Temptations. There is probably no other account in so short a compass of the subjective experience of one so torn with tempestuous emotions, as that recorded in in St. Luke's Gospel story of the temptations of Jesus. Dr. Cook, the would-be explorer of the North Pole, gives a marvellous account of his being misled when on the dreary ice wastes of the Arctic and shows how he was deceived by the emotional responses of that vast solitude. Now, here was Jesus, fresh from his boyhood, just baptized by John, eager and ready, and then led into the wilderness and into temptations. What emotions must have struggled within him, no one knows save himself. Hunger, loneliness, and the need of companionship and fellowship with God, all these were seized upon by his adversary in order to draw him away. But Jesus withstood them all, as few men withstand temptations, and conquered. He would not be misled in the very start of his earthly ministry. I count that as worth pondering.

2. The Mountain Top Experience. He furthermore, refused to dally with the sacred hour of exaltation on the Mount of Transfiguration. Worn with the daily round, he took Peter, James, and John apart to pray. And as he prayed the heavens were opened and he was conscious of two heavenly visitors. Now, was the hour, *der tag* had arrived. "Let us build here three tabernacles," said the preposterous Peter. Now this experience of Jesus was just exactly the reverse of one the above. The wilderness held no charm for him, but what about this holy mountain? At the foot of the hill, people waited for his healing hand, so he would not stay on the mountain but went down to them.

Now, here Jesus set us a much needed example, viz., not to count Christianity a thing only to be hugged to the heart. There are the waiting people; they, too, must hear the Good News. I count a day spent in loving service as worth a life time of confinement in any monastery, I care not how holy it may be. "Let us build here, etc." "No, let us go on down."

3. The Administrator of an Estate. Jesus refused to become this administrator. One might assume that Jesus thus refused to have anything to do with this world's economic order. Or one might assume that he was interested but that for the moment he was otherwise engaged; that the greater was crowding out the lesser. Now Jesus certainly knew the value of property and its just distribution. He certainly knew the pangs of hunger. The foxes had holes and the birds had nests. He also knew the injustice which has reigned from the first day of human history down to 1925 and if he foresaw the future he knew all that was involved in the inheritances of property and the family feuds and the international wars which were to have their roots deeply buried in this matter. I can not conceive that Jesus did not know or that he did not care, but I can see how he was not to waste a moment in this matter while the great world waited.

4. The Scarlet Woman. Jesus with consummate skill here used the common argument *ad hominem* against the accusers of this woman. Nor was he unmindful of the

grave consequences of this sin. Nothing could have been worse. He knew that family ties were thus snapped asunder. He was fully conscious of the heartache to womanhood and childhood if there were to be a letting down here of the bars, but he confused these self-righteous fault-finders with a word. Let him be the first to cast a stone who himself is without sin. Then came the words like a flash, "Neither do I condemn thee," but added the healing words, "go and sin no more,"—winsome, intriguing, converting. Let it be known that he refused to condemn this deed when he was incited to do so, by the upper, self-righteous crust of his day.

5. He refused to allow his disciples to call down fire. Why not call down fire? Do these men not disagree with us? Are they not thine own enemies? Do they not reject the Christ, the chosen one of God? Yes, they do, but still they may be won by love, but not by fire. And so I have

Our Worship Program

(Clip this program and put it in your Bible for convenience.)

A Devotional Reading of the Gospel of John

MONDAY

CHRIST THE LORD OF THE SEA—John 6:15-21.

As the enshrouding darkness loses its terror and the rage of the wind and sea is calmed at the approach of Jesus, so he, coming into your storm-tossed life and mine, gives light and joy and peace.

TUESDAY

THE SELFISH SEEKING MULTITUDE—John 6:22-27.

As the multitude followed Jesus as beggars seeking to be fed, so men are following him today for what they hope to get out of it.

WEDNESDAY

PERCEPTION BLINDED BY APPETITE—John 6:28-34.

While Jesus presented himself as the Bread out of heaven that giveth life, the people still clamored for that which would satisfy their hungry stomachs. (This is church prayer meeting night in most parts; don't fail to attend if at all possible, or have a prayer service in your home, inviting your friends.)

THURSDAY

CHRIST'S SUPREME MOTIVE—John 6:35-40.

How patiently Jesus toils with these dull hearts, urged on by his supreme desire to do the Father's will, which was that all men should have eternal life through faith in the Son.

FRIDAY

BLINDED BY THE HUMANITY OF JESUS—John 6:41-51.

Jesus said it was not the mere eating of flesh, but that feeder of the multitudes; along with this materialistic conception of his mission there naturally went the misconception of his person.

SATURDAY

BLINDED BY EXACTING LITERALISM—John 6:52-59.

Impoverished in imagination and dulled in spiritual conception, these Jews stumbled at a thought that savored of cannibalism and lost the great spiritual truth that Jesus is the bread and water of life.

SUNDAY

THE LORD'S EXPLANATION AND THE DISCIPLES' REACTION—John 6:60-71.

Jesus said it was not the mere eating of flesh, but that his words were spiritual and life-giving, and while many, darkened in mind and rebellious in spirit, went from him, the disciples clung to him who alone had the words of eternal life. (Attend divine worship in God's sanctuary, or have a worship program in your home, reading the sermon for your edification.)—G. S. B.

to wonder just what the Christian church has gained through all the years by calling down fire!

6. Gethsemane. He refused to sidestep Gethsemane. That would have spoiled it all and defeated his final triumph. "Let this cup pass, and not my will but thine be done. Could I not call down a legion of angels for my defense?" Then what would the poor and puny Pilate have done?

Now, Gethsemane has become the synonym for suffering. The Gethsemane of the battlefield, and of motherhood and of the missionary! It has come to mean a place where the faithful drink the cup to the very dregs, while the careless quaff but the top and the foam. It means that the serious minded pray and struggle in the darkness of the night while the careless sleep the sleep of peace. It means that there are some consecrated, who notwithstanding the pains and the wounds, carry on, while others, light hearted, fritter away every good and precious thing. Gethsemane, oh, what a word and what it has meant to the world! The Garden, the cup, the sleepless night, the agony, and then, **Victory!**

I come to the Garden alone

While the dew is still on the roses,

And the Voice I hear, falling on my ear,

The Son of God discloses,—

And I walk with him and I talk with him

And he tells me I am his own,

And the joy that we share as we tarry there,

None other has ever known.

I counsel especially my young readers to ponder well the things which Jesus refused to do. He was not all "Yes, yes." Our worst enemies are not always from without. We have within ourselves not only the sources of temptation but the ability to withstand them. The "I wills" of Jesus reveal his power no more than his "I will not."

Ashland, Ohio.

OUR DEVOTIONAL

The Unfriendly Neighbor

By T. R. Arnold

OUR SCRIPTURE

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come, Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him: And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:1-13).

OUR MEDITATION

I. The soul's access to God. Knowing how to pray is the first of all essentials. Men can as well live physically

without breathing, as spiritually without prayer. The best of men need direction in prayer, for it is the highest and holiest work to which men can rise. Having heard Jesus pray, the disciples could not regard prayer as a mere ceremony, but a spiritual exercise. They had come to regard it as the language of the heart. They craved a deeper knowledge, a personal experience in the heavenly art of effectual prayer, that would enable them to pray as became the immediate associates of Christ. There was a secret in prayer which only the Savior could teach. He gave them an outline of what complete prayer should be, so that they understood that true prayer is conversing with God, when the whole strength of the soul pleads with the confidence that no needed blessing exceeds the Father's power to bestow.

II. The means of intercession. By introducing the parable Jesus suggested such earnest pleading with a Father as that which they had just seen in him, and as he had recommended in the form of prayer which he gave. He thus brought before them the twofold use of prayer, first to obtain strength and blessing for themselves, and second how to make intercession on behalf of others. Jesus directed his disciples to have an aim in prayer, with the assurance that in seeking to dispense his blessings upon others, they should not ask in vain, and that in such intercession great boldness of entreaty is often needful and always acceptable to God. The parable glows with instruction in regard to true intercession. There is first the love which seeks to help the needy, then the need which urges the cry, then the confidence that help is to be had, then the perseverance that takes no refusal, and finally the reward of such prayer. Jesus gives his people bread for others in answer to prayer, when self-forgetful they make another's needs their own. Their responsibility is not measured by what they have, but by what they may obtain. Sincerity and earnestness are ever urgent, while importunity makes itself master of the situation. Thus the teaching was that prayer must take hold of the spirit and gather into itself all the energy and earnestness of the suppliant.

III. The test of spiritual life. The Holy Spirit is the source of all spiritual illumination. Here is the first promise of this gift to the disciples. It is spoken of as the best gift which God the Father in his rich mercy can bestow upon his children. In the gift of the Spirit all other good gifts are comprised, and it is the gift the Father most delights to bestow. He would have his children seek this first and chiefly. In this promise God's fatherhood is revealed. In this the Father in heaven gives his Spirit to his children on earth. This chief gift must be the first and chief object in prayer. The parable is but an illustration by which a contrast is made. The "how much more" can not be measured when it relates to the difference between temporal blessings and spiritual attainments. In this call to prayer the privilege of the disciples was exhibited, their duty prescribed, their hope encouraged. They were assured that prayer for the best things was surest of answer, and that true prayer must be accompanied with an appreciation of those things which they craved. The Father knows that the Holy Spirit is the best gift and suited to the craving of the soul. Faith would be quickened through asking, and hope through seeking, and love through knocking. Fervency, frequency and perseverance keep the soul awake to its needs and active in securing "as much as he needeth." Greatly desiring great things is the instruction of the lesson.

OUR PRAYER

Our Father who art in heaven, teach us how to pray as we ought, and may we know how to come boldly before thy throne of Grace, and not be discouraged if at first we do not receive what we ask, when we seem to be praying according to the Will of God. And while we would be bold to claim thy promises, may we at the same time be humble and reverent of the greatness and goodness. Forgive us wherein we have prayed amiss, or where selfishness has too largely ruled our desires, and give us that ability to intercede for those who need our prayers. And may we rejoice continually in thy grace. In Jesus' name. Amen.

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Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for October 25)

Lesson Title: Paul in Ephesus.

Lesson Text: Acts 18:18-19:41.

Golden Text: "For the love of money is a root of all kinds of evil." 1 Tim. 6:10.

Devotional Reading: Isa. 55:8-13.

The Lesson

Christianity, as Paul preached and practiced it, was a revolutionary faith. It was the "new wine" that the old wine skins of other religions and customs could not hold fast and consequently the apostles of Christ were revolutionists. Howbeit their revolutionary activities were of a wonderfully sane and constructive type, for they preached a kingdom of truth, and error could not stand before the simple power of a great truth. Hence the world of Paul's day experienced real "thrills" whenever an apostle put in an appearance in any one of the numerous towns and cities.

In the lesson of the hour the Apostle Paul brings his second missionary journey to a close by journeying to Jerusalem and reporting affairs to the church heads, after which he returns to Antioch in Syria. The world call has so fastened itself in Paul's life, however, that he remains in Antioch but a short time before he faces forward once more.

His third tour is the one that brings him into real vital touch with Rome for at its close we find him a prisoner of the Roman officials in Palestine, ready for the journey to Rome. It is fitting then that such an important step toward the "Imperial City," as Paul's experience in Ephesus was, should occupy our thought at this hour. The whole lesson deals with the triumph of the church in the propagation of the faith in a magnificent, commercial city wholly under the spell of the paganism of the time. This triumph takes in (1) The transformation of men with an incomplete gospel—personified in Apollos and the twelve followers of John the Baptist. (2) The asserting of true independence from the domination of Judaism. (3) The victory over false spiritualism in the persons of Sceva's sons. (4) The triumph of faith over false teaching. (5) The conclusive test of Diana worship as opposed to the worship of the true God in Christ Jesus, and the consequent loss to Diana's followers.

(1)—Apollos and the twelve followers of the Baptist were honest men who had apparently lived up to the measures of their faith. They were open minded for they were ready to receive new truth when the opportunity came. They were open hearted for when the truth came they believed and their belief was sealed by the power of the Spirit. Priscilla, Aquila and Paul give modern Christians the right angle to the treatment of incomplete knowledge, for they taught the parties concerned the whole truth. Paul was a preacher and he should have been ready for the opportunity, but, Brother Layman, isn't the example of Priscilla and Aquila a splendid chal-

lenge to you? Suppose you were to meet someone who was honest and earnest, but incomplete in their faith life, could YOU sit down and make plain to them the whole truth of the Scriptures? We are members of a church practicing certain peculiar doctrines—Feet Washing, Trine Immersion, the Love Feast, Healing of the sick. We have all the authority and precedent in the world behind us, yet when we meet others who would challenge our faith can we accept the challenge and show plainly from God's Word the rightness of our position? There was a time when Brethren could do this—and Brethren preachers and teachers as well—but somehow we let the modern Apolloses pass by and never harness their enthusiasm, education and eloquence for the preaching of the whole

Gospel. I'm ready to take my hat off to all the modern Aquilas and Priscillas I meet for I know they're doing a real piece of work for God.

(2) After Paul had preached to the Jews in Ephesus with naught to show for his labors but increasing hardness of heart and antagonism, he emancipated the church from the synagogue by establishing regular teaching and preaching quarters in the school of Tyrannus where he did some of the most intensive propagating of the Gospel of his whole missionary career. It seems certain that from this center Paul worked through the whole province of Asia and established what afterwards became known as "the seven churches of Asia" together with Colosse, Hierapolis and one or two smaller centers. Judaism was a missionary faith but when it tried to crowd the message of Christ out of the synagogue of Ephesus it gave the messengers of the cross the opportunity to make

(Continued on page 15)

A UNIQUE SUGGESTION

If You Are Looking for Something New
Can be adapted to other occasions

THIS IS STATION FBSS

The First Brethren Sunday School
Broadcasting Station of Louisville



ANNOUNCING OUR SPECIAL RALLY DAY SERVICE

SUNDAY, OCTOBER 11, 1925

A carefully outlined program of music—both instrumental and vocal—has been prepared for you to enjoy.

Prof. Milton Puterbaugh, of Ashland College, will deliver the address.

The Elementary Department members will render their Promotion Day Exercises.

Bring your neighbors and friends with you.

"TUNE IN" at 9:30 A. M. Help to keep this service free from all STATIC by being ON TIME.

Stand by for further announcements in The Louisville Herald.

Signing off until then.

R. ALLIE BOOSTER, Announcing

J. A. GABER, President
Herman Koonz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Boy Rangers of America

The Pastor and the Younger Boy Problem

(We recommend this organization to the consideration of pastors and others responsible for directing young life at this impressionable and critical age.—Editor.)

An organization for the neglected group of younger boys has been coming steadily to the fore—namely, The Boy Rangers of America. The Boy Rangers of America deals with boys of pre-scout age, from 8 to 12. Almost every scoutmaster has had the experience of having his meetings of boy scouts haunted by the smaller boys who want to be scouts but who are not old enough. To become a boy scout a boy must have attained his twelfth birthday. Therefore, boys under twelve can not possibly be considered. Here it is that the boy ranger movement functions. Its members are boys from 8 to 12.

The lure of the boy ranger idea is the lure of the American Indian. The boy "plays Indian" and builds character as he plays. There is the whole heart of the idea.

National Headquarters of the Boy Rangers of America are maintained at 10 West 23rd Street, New York City. From this national center, local organizations—"lodges," they call them—have sprung up all over the country so that today boy ranger lodges are to be found in forty-two of our States as well as in several foreign countries, with a membership of approximately 10,000 boys. The local lodge is made up of tribes, each tribe having an Indian name, and each boy ranger is also given an Indian name. Through this device, the boy plays Indian, building character, and reflecting all this in his home, his church, and his school.

Thus the boy ranger movement touches the neglected period of the boyhood of America, the strategic point of time between the eighth and the twelfth birthday. The favor with which the boy ranger idea has been received is reflected in the list of organizations which have sponsored it. These sponsoring organizations include men's and boys' clubs, fifteen denominations of churches, communities, foundations, public and private schools, boy scout councils, settlements, and various educational, patriotic, fraternal, recreational, military, and other groups.

Our readers will appreciate the fact that fifteen denominational groups are using the boy rangers as part of their solution of the younger boy problem. The list includes churches of these denominations: Baptist, Church of Christ, Community, Congregational, Evangelical, Jewish, Lutheran, Methodist Episcopal North, Methodist Episcopal South, Presbyterian North, Presbyterian South, Protestant Episcopal, Reformed, Roman Catholic, Union, and United Brethren.

A Handbook of 100 pages, cloth bound (55c, postpaid), tells what the boy ranger movement is, how to organize local lodges, and how to keep them going happily in the

little village or the large city.—The Homiletic Review.

For Support of a Teacher in Kentucky

Following is a list of Christian Endeavor pledges received to date, which we are publishing for the encouragement of Endeavorers, and with the hope that many other societies will yet respond.

| | |
|----------------------------------|----------|
| Bryan, Ohio, | \$ 25.00 |
| Columbus, Ohio, | 5.00 |
| Louisville, Ohio, | 10.00 |
| New Lebanon, Ohio, | 10.00 |
| Ankneytown, Ohio, | 5.00 |
| Mansfield, Ohio, | 10.00 |
| Sterling-Smithville, Ohio, | 10.00 |
| Gratis, Ohio, | 10.00 |
| Des Moines, Iowa, | 1.00 |
| Waterloo, Iowa, | 20.00 |
| Portis, Kansas, | 8.00 |
| Beaver City, Nebraska, | 10.00 |
| Berlin, Pennsylvania, | 5.00 |
| Oakville, Indiana, | 15.00 |
| Uniontown, Pennsylvania, | 10.00 |
| West Salem, Ohio, | 25.00 |
| Canton, Ohio, | 25.00 |
| Total pledges to date, | \$204.00 |

G. M. SPICE, Secretary.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for October 25)

Touring the New Europe Matt. 9:37, 38

Christ, before his ascension to heaven, made one far reaching and all-inclusive command to his disciples. Rather, let us call it a divine statement, for he said, "The harvest is great, but the laborers are few." Such an utterance is too abstract for us boys and girls to understand, so I shall endeavor to interpret its meaning, by drawing a very general lesson from a few well known particulars.

First of all, I think we shall need to definitely clear up the meaning of Europe. From your geography map and lessons, can you tell me just where Europe lies? Is it one country, or a number of countries? What peoples live in Europe? Who lived there during the time Jesus lived and taught and walked upon the earth? Did he ever touch the shores of what we now call European territories?

Many years after Christ's death, there lived a man who went to Macedonia to teach the barbarians there. Who was he, and when did he receive his message to go? I think you can tell me without a doubt. That man was Paul, the greatest teacher of religion, moral conduct and human love that ever followed

Jesus. And of course we recognize Jesus as the Greatest Teacher, do we not? And Paul was willing to travel the shores of alien people for many years after Christ said, "The laborers are few."

Can you tell me what kind of cities Rome and Athens were during the years when Jesus lived? Why was Rome so determined to inflict upon Paul punishment and finally death, when he too was a Roman citizen? To be a Roman was the safety guard of life away back in the centuries one and two.

Rome was not only the chief center and the capital of Italy in those days but the capital and center of the great Roman Empire, even as she is now. Today she is also the capital of the Catholic church—its center, and its head. There the Pope resides and issues his commands to all Catholic priests the whole world over and especially in Europe. His word is very powerful there and is becoming very powerful in other countries also. It is for this reason that you children hear your fathers and mothers speak of the influence of the Catholic faith.

Do you have a playmate, or a schoolmate who is Catholic in religion? Are they much different from other boys and girls? No, I believe not. For the simple traits of childhood are the same the whole world over. Love them as you would any other playmate of your own creed. Some day you will learn to discriminate between principles, and will understand the value of your teachings over theirs, but still you can love them because you have not developed an unkind feeling towards them in your childhood, and you will have sympathy also for those who are not of any kind of Christian faith and will be able to judge better what good there is in other religions besides Christianity. This is the spirit we should cultivate as we mingle among the people of Europe. Only in this way can we prove that we are truly Christians and win them to the true Christian faith.

You will remember that Jesus said that by love all peoples are made as one great family—so the boys and girls across the ocean are in truth your brothers and sisters and you should think of them as such, and also treat them kindly even when they come over here and live next door to you.

This subject is too difficult for you to grasp, I believe, so I ask you that you ask your mother or father to tell you about these countries, and how they need the Gospel, and what it means to recreate a nation or a people, as our missionaries are now doing in Africa and South America, and many others are trying to do in the needy parts of Europe.

Daily Readings

M., Oct. 19. A visit to Macedonia.

Acts 16:11-15.

T., Oct. 20. A visit to Athens. Acts 17:16, 17.

W., Oct. 21. A visit to Rome. Acts 28:14-16.

T., Oct. 22. A sinful city. 1 Cor. 6:10, 11.

F., Oct. 23. Trade destroyed. Rev. 18:11-17a.

S., Oct. 24. The one hope of Europe.

Rom. 1:18.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Farewell Message

Our first furlough from Africa has at last come to a close. One long year of profitable deputation work among the churches of our beloved brotherhood is finished. And here before all else I wish to bear testimony to the hospitality of the many Brethren homes in which it has been our privilege to visit and to thank any and all of you who have in any way contributed to the success of our furlough. During this year at home we have visited our many friends and relatives throughout the States as well as made new friends; we have had the privilege of attending several Bible and Mission Conferences which have builded us up in the inner man and strengthened us spiritually for the work before us; and we have when the opportunity presented itself spent some time in physical rest for the strengthening of our bodies.

We have received over twenty-five large parcel post packages of bandages for Africa. These have been supplied by the Womens' Missionary Societies, and the Sisterhood of Mary and Martha. Many of our darkskinned brethren shall receive help from these. What a privilege to minister in this way to those who are neglected and helpless. The most of these bandages have been sent by freight. May God bless the hands that have taken the time to roll these bandages, and bless the societies that they represent. On behalf of the missionaries on the field, and the natives to whom they minister, I wish to extend our thanks to any who have contributed in this manner.

Now as the autumn leaves are falling we are sailing from you to the land of our calling. It is a blessed privilege to thus serve the Master. And as we again set sail in the Highest Service, we covet your prayers that we may be sustained and guided, and be faithful to our calling as ambassadors of the church of Jesus Christ. We expect the church to exercise the ministry of prayer in our behalf, and in behalf of those already there on the field.

When our friends are reading this we will have said good-bye to our own in the flesh. Mrs. Jobson leaves behind a father just past his eighty-second birthday. My own father who was present at the pier in New York when we sailed the first time is now in Glory with the Father. My mother now without a human companion, but I leave her in his blessed care to supply her every need and be her daily comfort as we leave her behind. Then dear to the hearts of us both, the two that God has given us, and we have given back to him. Our hearts are still tender from the goodbyes said to them several weeks ago. May God bless Kathryn and David, and give them a place in the hearts of our brotherhood.

Now farewell to our beloved churches, may God bless and keep you, and make you even greater in missionary spirit, to obey the command of Jesus who in the richness of his resurrected glory said: "Go ye therefore and disciple the nations."

After our sailing from New York our address will be: 33 Grand Rue, Nogent-Sur-Marne, France. We expect to enter the Alliance Francaise School November 2nd, and remain there until February 28th, 1926. Then we shall sail from England for the French Cameroons to visit the large Presbyterian Industrial Mission Station at Elat. Expecting to reach our field again in the latter part of May, 1926.

Brother and Sister Foster who are accompanying us to the field will have the same address as above, and we covet the prayers and confidence of the brotherhood in them.

Kathryn Kimmel Jobson will be kept by Mr. and Mrs. Ralph Smoker, New Paris, Indiana. Mrs. Smoker is a first cousin to Mrs. Jobson, and a daughter of Rev. J. L. Kimmel of Muncie, Indiana.

Chalmers, a missionary to the cannibals of the South Sea Islands, once said that we

Engerizing Our Prayers

HOW TO USE THE BIBLE

When in sorrow, read John 14.
 When in doubt, read John 7:17.
 When men fail you, read Psalm 27.
 When leaving home, read Psalm 121.
 If people seem unkind, read John 15.
 When you have sinned, read Psalm 51.
 When you want courage, read Joshua 1.
 When you are in danger, read Psalm 91.
 When you worry, read Matthew 19:34-36.
 When you have the blues, read Psalm 34.
 When your faith is weak, read Hebrews 11.
 When you are discouraged, read Isaiah 40.
 When God seems far away, read Psalm 139.
 When forgetful of blessings, read Psalm 103.
 When you are lonely or afraid, read Psalm 23.
 For Jesus' idea of a Christian, read Matt. 5.
 For Jesus' idea of religion, read James 1:19-27.
 For the Ten Commandments, see Ex. 20:1-17.
 For the secret of happiness, read Col. 3:12-17.
 When growing hard or bitter, read 1 Cor. 13.
 When you want rest and peace, read Matt. 11:25-30.
 For Paul's secret of happiness, read Col. 3:12-17.

—The Unity Messenger.

David Jobson will be kept in the home of Mr. and Mrs. Max Smoker, a brother to Mr. Ralph Smoker, also of New Paris, Indiana. We praise and thank our God for providing such homes for our dear little ones, and we go forth with the full assurance that all shall be well with them. We invite the brotherhood when attending National Conference at Winona which is only about 20 miles from New Paris to visit our children.

"Now may the God of Peace, who brought again from the dead the Great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and for ever." Amen.

BROTHER AND SISTER JOBSON.

Philadelphia, Pennsylvania, October 8th, 1925.

should pray as though all depended on God and then work as though all depended on us. This is what Nehemiah and his workers did. They prayed before the rebuilding of the wall was undertaken, they prayed when the novelty of the task was inspiring, and they prayed when the enemies were closing in on them and using both might and trickery to stop the progress of the work.

Work energizes prayer. As long as the Christian church was content to believe that she was fulfilling her duty for the heathen by praying instead of offering money and young men and women in addition, just so long no heathen were converted. God could not answer such prayers. As soon as we put life and energy into our prayers by taking hold of the missionary enterprise, the heathen were being saved. We prayed for Africa, but not until we sent our missionaries was anything done. After only a few months in Africa our missionaries are reporting success. The government officials are won to the cause. The leaders among the natives are expressing their appreciation of our interest in them. Frequently our prayers prove fruitless because we expect God to do it all.

Prayer is no short cut to power. Neither is it an easy road to success. It is not a means to get God to do our work for us. It is a way by which God can get into touch with us to encourage us to work for him. It is his opportunity to speak to us and reveal his will and plan to us. Our communication with God is often very one-sided: we do the talking and expect him to do the listening. As soon as we are through we get up and go, thus missing the most important part of the prayer life.

That is a true and tremendous text in Scripture which says that "where there is no vision the people perish." But it is equally true in practice. Here where there are no people the visions perish.—Gilbert K. Chesterton.

NEWS FROM THE FIELD

ST. JAMES, MARYLAND

Some time has elapsed since a report appeared in the Evangelist from this field. However this does not indicate that we are not making progress.

As far as numbers are concerned this church will be doing a big piece of work if she is able to take in each year as many members as she loses. However in numbers we have made a small gain during the last few years. We have now on the roll about 400 members beside 30 or more which we have classed as "doubtful." The majority of members are renters and day laborers and thus are moving in and out continuously. The field is also scattered over a very large territory, thus making it impossible for a great many to attend the services regularly.

However there is a great work to be done here. Of the 400 members we can actually count on only about half the number. Our greatest task then is to get these disinterested ones to become active in church work. Some progress has been made along this line. The church attendance has remained about the same but we have noticed an increase in the number of givers. Finances has been one of the big problems of the church here. Tithing is one of the great needs here as well as elsewhere. If half the members were tithing the church could double her budget.

The greatest progress has been made in the work, interest and attendance of the Sunday school. New officers were elected the first of April with Brother Myron Bloom as superintendent. Mr. Bloom is one of our able school teachers and he has already shown his ability in the work of the Sunday school. During the first three months of his leadership we went each Sunday above the 100 mark with the exception of one Sunday when we had 98. On one Sunday we reached 157, the highest in the history of the Sunday school. During the summer months the attendance dropped somewhat but in spite of the hot weather the attendance has been as good as it had been previous to this year. Indications point to increased interest again this fall.

Much more intensive work is being done with the children. Plans are being made for added equipment such as small tables and chairs for the beginners.

Our Sunday school roll now reads 164. But added to this number is a large roll of babies numbering 40. On this roll are three sets of twins. Can any Brethren Sunday school beat this?

Promotion and Rally Day was held October 4th with a splendid program and a large attendance in spite of the rain. 112 is quite good in the country when it rains.

The W. M. S. and the S. M. M. are both doing splendid work. Mrs. Earl Spielman is again president of the W. M. S. and Miss Ruth Sensenbaugh is president of the S. M. M. Miss Sensenbaugh represented the S. M. M. at the National Conference and has returned with new enthusiasm and added helps which she is putting to splendid use. A few Sundays ago the S. M. M. girls were delightfully entertained by the Hagerstown S. M. M.

at the First Brethren church of that city.

At the last business meeting the congregation accepted the resignation of the pastor to take effect December 1st. We are now on our fourth year in this field, coming here direct from Ashland College. Feeling that a change would be best for the congregation and having had presented to us an opportunity for larger and more useful service we felt it but just that the change be made. As a whole, our fellowship and work together has been of the best and we shall leave with the best of feeling for these good people. It will not be easy to go. Friendships have been formed that we shall never forget. But his call is our call.

The next writing, if it be his will, shall find us with the New Lebanon church back in good Ohio. We ask an interest in the prayers of all God's children that we may prove worthy and be found faithful.

If there is any pastor of the Brethren church free to accept a call and would consider this needy and challenging field he can write to Mr. H. S. Poffenberger, Lydia, Maryland.

L. V. KING.

P. S.—Below are the names of a few of our non-resident members who may be located near to some other Brethren church:

Roy Cox and wife, 227 Loundale, Ohio. (Near Akron), Albert Hammond, 709 Jamison Avenue, Roanoke, Virginia, Harrison Stouffer, 227 Loundale, O. (Near Akron), Nina Johnson, Spenser, Iowa, Earl and Wely Long, 317 E. Capt. Wash., D. C., Adrian Krebs, 95 Arlington Avenue, Pittsburgh, Pennsylvania.

—L. V. K.

BEDFORD COUNTY, PENNSYLVANIA, CIRCUIT

Since beginning our pastorate on the Bedford County Circuit five months ago, no spectacular things have been accomplished. But there have been some very encouraging developments which will be of interest to Evangelist readers.

We find here a membership, although not large in either church, which is devoted and aggressive. A fine spirit of good will and co-operation is being shown in every instance. Even though the circuit had been without regular pastoral care for several months, the Lord's work was carried forward with determination. A genuine welcome was extended the pastor and his family, and evidences of activity were soon to be seen.

New Enterprise

As has been the custom of many former pastors, we are making our home at New Enterprise. This is a fine little village located in the wonderfully beautiful and prosperous Morrison's Cove farming country. A month after our arrival, the spring Communion services were held after brief preparatory services, when practically the entire local membership surrounded the Lord's tables.

On August fourteenth, fifty-eight of the members and friends of the church surprised us with a reception. After a very enjoyable evening during which refreshments which had been brought, were served, the guests depart-

ed leaving our dining room table and floor piled high with good things to eat representing not only many dollars in value, but ample evidence of the generosity and good will of the community.

The Sunday school had its annual picnic at Lakemont Park, a suburb of Altoona, thirty-five miles away. Sixty-seven partook of a bountiful dinner served, and enjoyed the attractions of this picturesque lake resort. The Sunday school is well supported and among other things has a promising class of boys and girls of intermediate age. The church house here is commodious, well equipped, and in good repair.

Yellow Creek

The Yellow Creek congregation worships in an attractive brick building nestling in a strip of woodland. The interior was repainted in the spring, and new carpet laid, and other improvements made. Despite the fact that there are three other churches in the community, all of which are active, the Brethren here are a loyal people. Besides carrying their share of the financial burden, an interesting Sunday school is maintained with an enrollment of fifty-eight. Here too is a class of junior boys which holds great promise for the future.

A children's service was held in the summer which did credit to the personnel of the school and choir. Four members of this church attended District Conference. We plan to begin on October eleventh a series of meetings which we hope and pray the Holy Spirit will use to the quickening and enlargement of this work.

Raystown

Raystown is the new church formed a few years ago, by uniting the Liberty and Bunker Hill churches. This people worships in an up-to-date building erected along one of the principal highways. In addition to an attractive auditorium and Sunday school classrooms, there is a basement under the entire structure which provides a kitchen, and ample room for social occasions, programs and workroom for the Woman's Missionary Society during the summer months.

This congregation is well organized, and quite active in its several auxiliaries. A Sunday school is maintained with an enrollment of seventy-five. A children's service and picnics were features of the summer's special activities. A splendid group of young people cooperate with older leaders in a Christian Endeavor Society which meets regularly. The Sisterhood of Mary and Martha has a membership of fourteen. During the summer, in addition to its regular program, the Sisterhood girls spent a very enjoyable week with their patroness camping along the Juniata River.

Great credit is due to the Woman's Missionary Society for the sacrifice and loyalty of its members. Monthly devotional meetings are held in the members' homes, and every week, several sisters spend a day in sewing. The proceeds from this work, which has amounted to over eight hundred dollars in the three years of the society's organization,

is being applied on the church debt. Several splendid programs have been given during the summer. It is surely reassuring to a pastor to hear each sister take her turn in leading in earnest public prayer. A reception was given the pastor and family at the church which was a very enjoyable occasion.

A Communion Service preceded by a week's preparatory services and careful canvass of the membership proved a great blessing. While Raystown receives some assistance from the District Mission Board, the district mission apportionment was met in full. With the coming of the anthracite coal strike, working conditions in the Broadtop Mountain soft coal mining section surrounding Raystown are temporarily improved. The outlook is encouraging for getting the church clear of debt soon.

Although fourteen miles intervene between New Enterprise and Raystown churches, improved and hard surface roads now connect them. Five and one-half miles of concrete has just been laid this summer, greatly facilitating a minister's work on the circuit.

We ask the prayers of God's people for the success and growth of the work on this circuit. We rejoice to learn of the splendid work rendered during the summer vacation by Brother Orville Ullom on the Aleppo Circuit in Green County, Pennsylvania, where we served for three years. May the Lord richly bless the earnest workers there as well as here, in their efforts for the church's advancement.

W. S. CRICK,

New Enterprise, Pennsylvania.

PORT WATNE, INDIANA, TO ROANOKE, VIRGINIA

Although others have mentioned my two months' work at Fort Wayne, I have not sent in a report to the Evangelist family. These two months of work were worthwhile from every conceivable standpoint. They were worthwhile to the local group because it drew them together in closer unity and showed them that it was possible for them to accomplish something really worth while. They were worthwhile to the members who have moved to the city but have not definitely lined up with the mission, in that they were visited and encouraged as much as possible. They were worthwhile to the cause in general, because of the publicity received through the daily papers. In most of the cases this publicity was not sought but the reporters came to us regularly, and when we did not have news concerning the local group, we gave them news concerning the denomination. They were worthwhile to the Home Board, in that they received a report as to just what they could expect if a church was organized there.

The Brethren there were anxious to cooperate with me in any plan I suggested, and did everything they could to make my short stay with them productive, pleasant, and profitable. In addition to the many things they did, such as visiting to help with the work; opening their homes, to make my stay pleasant; they did many things in a material way that was not promised when I accepted the call. I was sorry to leave, especially when the work was lining up in such splendid shape, but I had accepted a call to Roanoke, Virginia,

before going to them. Heartly thanks are also due Dr. Bame who came and helped with the work during the week preceding General Con-

Roanoke, Virginia

Arrived in Roanoke a little after the scheduled time, but even at that the parsonage was not ready for occupancy. We did not object a great deal for the famous Old Virginia hospitality took care of us, and we enjoyed our visits with the good Brethren. We are now in the parsonage which has been redecorated and put into fine shape. Shortly after arriving on the field, one member gave his Ford to be used by the pastor as long as he cared to use it. Other members who own a Transfer Company have been taking care of us along that line. Another member brought a porch swing and put it up for us. Just after getting established in the parsonage, the W. M. S. were to come to the parsonage to roll bandages for the African Mission, but instead the whole church came and stocked up the pantry with a full line of supplies. All of these favors are appreciated.

"A prophet is not without honor, save in his own country." So far this does not seem to be true here. The Brethren are lining up with the forward program being suggested in splendid style. Among these are the reestablishment of the Budget System, the adoption of a Constitution and By-laws, and whole hearted promotion of a Building Fund. If the work here is to go forward as it should, we MUST have a new building at the earliest possible moment. By the time this gets into print we shall have a campaign in action along this line.

Pastors in this district who have members who have moved to Roanoke, will be conferring a great favor by sending me their names.

HERBERT H. ROWSEY.

1017 Gilmer Avenue, N. W.

HAGERSTOWN, MARYLAND

"The Gateway to the South"

After a pleasant vacation spent in the usual way in the Buckeye and Hoosier states we returned safely to begin our fifth year of service in "Maryland, My Maryland." These four years have been happy ones and the Lord has seen fit to bless largely the efforts of his church here through these years, for which we praise his name.

The Winona Conference was one of the best. The attendance was large, considering the fact that many stayed away on account of the typhoid epidemic in June, but which was a tragedy of the past at the time of our conference. A splendid spirit of harmony and good will prevailed throughout the conference. The ambition among all seemed to be to advance the Kingdom among men far and near.

An event quite unusual took place on the last Sunday of July when it was our much appreciated privilege to receive by letter into the Hagerstown church Mrs. Laura Grosnickle Hedrick and her daughter, Miss Arda Hedrick. The unusual phase of the event lay in the fact that the writer, when a boy of thirteen summers, was received into membership in the Fairview church near South Bend, Indiana, by Mrs. Hedrick, then Miss Laura

Grosnickle, pastor of the writer's home church. She was a most conscientious and faithful pastor and preached the Word in love and in the power of the Holy Spirit. All who knew her admired her Christlike spirit. Her childhood home was near Hagerstown, and she, with other members of the family, spend some time here each summer, although her home is at Hallandale, Florida. Time brings about many unexpected changes and events in this changing world. Thanks be to God, all of us can look forward to dwelling in an eternal home that shall know no decay.

Our communion was held on the first Sunday in October. Rain interfered yet the attendance was large and the service very impressive and helpful. Dr. J. M. Tombaugh spoke in his usual instructive way of the value of the communion service to the child of God.

Preparations are being made for our fall revival campaign to begin the first of November with Rev. B. T. Burnworth of Ashland, Ohio as our evangelist. Pray with us for victory. The old-fashioned Gospel faithfully preached is charged as ever with the old-time Holy Ghost power. May the whole church membership come early into the Lord's vineyard and say, "Lord, have thine own way, Here am I, send me." One young lady was received by baptism a week before communion.

Our Sunday school is starting the October record over the three hundred mark. The average attendance for the year just ending was 277, the highest average in the history of the school. More room is very much needed for our school. But before taking on further financial obligations the church wishes to remove some of the indebtedness incurred by the recent purchase of the triple house adjoining the church and facing with the church. Let all pay to God the tithe faithfully and there will be no delay in the Lord's work. Why not pay up the tithes that we have withheld during past years! In other words, why not pay our honest debts? Delay in the Lord's work may mean souls lost. Let us go forward in the Name of Jesus.

Our Endeavor societies are taking on new life, both the Junior, superintended by Miss Mildred Long, and the Young Peoples' directed by Albert Williams, President elect. Both of these leaders are energetic and enthusiastic workers and we are expecting this year to be the best yet in our Endeavor work.

The W. M. S. with Mrs. J. M. Tombaugh as president, and the Ladies' Aid Society with Mrs. Wm. Beachley as president are active and loyal to all of the interests of the church.

Our Sisterhood Girls recently entertained the Sisterhood girls from St. James. Nearly two score girls were present and the program was very helpful and interesting. Both of these societies were "Banner Societies" the past year and they are after the same honor for the new year.

We regret losing Rev. Lester King from this district. He goes to Ohio. He has done a good work as pastor of the St. James church, his first pastorate, and will leave many friends in this district.

Yours for Victory,

G. C. CARPENTER.

NEW PARIS, INDIANA

Greetings to all Evangelist readers:

It has been some time since our last report to the Evangelist.

How swift time passes by, then when we think it never returns again and lost time and opportunities are gone, we are going this way but once and we shall reap as we have sown, and what shall our harvest be? I believe, dear friends, if we would consider this in the face of eternity as we should we would sow differently than what we do.

We as a church find that we are getting much help and inspiration from our most able pastor, Brother B. H. Flora and his dear wife, whom we have learned to love. We held our Communion service May 24, our pastor, Brother Flora presiding. We had an enjoyable feast together, the Lord being with us. Six souls have been added to the church since our last report.

We enjoy our Sunday school sessions. We have an enrollment of nearly sixty with average attendance of forty. We are glad to mention that we have no difficulty in keeping our young people for church service. We hear ministers say that it is hard to get their young people to remain for the worship hour. So we are truly thankful for this fact.

Our Missionary Society is quite awake to their duties and are doing commendable work. Our membership is thirty. May we not become more interested in others and missions that the gospel stories may reach everyone? We are made to think of our missionaries who are going forward, especially does our church feel much interested in our Brother and Sister Jobson who have made the sacrifice of being parted from their dear ones. We are glad to have their children in our church. Brother and Sister Jobson are in much earnestness about their missionary work, being called from God to go and preach the Gospel to that dark Continent of Africa.

As we have just closed another conference year, may we not pray that the new plans for the year's work may be fully realized.

MRS. CARL KASER,
Corresponding Secretary.

GARWIN, IOWA

We are glad to report to the readers of the Evangelist of our work. Our summer was spent touring in the East, visiting the historic places, also preaching some as we went along. We preached once for Brother Reed at Allentown, Pennsylvania, twice for the First church in Philadelphia, and held a week's Bible conference at Hampton, New Jersey. After returning home we occupied pulpits for a Sunday at Bourbon, Indiana, and since Conference have been kept quite busy. We spoke at La Paz, Indiana County Line church at the homecoming service, the first Sunday after Conference. Then spoke the next Sunday at Brighton, Indiana, renewing in each place old friendships of the years gone by.

On September 15, we began a meeting with the good people of the Carlton church near Garwin, Iowa. The present pastor is Brother Carl Helser. It is a strange coincidence that we were together as I was his pastor when

he decided at first to go to Ashland to college. Brother Helser and his good wife are gradually getting a strong foothold on things, and is well loved. No wonder however, that he is getting along so well—a better people I have never met. The dear people of this western church are big hearted, and certainly do make a preacher away from home forget homesickness and everything else. Our three weeks among them was indeed a great blessing to me. Our work was to herald from the pulpit in no uncertain sound the fundamentals of our faith, for this is not a time for an uncertain note. We preached Christ, and him crucified, as God, and the Bible as the word of God, faith in which is growing upon me today more than ever. The people were rather delayed in coming due to bad weather and bad roads, but those who did come were a great help to the preacher. They are well informed as to the great questions of religious importance today and they can discern the uncertain note whenever it is sounded. This is as it should be.

Net results were ten confessions. Brother Helser has already baptized nearly all of them and the church we believe will go forward better than ever. We made our home with Brother and Sister Oscar Rank, and were treated very royally by these good folks. They took care of us in a splendid way and sent us away with a very good, liberal offering. Thank you, Brethren. May God bless you, is our prayer.

We are home this week and attended the state conference at Huntington. We begin on Sunday, the 11th of October at Mt. Pleasant, Pennsylvania the second campaign within a year. We are looking forward to a great meeting there. Mount Pleasant has a splendid band of workers and God is going to honor those who work in harmony with his will.

We are giving another year to evangelism. Those who have been asking for dates, would confer a great favor upon us if they would write us definitely. We have some dates yet opened before and after the holidays. Write to North Manchester. Pray for us.

A. E. THOMAS.

Sunday School Notes

(Continued from page 10)

Christianity the foremost faith in Asia Minor. The Christian messengers would not be denied. They had a gospel of salvation which they most assuredly believed and others must be made to hear it. That was the in conquerable spirit of the first Christians. How is it with us when hindrances and obstacles face us? My personal conviction is that every corresponding difficulty we meet today in the spread of the faith is a cause for our neglecting our responsibility instead of discharging it. This thought might be worth pondering over.

(3) The Spirit-filled servant of Christ worked miracles of healing in Ephesus and imitators tried to follow in his steps. The "power of God" was not to be thus lightly handled and the religious shysters were severely manhandled by a demon possessed man. They got what all short cutters to Di-

vine Power always get and yet religious imitators today are legion. Spiritualism, Eddyism, New Thought—all the fads and foolishness abroad today trying to call themselves the power of God fail absolutely in the presence of real sin and wrong. Christianity is life—not mere reason or form, and because it is life it has power to replace everything that is wrong. But remember, the name through which miracles are wrought is the name of Jesus. Only Jesus' men can use his name with transforming effect.

(4) Before such power "muttering magic" failed, and Ephesus was treated to a bonfire made up of the chatter of magicians. Those magicians knew when they were beaten and like sensible humans they burned up their foolishness. Would God that we could have a good old Ephesian bonfire in all our great centers. All the literary trash, and much of the theological hair splittings, as well as Science and Health and such vagaries of mortal mind—could well be consigned to the flames leaving the locality purer and more wholesome because of their destruction. The only difference between the destruction of the Ephesian books and those mentioned above is that books in those days cost more money to publish.

(5) Finally Paul caused another riot. The reason was, that Christianity with its expulsive power had so cramped the profits of the silver idol makers that the silversmiths' union put on a riot act to stop it. This was not a strike for higher wages, but a strike to keep entrenched interests safe and profitable. Of course the silversmiths were "defenders of the faith" of Ephesus, and strong exponents for personal liberty, (according to their position) but the real reason was that their pocketbooks were sadly hurt. Today real Christianity meets the same opposition from commercialized vice, the exponents of wide open Sundays, and the lovers of pleasure. As soon as Christian enthusiasm touches the heart of pleasure, lust or money a howl is raised and the "patriots" begin to cry for liberty. "Great is Diana!" Can't you hear it? And we Christians stand by while that crowd of publicans and sinners keep vested interests safe and we never utter a "peep" as the standard is continually lowered. I tell you most earnestly, teachers, preachers, laymen, that we'll have to keep on driving hard at wrong and take our pay in the satisfaction of hearing the Diana worshippers yell whenever we hit them too hard. The significant thing to remember is that though Diana was great on that particular occasion, yet just 60 years ago ancient Ephesus was just dug out of 20 feet of earth and debris, while Christianity has put new life into a whole world. Diana and her cohorts put Ephesus in ruins. Christianity and its messengers work a transformation for good.

506 W. 11th St., Waterloo, Iowa.

BETHEL CHURCH OF BERNE, INDIANA

We feel that we have had a blessing from God that is too good to keep secretly. Our church, which has a membership of 100, had a representation of 27 at the National Conference at Winona Lake, Indiana. At the close of the Conference Dr. L. S. Bauman of

California gave us a three weeks' revival. In each and every one of these sermons Brother Bauman presented the very best that he had and he always stayed by the Old Book, which so many people are rejecting. We had a total of five confessions, three of which are of the Junior Department of the Sunday school. Mrs. Dora Nash being the faithful teacher of the class from which these three girls came. We feel that many of us were grounded deeper in the Faith as the Word was expounded.

We observed the communion service Sunday evening, October 4th. The following Sunday evening we have the Sunday school convention of the township at our church. The recitation of Bible verses by some of the children is one part of the program.

CLARK SIPE.

"ALEPPO—QUIET DELL—SUGAR GROVE"

God is leading on, and we are following in his train. The Lord is my Shepherd and I believe that I shall not want, for he maketh me to lie down in green pastures, and he leadeth me beside the still waters. I feel that such has been my experience and the nature of my work this summer. God led me into the family circle and service this past summer of three country churches, namely: Aleppo, Sugar Grove, and Quiet Dell. The work has indeed not been in vain for souls have found their refuge in the arm of Jesus. Two souls have reconsecrated their lives to the Master, and four others have come into the complete fellowship of the Brethren church for the first time. We rejoice together for the victory that God has given to them. God is still leading on. Are we following in his train?

Even the invisible results have been as vast. Through visitation and working together we came to the realization of true fellowship as never before. Brother M. A. Stuckey was with us over one week end in behalf of the Sunday school work. His challenging and inspiring messages were uplifting and soul refreshing to all who heard him. May God bless him in his further endeavors, are our prayers. Our Sunday school picnics and conventions were also other sources of inspiration for the communities. Also our out-of-door prayer meetings which were held on Tuesday evening by the camp fire were positive factors in the program of our fourfold life.

I still declare that the Lord has been our Shepherd, and that he has caused us to reflect in the green country pastures, and he has led us in our meditations beside the still waters. Therefore we can say that we have fought a good fight, and we have kept the faith. May the prayers of the brotherhood go out for these three Brethren strongholds. They will need your prayers, for the writer will be in Hartford Theological Seminary this fall. ORVILLE D. ULLOM.

COMMENDS TRACT PROMOTION MOVEMENT

Editor Evangelist: I was pleased to read in No. 35, current issue of Evangelist, an item referring to a tract committee that is to see to the writing and publishing of suitable tracts for distribution, that such has been ar-

anged for and a corner set apart in the Evangelist and a brother appointed to promote the use of more tracts by and among us in the near future, and I wish to bid God speed to the movement. I have recently obtained a concession from the church here to to operate a tract department by putting up in the vestibule of the church a receptacle for tracts and keep it supplied for the reading of our members and the general public as the Lord may provide; and I hope those of our members who have the ability to write and publish good, live tracts for free distribution will utilize their talents and means along this line of work. Others are doing it, why not we, and not alone on doctrinal lines peculiar to our church, which are valuable, but also on subjects that will bring conviction to sinners and edification to saints.

We have in the past year more than doubled our membership in the Second Brethren church of Los Angeles, California, and my experience is that new converts as well as many old ones need continual stimulants to lead them into the ways of the Lord more perfectly. And though by reason of age and impaired health, I am practically a superannuate without income, I am willing by the divine guidance to do what I can to assist in the noble work of soul saving, by operating a tract department for free distribution to all who will enjoy reading them, and I will be watching Brother Porte's corner for anything helpful along this line.

Fraternally,

J. H. PECK.

5887 Converse Avenue, Los Angeles, Cal.

ANNOUNCEMENTS

BITTMAN, OHIO

Communion services at Bittman, Sunday, October 18, at 7:30 P. M.

ARTHUR CASHMAN, Pastor.

CANTON, OHIO

The First Brethren church of Canton, Ohio will observe the regular Fall Love Feast and Holy Communion on Sunday evening, October 18th, beginning promptly at seven o'clock.

All people of like faith are invited to attend.

FRED C. VANATOR, Pastor.

ST. JAMES CHURCH, MARYLAND

On November 1st, beginning at 6:30 P. M., the St. James Brethren church will hold their Fall Communion. A large attendance is desired. All neighboring Brethren are invited to join in this service. "If ye know these things, happy are ye if ye do them."

L. V. KING, Pastor.

ST. JAMES CHURCH, LYDIA, MARYLAND

This is to inform the readers of the Evangelist that Brother L. V. King will leave the St. James work December 1 to take up the work at Lebanon, Ohio. Our loss will be their gain. At our quarterly business meeting a committee was appointed to look out for a HELPER. I am one of the three. Any one who will interest themselves in our welfare will be doing a work of God.

J. J. FAHRNEY,

Williamsport, Maryland, Route 1.

FAIRVIEW, WASHINGTON C. H., OHIO

The Fairview Brethren church will hold regular communion services, Sunday, October 25th at 4 o'clock in the afternoon. We cordially invite all the Brethren of this and nearby churches to participate.

S. E. CHRISTIANSEN, Pastor.

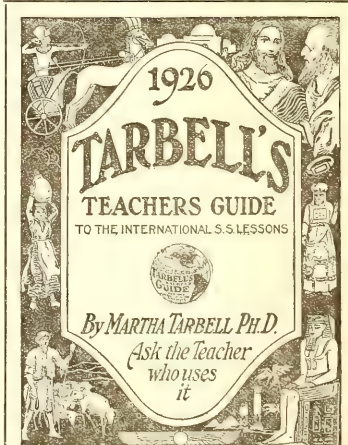
DIRECTIONS FOR REACHING SMITHVILLE, THE PLACE OF THE OHIO DISTRICT CONFERENCE, OCTOBER 29, 30, 31, NOVEMBER 1

Smithville awaits with keen interest the assembling of the Ohio District Conference and will meet all delegates with a glad hand. We expect this to be the best conference Ohio ever had.

Smithville is on the Portage Path or Wooster-Akron brick Road. It is 6 miles Northeast from Wooster and about 6 miles northwest from Orrville. Those coming from Canton and surrounding country will travel on the Lincoln Highway and turn north to Orrville then to Smithville. Those coming from the west will take Lincoln Highway to Wooster, then Akron Road to Smithville. The Bryan, Fremont people will go to Norwalk, New London, Ashland, Wooster to Smithville. The Dayton and vicinity people will go to Columbus and take the Three C. Highway to Wooster and then to Smithville. The Wheeling and Lake Erie Railroad goes through Smithville and the Pennsylvania lines go through Weathersville which is one mile south of us with a station called Smithville. No fast trains stop at this station but all trains stop at Wooster. Trains will be met at both stations if we are notified. Please send us word when you are coming and how you are coming. Lodging will be had in the homes of our people and meals will be served in dining room of church.

"Come thou with us and we will do thee good."

MORTON L. SANDS, Pastor.



For Sale By All Booksellers, or

FLEMING H. REVELL COMPANY

NEW YORK, 158 Fifth Ave.

CHICAGO, 17 N. Wabash Ave.

\$1.90 (Postpaid \$2.00)

VOLUME XLVII
NUMBER 40

OCTOBER 21,
1925

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

LOOKING FORWARD

*We see Opportunity and Necessity
Challenging us to do the Biggest Thing
We have ever done for Home Missions*

Our Home Base Must Be
BROADER ~~AND~~ STRONGER

IF OUR OUTREACH WOULD BE GREATER

Thanksgiving Time is Home Mission Time

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Their Eyes Were Opened

"Their eyes were opened," says the sacred writer, as he records what took place as Jesus broke bread with the two with whom he had walked to Emmaus and to whom he had explained the Scriptures. No greater blessing could have overtaken them than just that. Nothing finer can happen to any one than to have his eyes opened. That means enlarged understanding, new grasp of truth, clearer and bigger vision, deeper penetration into the mysteries of God. It means this and much more. No one can realize what it means to have his eyes opened until he has entered into the experience and has stepped out into those larger things that heaven has for every aspiring soul. No one can understand how much of the richness and beauty of life his circumscribed vision is depriving him of until his eyes have been opened. We are like the child whose vision was impaired by a blemish in the eyes, but by and by had it removed by surgical operation. When she had recovered she went out into the night and beheld the stars for the first time. With the joy of discovery she cried to her mother to come and see what wonderful things had appeared in the sky. Her mother replied softly, "Those are the stars, my dear; they have been shining in all their splendor through the years, but you have not been able to see them until now." We live in the dull, monotonous round of our petty interest with eyes beholden to possibilities and values as much greater than those we now enjoy as heaven is higher than the earth or eternity longer than time. We are satisfied with such ordinary attainments of character, such puny undertakings for Christ, such feeble loyalties to the church, such drab outlooks for the future! We are so greatly lacking in vision, in every way. And how sorely we need it!

We are greatly in need of vision individually. How much we need, every one of us, to have the eyes of our soul opened to the greater heights to which we might rise and the nobler service we might render to God! It is vision that will give value to life and cause one to prize opportunity. It is vision that will put hope in drooping hearts and courage in shrinking souls. It is vision that will lift us out of our self-complacency, challenge our fabled ambition and make us to aspire to be more and to do more for Christ and the church. It is greater vision we need in this period of intellectual reaction and moral reversion to keep our spirits from sinking in the slough of despond and to enable us to see the strides of God's progress across the centuries and to believe in the ultimate and complete victory of the forces of righteousness and truth. Byron's illustrious Bonnivard dug footholds in the walls of his dungeon, by which he climbed to the lofty windows of his cell and got a glimpse of the im-

pressive mountains of his native Switzerland. There he saw the mountains unchanged, still capped with the snows of a thousand years, and he got a fresh grip on himself and was patient. That look put new life into his soul and gave him a vision that lasted him to the end. Such is the value of vision to the individual life. God open our eyes that we may see and be inspired to nobler and more devoted living, challenged to more courageous and sacrificial service, steadied with patience and strengthened with faith in the unchanging, conquering power of Almighty God.

And we need to have our eyes opened as a people to the opportunities and powers that God has placed within our reach. There is nothing more vital to our denominational welfare than this. If the Dunker fraternity is small after two hundred years of wonderful opportunity, it is because she has been lacking in vision. People grow no larger than their vision, nor more rapidly. And if the vision is small, or diminishing, the church will be likewise. (Some have been asking whether we are a disappearing brotherhood. It depends on whether we have closed our eyes to our opportunities. Where there is no vision the people perish. And if we have not been growing as we ought, it is because we have not caught a vision of the bigness of the task of Kingdom building. We have not faced its challenge. We have not measured ourselves with its requirements. We have had a diminishing vision. On the other hand, if we are a growing people, if of late years there is reason for encouragement with regard to our denominational future, it is because our vision has been growing. And surely this is the condition that obtains. And it ought. We are to be pitied if, amid all the religious stir and awakening of the last decade, we have not imbibed some of the spirit and taken on new life and outlook. But have we grown as we ought? Granting that we have made progress, have our strides been as rapid as might have been expected? Some think not. And if not, the reason for it can doubtless be found in our narrowness of vision. Our eyes have been beholden and we have been too much self-satisfied and self-centered.

And why all this dullness of vision? Why is our spiritual perception blunted and the reach of our influence and power so limited? Is it not because we are too much with the world? We prize too highly the things of sense. Our eyes dwell too much on the passing show, so that we lose much of our keenness of spiritual vision. It is difficult to keep our souls sensitive to spiritual values, when we allow our eyes to be riveted on the things that pertain to the pleasures and profits of this world. We have no sympathy for ascetic-

cism, and no praise for the devout recluse, but God knows we need more of that separation from the world which is Scripturally enjoined, and which is so necessary to the maintenance of a keen and proper appreciation of things spiritual. We live too much in the twilight of materialism and worldliness. In such an atmosphere spiritual verities are indistinct, Christ is unreal, and such spiritual ministries as sympathy and relief for the suffering and needy, passion for the saving of the souls of men, for building them up in the Christian graces, training them for service in the church, and encouraging anticipation of the glories and beauties of the future life,—these are vague and little appreciated, and so are given scant concern.

Nor will such values ever be understood and appreciated until "the dayspring from on high" is permitted to flood the light of heaven into the darkened recesses of our souls. That is just what he is waiting and anxious to do with his illuminating presence, and that is what we need, every one of us, more fully to receive—the opening of our spiritual eyes, that our vision may be clear to behold heavenly realities in all their resplendent beauty. Then shall the materialistic values of life be less appealing and the spiritual will rise in glory and attractiveness, even as it was with those who entertained the presence of our Lord. When their eyes were opened he vanished from their sight, but even in the vanishing he became not less but more real, and also more spiritually conceived and more glorious to their eyes. Lord Jesus, tarry with us, as thou didst with thy disciples of old, for our hearts burn within us at thy holy presence and marvelous rath, and do thou open the eyes of our soul that we may see thee in all thy loveliness, majesty and power and may desire supremely to realize the fulness of spiritual attainment and the noblest service for thy Kingdom.

EDITORIAL REVIEW

Sister Emma Aboud writes from New York City of her evangelistic efforts near that great metropolis. She instructed many in the Brethren faith and baptized thirteen converts.

The secretaries of the various district conferences are invited to send in for publication in the *Evangelist* manuscripts of addresses that were of such a nature as to be of general interest and were put in shape for publication.

The difference between the professing Christian who is a hypocrite and the one who is merely a weakling is that the former is walking backward away from the Christ, while the latter is stumbling toward the shining goal.

Brother Clarence E. Kolb, formerly field secretary of the Pittsburgh District of the Anti-Saloon League, has accepted the position of Chaplain at the Eastern Penitentiary in Pennsylvania, and is located at Rockview, Center county, Pennsylvania.

Our readers will rejoice in the extended newsletter in this issue from Dr. Gribble describing many things of interest in our mission work in Africa. With the new workers well established on the field and the new truck having arrived the work of evangelizing the waiting throngs will be much facilitated.

Under the able leadership of Brother J. R. Schutz, who has been retained for another year as pastor of the North Manchester, Indiana, church, these noble people are making commendable progress in many ways. Especially noteworthy is their decision to support a missionary on the foreign field.

Brother and Sister Charles W. Mayes of Lanark, Illinois, are the proud parents of a new preacher in the making, John Wallace, who arrived at their home on September 30th, weighing eight and one-half pounds. Congratulations. Brother Mayes is the enterprising pastor of the Brethren church at that place.

Our correspondent from the Second church of Los Angeles, writes that the evangelistic campaign under the leadership of Brother G. W. Kinzie is starting off with great promise, seven confessions having been received on the opening day. The Sunday school went one over their Rally Day goal of 705.

"Come ye out from among them and be ye separate" is no arbitrary injunction; it is inherently essential to spiritual life and power. The more the church member has in common with the world the less he has in common with Christ and the less Christian he is.

Prof. J. A. Garber reports on C. E. Page a recent very interesting Christian Endeavor meeting held at Ashland. It is not only interesting and suggestive from the standpoint of a program, but is suggestive of the possible larger use of the Christian Endeavor page. Why should not many societies be reporting interesting meetings, unique social events, or special community service accomplishments. Endeavorers could keep their page alive with news, if they would. Write briefly, but frequently of your doings. Juniors, Intermediates and Seniors are invited to use their page. The superintendent or other older person should write for the Juniors.

Brother Porte occupies his "Corner" on page 16 again, and we must explain, as we learned from a recent communication, that he prepared copy for the preceding issues in which his "corner" was not occupied, but evidently the copy was lost in the mails. We are glad to note in this connection a reviving of interest in the use of the tract. We read in the first issue of a little parish paper being published by the Clay City, Indiana, church that "a tract case is being placed in the vestibule of the church, in which appropriate tracts will be placed," and the members of the church are requested to assist in distributing them where they will do good.

We note that our good correspondent from Pittsburgh has caught the spirit from the editorial urge which appeared in the *Evangelist* recently regarding the writing of church newsletters and has not only been stirred up to write for his own church, but is uniting in appealing for greater faithfulness at this point. Judging from the news department recently it seems that others are catching the spirit. We hope it is no light case that will be soon over with. The Pittsburgh church greatly appreciates the ministry of the Word by their pastor, Brother A. L. Lynn, and under his talented leadership they are coping manfully with the problems of the city.

The Dayton church is still pressing forward under the capable leadership of Dr. W. S. Bell, and his efficient "first lieutenant, Orion E. Bowman," who is superintendent of the Sunday school, "Homecoming and Anniversary Day" is a great day in Dayton's calendar each year, and this year was no exception, with Dr. W. H. Beachler as speaker of the day and with approximately \$7,000.00 raised to apply on their new Sunday School Annex obligation. Rally Day was a great success and they have hopes of beating their last year's record, which was the greatest in the history of the school.

Brother L. G. Wood pastor of the Third Brethren church of Johnstown, Pennsylvania, informs us of his change of address from that city to 16 South Holbrook Street, Fort Scott, Kansas. Brother Wood, who during his three years of service in Johnstown, has led the people in the building of a new church house and set the work on its feet in a splendid way, has responded to an importunate appeal of the General Mission Board to take up the work at Fort Scott, with the hopes of being able to save the mission. The prayers of the brotherhood should go with Brother Wood as he undertakes this challenging task.

We read in a copy of the Dayton church weekly bulletin the following interesting item: "A most faithful group of forty workers gathered on Wednesday evening in the social rooms of the church by invitation of our efficient Bible school superintendent, Orion E. Bowman, who, with his committee, furnished a supper for those who assisted in the HOME VISITATION CANVAS. The final report of their work was made, showing that nearly three hundred families were approachable to our church and school. Several brief and inspiring talks were given by leaders of the school. It revealed that the First Brethren is on the job and means business." Perhaps here is revealed also one of the secrets of Dayton's marvelous growth. They never feel that they have reached their limit, because they are constantly canvassing their field and coming in touch with new folks. A church must keep its vision growing, if it would keep growing, and if it would keep before it a constantly growing and challenging vision, it must frequently and thoroughly survey its field.

GENERAL ARTICLES

The Compulsion of Evangelism

By C. C. Grisso

It should be the desire of every child of God to do his will in all things, and it is certainly the Lord's will that all men should know Jesus Christ as Savior, and should come to repentance.

It is also a great thing to be conscious that every person that has anything to do with the great work of winning souls, is God's princes and princesses, belonging to the royal family of heaven, and partners with the blessed Christ in carrying out his divine plan and doing the work that he died to make possible. Howbeit, it has not yet entered the minds of the vast majority of church members that every Christian is expected to engage in the work of winning others to Christ. The work of evangelization is not an incident in the life of the church or individual. It is not a by-work or a by-play. **It is the one great work of the church of Jesus Christ, and its claims are pre-eminent.** The first question with every Christian ought to be, "How can I best advance the interests of the kingdom among men?" God has revealed his program to us in no unmistakable terms, and we will do well to hear them again.

Matthew says, "Go ye therefore and make disciples of all the nations." Mark adds his injunction by saying, "Go ye into all the world and preach the gospel to the whole creation." Luke adds his testimony to these clear statements in the following words, "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem." In acts we read, "And ye shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And Paul to seal the whole argument, writes, "Now then we are ambassadors for Christ." And these all agree with the teaching of the prophets.

Hear Isaiah: "It is too light a thing that thou shouldst be my servant to raise up the tribe of Jacob and to restore the preserved of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation to the ends of the earth."

This was the great design our Lord had in mind in the organization of the church, and if she loses sight of this and concentrates all her efforts upon herself and the work about her own door she loses sight of the end for which she was called. In our Lord's parable, the man who had an hundred sheep and lost one, left the ninety and nine and went in search of the one that was lost. In far too many instances in our churches is the process reversed. We are content to pay our pastors to spend their time walking the streets, inviting his own people to come out to the house of God, and the greater part of the remainder of it in endeavoring to entertain them when they do come, so the great unevangelized mass on the outside moves on untouched.

God's program for every one of his believing children ought not to be difficult to understand. Here it is in four words, "YE SHALL BE WITNESSES." But listen, the preacher and missionary have said so many times, "If you can't go, send." Send some one in your place, until the rank and file of church membership have come to feel themselves immune of any personal responsibility whatever in the matter of soul winning, and are perfectly content to shift such responsibility to the various paid pastors, evangelists and missionaries. Thus the progress of the church is being retarded because the church is content with a trained leadership, and God's program of personal evangelism is being ignored. Missionaries must be sent out. Money must be given. The pastor and evangelist must be supported. Every Christian ought to pray. But after all

this is done the command to "go" and "witness" still remains.

Again let us notice how our Lord's disciples of the first century church understood this commission. Mark tells us that "they went forth and preached everywhere." And another as "the gospel having been proclaimed in all creation under heaven." And still another said he did not know what the future had in store for him save that the Holy Ghost testified that in every city bonds and affections awaited him. Neither did he count his life dear unto himself, that he might accomplish his course, and the ministry which he receives from the Lord. He was his witness, and he must speak. He was his ambassador and he must represent him. The truth was like fire shut up in his bones and he could not be silent. There is an old hymn which runs like this:

"My willing soul would stay
In such a frame as this;
And sit and sing herself away,
To everlasting bliss."

Though old, it is modern in spirit, none of our Lord's disciples of the first century ever sang a song like that.

Brethren, we claim to have reproduced primitive Christianity. And in many respects we have. We understand the terms of pardon, I believe as well as the church of the first century. We understand the purpose and place of all the ordinances of God's house, but until we have the evangelistic zeal of the apostolic church we shall not have reproduced primitive Christianity. No, this is no easy task to which we have committed ourselves. All of us shall have to learn something of the fine art of "suffering for his sake," if we would be his true representatives in this world. But one day when we go sweeping through the gates of the city of our God to receive our crown of reward from the hands of him whom we have served, it will be worth all the trials that are past, for just one redeemed soul to come up to us and say, "I am here, because you led me to Christ." But what if that day finds us empty-handed?

Must I go and empty handed?
Thus my dear Redeemer meet?
Not one day of service give him?
Lay no trophy at his feet

Oh, ye saints arouse, be earnest!
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls, while yet you may.

If there is anything in my own life that would cause me today to stop and pause as I approach the hilltop of life, and say,

"Backward, turn backward, Oh time in its flight,"

Make me a child again, just for tonight,"

it would be, that I might give myself more fully to the great task of winning souls for Jesus Christ, for oh! there is so much sin and sorrow and misery in this old world, and I know that Jesus Christ and his glorious gospel is its only hope.

Now, lastly, If we would be his evangel, there are some things that are necessary. If we would lead others to Christ we must know him ourselves. We must have a real experience. We cannot preach surrender to others, if we have not surrendered. We cannot call men out of sin, unless we have broken with it. We cannot lead men to the cross unless we have been there. We must be led by the Master of men. We must have that personal communion

with him until we catch a vision of Calvary, and have our anointing from the skies. Christ was everything to his disciples, but he said to them, "It is expedient for you that I go away,"—but "I will send the Comforter." Thank God! he went away that he might be forever near. Has his promise been kept? Yes, a thousand times over. And he who hung his head in the presence of a serving maid can now stand in the presence of the ecclesiastical representatives of his race and square his shoulders like a great rock breasting the sea, and charge them with the death of his Lord. Pentecostal power clothed him. It will clothe us. Oh, how much we need it! When we get our pulpits and pews on fire with the Holy Ghost, and the preacher and people go out into non-Christian homes in the community and talk to them about Christ, and our half-empty churches will fill up.

I'll admit that many do not want to be brought to Christ. There is naught in him they desire. Our business is to take Christ to them. To take to every creature within our reach a testimony; to witness of Christ to all whom we meet. We are commissioned to do this, and because of

the possibilities that surround us; because of the shameful neglect of the past; because of the impending crisis; because of the constraining memories of the Cross of Christ and the love wherewith he loved us, it is the solemn duty of every Christian of this generation to do their utmost in the great work of evangelization. The claims of humanity and universal brotherhood prompt us to it. The Golden Rule by which we profess to live impels us to it. The example of Christ who was moved to meet even the bodily hanger of the multitude, should compel us to go forth with the word of life to the millions wandering in helplessness and the shadows of death.

"Give me thy heart, O Christ! Thy love untold
That I like thee may pity, like thee may preach.
Far round me spreads on every side a waste
Drearer than that which moved thy soul to sadness;
No ray hath pierced this immemorial gloom;
And scarce these darkened toiling myriads taste
Even a few drops of fleeting earthly gladness.
As they move on, slow, silent, to the tomb."

Warsaw, Indiana.

World Prohibition

Excerpts from Address by Arthur J. Davis

(Note: Mr. Davis is State Superintendent of the Anti-Saloon League of New York and a member of the Executive Committee of the World League Against Alcoholism).

The time has come to move the standard of prohibition forward!

To some it will seem sheer audacity; to others short-sighted and stupid, to even mention World Prohibition at the present time.

The timid "doubting Thomases" of the prohibition movement tell us to wait. "First clean up the Empire State," they say, "enforce the Eighteenth Amendment throughout the nation; then, and only then, will it be wise to give time and attention to World Prohibition."

The same doctrine applied to the church of Christ would have stopped all missionary endeavor generations ago.

Would the churches of Albany, for example, say: "Before giving any serious attention to the spreading of the Gospel in other parts of the country, before giving a dollar to foreign missionary work, let us first completely Christianize Albany?"

Such a policy would be suicidal for any church which adopted it. Its lack of vision and of the Spirit of our Lord and Master would spell its own doom. It would not deserve to survive.

No, my friends, America cannot afford to ignore the world-wide aspects of the liquor problem. It cannot afford to delay longer the great task of spreading the gospel of sobriety throughout the world.

I do not mean that with harsh coercive methods we would, if we could, impose prohibition on the nations of the world. But we should and must meet their inquiries and set them straight on our prohibition policy.

What they need is the truth about the effects of prohibition in this country. Almost daily I receive inquiries from other lands from those who seek facts regarding the beneficial results of the Eighteenth Amendment.

Everywhere the organized and corrupt liquor traffic is seeking to deceive the public and to create the impression that prohibition is a dismal failure in the United States. This vicious propaganda must be offset with the truth. And the truth will set the nations of the world free from the bondage of alcohol.

The truth regarding the effect of alcohol on the body, mind and soul; the truth regarding the material and spiritual blessings that follow sobriety—this truth must be told to the world.

This is our task. This is our bounden duty.

The Canadian Border

I am sure that my good friend, Mr. Spence, loyal Canadian that he is, will agree with me when I say that New York has a vital interest in World Prohibition because of her approximately 400 miles of Canadian border.

The very nature of the country bordering the imaginary line which separates two of the greatest dominions in the entire world, affords every opportunity and facility to the rum-runner and smuggler to revive and commercialize the Great American Thirst.

The moisture above seems impelled by the very forces of gravity to seep through and to seek to irrigate the legally arid territory below.

The United States can never be entirely dry so long as Canada is measurably wet. We, then, who are earnestly working for a dry Empire State, have every reason to take deep and active interest in the fight that is so courageously being waged by our friends across the line who are seeking to rid the Dominion of Canada of the bondage of the liquor traffic.

Entirely aside from any altruistic motives, sheer necessity compels us in the States to co-operate in every possible and practical way to lend a sympathetic ear and a helping hand to the dry Canadian Crusaders.

May the day soon come when these two great countries shall, through co-operative endeavor and amicable adjustment of international law and procedure, actually join hands in a warfare against the unpatriotic, unsocial and essentially selfish element in both countries who defiantly stand in the way of human progress.

World Prohibition

New York State has a vital interest in World Prohibition because of her approximately 500 miles of Atlantic Coast Line. The existence of Rum Row and its foreign ships laden with liquor that menace enforcement, justifies this interest.

When the great nations of the world have outlawed liquor, the coast problem will fade away. The rum ships will then be classed as outlaws—ships without a country—without the protection of any flag, unworthy of aid or comfort.

New York is America's largest, wealthiest, busiest and most foreign city. Her average population is 17,841 per square mile; that of London is 10,789 per square mile.

New York has a vital interest in World Prohibition be-

cause of the nativity of her population. Out of a total population of five and one-half million (5,500,000) in greater New York nearly two million (2,000,000) are foreign born; two and one-quarter million (2,250,000) have one or both parents foreign born; only one million (1,000,000) are native born of native born parents. In other words, about 76.4 per cent of the population is foreign born or of foreign born parentage.

There are 136,000 English in the city; 584,000 Germans, more than the population of Dresden; more Austrians than in any city of Austria, save Vienna and three times as many as in the second largest city, Graz; more Hungarians than in any Hungarian city except Budapest; more Norwegians than in Stavanger, the fourth largest city of Norway, and more Swedes than in Norrköping, the fourth largest city of Sweden; 56,000 Roumanians; 23,000 Greeks; more Italians than in any city of Italy, including Rome; 14,000 Spanish; 48,000 French; 200,000 unclassified nationalities—Danes, Hollanders, Belgians, etc.

It has more Irish than in Belfast, Londonderry, Cork, Limerick and Kilkenny, or twice as many as in Dublin; 250,000 more Russians than in Petrograd; and there are more Jews than there were in Palestine in the reign of King Solomon.

The assimilation of these great hosts of foreign born is one of our biggest tasks.

We prohibitionists have failed these men and women in not getting to them earlier, through the medium of their own foreign language press, the real scientific foundation for the anti-alcohol movement.

These people have been the victims of liquor propagandists. I know of no blacker page in the annals of the wets than the history of their attempts to alienate our foreign born population by their "put over" propaganda, by stories of the rich reaping the benefits of booze at the expense of the poor.

While the children of the workers are better born, better fed, better housed and better cared for because of the closing of saloons, the wet propagandists are attempting to mislead their parents into rebellion against this great welfare measure.

The Christian Ministry and the Civic Morale

By Rev. John P. Erwin in Christian Advocate

The Christian ministry as interpreted by both ancient and modern authorities is regarded as a sacred calling, and the Christian minister has almost universally been recognized as a man set apart to a high and holy mission of service to a lost world in the name of the Most High God, who has definitely called him to live apart from the world that he may lift the world out of sin into the life of fellowship with God in Christ Jesus, the Son of God and Brother of humanity. This belief in a divine call to the ministry has been the anchor of the church amid all the storms of opposition without and all the languor of unfaithfulness within the church. The church and the world have generally united on one thing, and that is that there must be a pure and unblemished ministry at the altars of the sanctuary of worship. And they have sometimes united on another view of the minister's place, and that is that he must stay absolutely at the altars of the church and have nothing whatever to do with the everyday life of his parishioners or the secular affairs of the community in which he lives and labors. Certainly the world wants to be let alone in its questionable pleasures and unholy profits, and sometimes the church members are so identified with the pursuit of these same pleasures and profits that it wants the ministry to be silent except in the mere perfunctory performances in the sanctuary of worship.

This was the plea of the demons who possessed men in the days of the Son of man upon the earth (Luke 4:34), and it was the war cry of the diabolical and disgraceful

When once the foreign born understand that prohibition is intended to help them and their families, to add to their prosperity and health and to save the lives of their little ones, they will be among the most willing observers of the law in the country.

It is our duty to supply the facts to them. We must extend foreign missionary spirit to the foreign born within our borders. We must begin the World Prohibition Movement in New York City's East Side.

The success of World Prohibition will depend largely upon the impression of the dry law that naturalized citizens send back to their old home countries.

The Macedonian Cry

I have somewhere read in history, or legend, of a king who was waging desperate warfare to save his kingdom. The enemy was at his very gates. His troops were hard pressed. They were outnumbered. The outcome was doubtful.

A messenger succeeded in slipping through the enemy's lines and was brought before the king. He was from a small principality, "over beyond the mountains." His sovereign also was in a sad plight, gradually being overcome by his enemy.

An ancient agreement required the king to come to the aid of this petty sovereign whenever called upon for help. The king's counsellors urged him to disregard the call. His own extremity fully justified him in so doing, they said. But he replied, "No. Our pledge must be fulfilled. Our agreement must be met. And he sent the troops that were required.

They drove the enemy from the gates of the under lord. Then they returned victorious and encouraged, their numbers augmented by the troops of the lesser sovereign. Together they routed the king's enemy and delivered his kingdom.

In America, today, we are hard pressed by the enemy. Our hands seem full. Some of our cautious counsellors would turn a deaf ear to the Macedonian cry from beyond the mountains. But the obligation is ours.

Our brothers are in need of help. Their messenger is at our gates. The call must be heeded. Assistance must be sent. United we will drive the enemy far afield.

saloon regime. The same planarian entreaty is found on the lips of every degrading and destructive agency today that pleads at the bar of a militant and mighty civic oracle for a place of protection and propagation within the pale of law and the permission of public sentiment. A protected evil is the most dangerous demon among men, and it is the most difficult to dislodge when once entrenched in society. This is the reason the saloon remained so long at the very heart of this nation like the cancerous and corrupting malady that it was in our body politic, and this is why it took such drastic and heroic efforts to remove this blight from the life of our nation. Hence every questionable practice that seeks the indorsement and the protection of the legally constituted authorities in any Christian community should be thoroughly investigated by those in authority and by all who have delegated such power into the hands of a few of its citizens. The minister should be found always identified with such moral forces that demand of all in authority the enforcement of all laws without fear or favor. Can the Christian minister afford to stand elsewhere than here?

Then another plea made by the sponsors of evil practices in a community is that there are other things that are worse and that people will indulge in such things anyway. So why not legalize them or condone them? Here you hear the expiring groan of the liquor demon and the apology for every questionable practice in the world. On such a premise there can be found excuse for every form of evil except the worst and the last one, whatever that may be.

It should be remembered that every community is responsible for every existing evil that it might prevent, and this is equally true of the church and the ministry of the church. While the true minister feels that his calling is of God and that his chief duties are to minister at the altars of the church, yet he feels that it is his right as a citizen and not beneath his dignity or beyond his duty as a minister to expose the danger in any questionable practice and to warn his parishioners against its evil consequences. So the Christian minister has a mission to do all he can in a manly and manful way to overthrow every evil that lifts up its hideous face in his community, and it is in keeping with his high and holy calling to drive to cover every unholy influence that imperils the moral life of the weakest and most ignorant soul in his parish. For he thus finds himself in the goodly company of his Lord and Master and of prophet and apostle when he undertakes to "root out and to pull down and to destroy and thrown down" (Jer. 1:10) every unholy custom and questionable practice that would debase the morals or debase the morale of his constituency.

The cry is often heard: "Let the preacher attend to his own business and stay in his own place." And the preacher often feels that it is his business and not out of place to overthrow evil as well as to "build and to plant" in the realm of the spiritual. He has a very definite mission to all that concerns the life of his community, and he may have much to do in creating a moral atmosphere about him and in keeping the morale of the social and civic world on the high plane "through which airs from the eternities shall constantly blow," thus making men ever conscious of the imminence of the spiritual and the eternal. He is to so live

and preach that he may bring the consciousness of God into the domestic, the social, and the civic realm, and he is to proclaim a gospel for the whole man in this present world in all human relations as well as to give promise of the life that is to come.

No man can fulfill the mission of the true minister without coming into conflict with the powers of the lower world, and so there is a battle royal with the forces of evil ahead of every loyal minister of Jesus Christ. Let him take unto himself the whole armor of God (Eph. 6:10-20), and he will come out more than conqueror through Christ (Rom. 8:37). Sin will be overthrown in high places and low, and the moral atmosphere will be purified and made fit for men to live in the full consciousness of God and to labor in the strength of the eternal.

Rome, Georgia.

THE WORST HERESY

The worst of all heresies in any Christian, and the heresy that Christ holds is most inexcusable, however commonly and however bitterly it betrays itself in our controversies, is the heresy of hatred—that odium which to the eternal shame of our apostasy from the tender forbearance of our Lord has acquired the distinctive name of theologium. If a man be animated by that spirit—he be the most dreaded champion of his shibboleth, the foremost bugleman of his party—if he be guilty of that heresy, his Christianity is heathenism, and his orthodoxy a cloak of error.—F. W. Farrar.

THE BRETHREN PULPIT

Christ in II Thessalonians

By Allen S. Wheatcroft

We are going to take up a study in the book of II Thessalonians, not from a synthetic or analytical standpoint but looking for the One for whom the Wise Men looked, and trusting that, as the Star led them, the Holy Spirit will lead us; that in this great Epistle we might be led into his very presence, and praying that as we behold him, the Spirit shall change us into his image from glory to glory.

In this letter we are glorified in Christ, or Christ is our glory. The Holy Spirit has placed this second letter to the Thessalonians in its logical place in the Scriptures. Although it was not the last written, he has placed it last in what is known as the Church Epistles. Romans is the first, justified in Christ;—II Thessalonians the last, glorified in Christ, and in between a justification and glorification we have what is known as a progressive sanctification which should be taking place in our hearts as the Spirit reveals Christ in all of the word of God. Or, in other words, after being justified in Romans we should grow in grace and in the knowledge of him until we reach the height of our Christian experience which is set forth in II Thessalonians, receiving the glory of our Lord Jesus Christ at his coming for his saints.

The glories of Christ and the believer in this Epistle are set forth in a two fold manner; first, we are glorified in Christ, secondly, Christ is glorified through us. Or Christ gives the believer his glory—II Thessalonians 2:14 and then is glorified through the believer—II Thessalonians 1:10. These two truths show forth the two stages of the coming of our Lord. One is what is known as the Rapture, Christ coming for his saints, which we see in 2:1, 14 and the other is known as the Revelation, Christ coming with his saints which we see in 1:10. These two stages of our Lord's com-

ing are vitally connected with these two truths, therefore we shall consider them more in detail.

I. The Believer Receiving the Glory of the Lord Jesus Christ. "Whereunto he called you by our gospel, to the obtaining of the Glory of our Lord Jesus Christ (2:14). This is salvation in its fullness. We were saved from the penalty of sin, we are being saved from the power of sin and in that day at his coming we shall be saved from the presence of sin. The Apostle John tells us—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Paul tells us in Philippians 3:21 R. V.—"Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subdue all things unto himself." At our conversion we received his Divine Nature—II Peter 1:4, but at his coming we shall receive his glory, a body like unto his own glorified body. What a wonderful day this shall be when the dear children of God who are in hospitals with bodies that are filled with aches and pains, some lying for years helpless, others suffering intensely, shall have these bodies changed in the twinkling of an eye and fashioned like unto his own glorified body.

I well remember the story that Dr. Harris Gregg brought to our attention during his Philadelphia campaign—the story of a Christian woman who, one gloomy, dismal, rainy day, was going through a hotel lobby. She noticed a young lad coming toward her. His back was bent, his little body was twisted out of shape, his face gave every expression of suffering and pain. Her heart was moved with compassion as she said to him, "Sonny, did you know that when

Jesus comes, he is going to give all those who are his a new body like unto his own glorified body?" She looked at the little cripple and asked him if he would like to have a new body some day, to which he said he would. The lad was the elevator boy and so this personal worker stepped on the elevator and rode from the bottom to the top with him and when no one was on the car she told him about the salvation in Christ Jesus and had the privilege of leading that suffering elevator boy to the feet of our Lord Jesus Christ. A few days later some one came in the hotel and asked for this Christian lady, and on finding her asked if she remembered the little hunch-back. Of course she did. This visitor said he had just died, but he had left word to go over and tell the lady in the hotel that some day he was going to have a new body like unto the glorified body of the Lord Jesus Christ. No wonder the prophet Isaiah cries that "He will give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isaiah 61:3). Bodies of humiliation, corruptible, to be fashioned like unto his own glorified, incorruptible body.

2. Christ Glorified in the Believer—"When he shall come to be glorified in his saints, and to be admired in all them that believe" (11 Thess 1:10). This is one of the great truths that are hard to understand. One can readily see how that we could be glorified in Christ, but how can he be glorified in us or through us can only be realized as we understand that we are new creations in Christ Jesus; as the Apostle said, "Not I, but Christ" and that each believer is a part of the body of Jesus Christ. We are told that the believers on the earth (when he comes at his revelation), who will be the remnant of Israel and whoever else will be saved during the Tribulation—that they shall behold him when he shall come with his body and he shall be admired or marvelled at in all them that believe. What a beautiful illustration we have of this very truth in Matthew 17—on the Mount of Transfiguration, which is the coming of Christ in glory in picture form. Jesus was on the Mount of Transfiguration with Moses and Elijah. Elijah as we know, was translated. Moses was buried by God. What a wonderful illustration this is of the Coming of Christ with his saints. Elijah, a picture of the translated saints who never tasted death and Moses a picture of those who fell asleep in Christ. With Peter, James and John representing the remnant of Israel that shall see him coming with his saints in glory, for it was in the presence of Peter, James and John that he was transfigured and his face did shine as the sun and his raiment was white as the light. Hasten the day, Our Heavenly Father, when the picture shall become a reality.

Let us look briefly at the word glory.

It would be impossible for one finite to ever explain the glories of God but we may be able to dig a few nuggets from God's treasure house as to this wonderful word. Some one has said that the sun is but a shadow or reflection of the Deity and it being 92,000,000 miles away, yet furnishes the needed light and heat for this planet of ours. This being true what must the substance be? In Exodus 33:18-20, Moses asked that God might show him his glory. God said, "Thou canst not see my face: for there shall no man see me, and live." We turn to Exodus 40 and read from verses 30-35 and we find that when God's glory filled the Tabernacle, Moses could not enter in because of his glory. In II Chronicles 7:14 we see that when the glory of God filled Solomon's temple the priests could not enter in and when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, "they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord." We also could look out into the days that are to come and as we turn the pages of the sacred Revelation we find: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall

walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there" (Revelation 21:23-25).

"I shall walk the streets of the city of gold

With its tree of life so bright, so fair,

There will be no night, Jesus is the light,

I shall dwell forever there."

Our study has been mostly in the future tense, but is there anything for the present? Can we behold his glory now? As he is revealed in the Revelation as the One who is, the One who was and the One who is to come, there must be a message for the present. To see his glory now is to go into a deeper experience with Christ day by day, hour by hour. Moses in Exodus 33:18-20 asked to be shown God's glory. It has often been wondered what he meant. Did he want to die? For no man can see God and live. I am under the impression that Moses' request was not to die but as he had been forty days and forty nights in the mount with God seeing something of the glory of God and had seen his glory come down many times, doubtless he was crying to behold more of his glory, or to go into a deeper experience with God. Dwight L. Moody beheld something of God's glory in New York and cried—"Stay thy hand. I can't stand it. I will die." Out from that deeper experi-

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put it in your Bible for convenience.)

MONDAY

JESUS AND HIS BROTHERS—John 7:1-13.

Leave popularity-seeking and praise-getting to the world; men and women of God are to be humble, sincere, unpretentious, honest, coming into public gaze only as the plans and appointments of God require it.

TUESDAY

SOURCE OF JESUS' AUTHORITY—John 7:14-19.

The practice of the teachings of Jesus is to be the proof of their genuineness and the evidence that his source of authority is the Father.

WEDNESDAY

JESUS INSISTS ON FAIR JUDGMENT—John 7:20-24.

The Jews sought to kill Jesus because he healed a man on the Sabbath, while they themselves violated the law of Moses by circumcising on the Sabbath. The critics of the cause of Christ are as inconsistent as ever. (Attend your church prayer meeting; or if impossible, use "Our Devotional" as a lesson for a home prayer meeting, inviting others to join you.)

THURSDAY

KNOWING, YET NOT KNOWING—John 7:25-30.

The people marvelled at the boldness of Jesus teaching publicly in the face of danger, yet they had not the faith to receive knowledge of who he was because they thought they knew where he was from.

FRIDAY

JESUS STAYS HIS ARREST—John 7:31-36.

We have heard, "The pen is mightier than the sword"; the truth certainly is, for here Jesus stays his arrest with the puzzling truth of his coming return to the Father. Men are slowly coming to realize the futility of the sword in the presence of reason and truth.

SATURDAY

THE LIVING WATER—John 7:37-52.

Notwithstanding the promise of the Holy Spirit, ready to inflow and enliven every one who desires his presence, there are still many, as then, too much filled with quibblings and doubts to receive him.

SUNDAY

JESUS' REBUKE TO THE PHARISEES—John 8:1-11.

The Jews sought to trap Jesus by presenting an immoral woman (Where and who was her co-partner in the evil deed?) for his judgment, but he, with supreme wisdom, repulsed them with shame and sent the woman away forgiven and warned. (Worship God in his holy temple. But if impossible to attend church, have worship in your home, inviting friends to share with you the reading of the sermon.)—G. S. B.

ence Moody went to bring thousands of souls to the feet of our Lord Jesus Christ.

Jesus said to Martha as they stood at the grave of Lazarus—"Said I not unto thee, that, if thou wouldst believe thou shouldst see the glory of God?" (John 11:40)?

The reason why we fail to see more of his glory is because of our unbelieving hearts. Had the children of Israel turned back from the Red Sea they would not have seen his glory in the opening of it. It was at Kadesh Barnea that they did turn back and failed to see his glory. Many churches and individuals are alike when the testings come, financially and spiritually, they turn back and fail to see the glory of God.

It is told of George Muller that with his hundreds of children around the table and meal time near at hand he learned that there was no bread on hand. What should he do? Should the orphans go hungry? Should he borrow the money? No. Muller waited to see the glory of God for in a few hours a bread company who had made bread and rolls for a picnic sent word that due to the rain the picnic was postponed—could he use the bread and rolls? In a few minutes the bakery wagon was bringing the needed food into the orphanage and Muller was beholding the glory of God.

May our prayer be that our hearts shall be in such relationship to God that he shall be able to show us his glory in our daily experience and looking forward to the day when he shall come and these bodies of humiliation shall be changed and fashioned like unto his own glorified body. Even so come. Lord Jesus.

Philadelphia, Pennsylvania.

OUR DEVOTIONAL

The Human Sympathy of Jesus

By E. Jay Hippensteel

OUR SCRIPTURE

Mark 1:40-41—And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean. Luke 17:34—Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Hebrews 4:15—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Matthew 7:12—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 5:7—Blessed are the merciful: for they shall obtain mercy.

OUR MEDITATION

When thinking of the human sympathy of Jesus we cannot help but think of his entire life. He sympathized with sinners, with those who had afflictions, with those who were distressed in mind and with those who were distressed about their soul's welfare. In these we see a sympathy that is universal, born of a love and a sacrificial life of service which has never been surpassed.

Jesus came not into the world to destroy the world but that the world through him might be saved. His primary purpose was to seek and to save the lost. He welcomed sinners into his company; he ate and supped with them. He felt compassion for them and could sympathize with them for he had been tempted by the greatest temptations and in the most tempting manner. His work in the world was to free those from the bondage of sin who would accept him and his teaching. He recognized that a great number of

our afflictions were due to our sinning, so, in the healing of many he simply forgave their sins. It is natural for man to feel tender toward those in misery and who seemingly cannot help themselves physically and socially, but the spiritual needs of mankind are often forgotten. Jesus' great concern was for this spiritual welfare, and this real compassion for men was manifest in his healing of their souls. Jesus saw deeper, and thus his sympathy was deeper, and if we will grow in this concern for the souls of others our sympathies will also become much deepened.

Jesus, as was suggested before, had a normal sympathy for those who were suffering. He disliked to see them suffer, and as far as we have any record he refused to heal no one. He was impressed with the sorrows and griefs of his friends as was shown in his weeping over the grave of Lazarus. He healed the blind, made the lame to walk, cured lepers of their leprosy, cast out demons, made the dead to rise, and did many other forms of physical service. He fed them when they were hungry, stilled the storms when they were afraid, and reproved them when they became too ambitious. These and many other things that could be named show the attitude of the genuine sympathy of Jesus toward his fellow humans. In this way he was the shepherd of all who came into contact with him whether they were Jew or Greek.

Jesus' sympathy was universal as is evidenced by his weeping over Jerusalem. His statement that he would have desired to gather together the people as a hen does her brood shows the extremely human tenderness of the Great Man. He knew his limitations and possibilities and would have included the whole of his race except that he knew they were creatures of choice, so he says they would not and he sorrowed bitterly. His sorrow did not keep him from fulfilling his ultimate aim for he never ceased his work, and he carried out the entire plan which took him at last to the cross. He charged his disciples, giving them the great commission with his promise that he would continue with them always. He was to become our mediator, the Great High Priest, who would intercede in our behalf to the Father.

All that has been said so far has been more or less rambling, but it is a basis upon which to build our main thoughts. Most of us want to look at Jesus as a rather unnatural or supernatural being in whom there were no possibilities of guile. It must be considered, however, that his flesh was just as subject to weakness as ours, and he had to thwart physical desires as we do, but the difference lay in the fact that he had a mind so attuned to the idea of service that the things of the flesh were of secondary concern to him. It is then possible for us to do practically all of the things he did if we get his spirit of self surrender. If we had the faith to give up as much according as Jesus did when he came down to earth, we would develop a love and sympathy so wide that we would soon become world evangelists.

Let us then strive for such a state of self-mastery that will enable us to be of the greatest service and thus have the understanding sympathy of the Master. For this then let the following be our prayer:

OUR PRAYER

Thou gracious and loving Heavenly Father, we praise and adore thee for thy matchless love. We thank thee for the grace which thou hast promised to the faithful and that thou art ever mindful of the least of thy children. We thank thee also for thy great sympathy for thy chosen creation and the opportunities that thou hast given them for service to one another. We ask thee, O Lord, for Grace, wisdom and knowledge of thyself to the end that we may have a greater sympathy for all unfortunate people in our own and foreign lands. Help us to have faith sufficient to present our bodies a living sacrifice to thy cause and kingdom and thine shall be the glory throughout the endless ages, in the name of Jesus, our Christ and our Savior, we ask these blessings. Amen.

North Manchester, Indiana.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for November 1)

Lesson Title: "The Fight Against Strong Drink."

Lesson Text: Ephesians 6:1-20.

Golden Text: "Be strong in the Lord, and in the strength of his Might," Eph. 6:10.

Devotional Reading: Ps. 14:1-8; Isaiah 5:1-30; Isaiah 28:1-8.

The Lesson

The Epistle to the Ephesian church is one of Paul's prison letters, but, like all his prison letters, it is filled with the spirit of joy and optimism, and continually exhorts the believers to fight the good fight of faith. The Apostle is continually presenting Christianity as a fight, and he is constantly urging the believers on to supreme effort. It seems that as the Apostle recognizes his own approaching rest from battle he is the more insistent in "passing on the torch" to those who are left to hold the battle line against evil of any description. The soldier spirit of Paul cries from his prison: "Fight! Fight! Fight!" There's very little consolation for the average flabby muscled, un-enthusiastic, weak spirited follower of Christ in such a message. Would God, that every bearer of Christ's name would FIGHT for the right and true. If our Christian life is SOFT, let us remember that we have made it so. Christ came to challenge us to HARD living for him and that living still involves the CROSS and the Via Dolorosa and the agony of dying to self and sin. Christ needs shock troops in his army today, but the great majority of Christians are shocked when they hear the call to hard fighting for the right. Let it be said right now that we need to travel right straight back to the prison martyrdoms and to the Calvary of the first Christian century to get the right angle to this life we call Christian.

Paul's challenge to the Ephesian Christians was a challenge to live above their circumstances and conquer their environment. The Ephesian Christians were faced by three terrific forces, which they had to conquer if they would be true to their Lord.

(1) They faced luxurious, carnally minded Ephesus with its appeal to worldliness. The very atmosphere of that town was poisoned by that unseen but very real spirit of moral enervation. The whole call of Ephesus to the Christians was a call to moral weakness. (2) The Ephesian Christians faced paganism under the guise of external beauty. The Temple of Diana in Ephesus was beautiful beyond compare; one of the wonders of the world. It had a great company of priests in attendance; and it stood for the popular faith of the people. Compared with the external beauty of Ephesian religion the little company of Christians assembling in private, obscure homes had little to offer. But never was the triumph of the Inner beauty over the Outer show so manifest as in the conclusive

triumph of Ephesian Christianity over Ephesian paganism. Inward springs of Omnipotent might dignified and glorified the outward poverty and limitations of the Christians and gave them not only the power to conquer but the reason for conquering as well. (3) Then the Ephesian Christians had to face the pervasive power of popular customs and traditions. To believe in Christ in that day meant an absolute break with the modes of thought and habits of doing through all their precious life. It means radical change—and thank God—the Ephesian Christians were big enough folks to let the earthly minded Ephesians sneer, while they kept stepping along the "narrow way that led unto life." Customs and traditions are hard things to conquer—but the loyal, earnest, enthusiastic Christian can rise triumphant over even such foes.

It was to Christians so beset by luxury, easy going paganism and clinging habits and traditions that Paul wrote this war message. In the lesson of the hour he first points them to the source of power—"the might of his strength. All the power in the world was at the disposal of the Christians. What was needed was their appropriation of the power. The "will to power" had to be in the Christian's heart before the God of power could put the needed conquering might into their experience.

After stressing the power, Paul then points out the opponents of godliness. These opponents are not physical ones, they are found in the form of ideas, desires, entangling modes of thought. Because they work from within the life they are the more insidious and terrible. If one sees a flesh and blood enemy standing before him, it is a comparatively easy thing to measure the strength of his foe and settle on a plan of battle. But it is an altogether different matter to wrestle with an idea; or stab to death a passion; or make a wrong desire or ambition look ridiculous. The Christian's foes are most often unseen, spiritual enemies and this makes the conquest of Christian character a tremendously hard struggle.

Paul then leads the Christians to the consideration of their best means of defense, and so he leads them into the armory of Christian faith for the inspection of defensive and offensive weapons. Strangely enough he holds out seven pieces—God's perfect defense. Look at them:—(1) The belt of truth was a mighty necessary article from the standpoint of security. The flowing robe of the Near East made a girdle a prime requisite so that the skirts could be tucked up out of the way. In the case of armor the belt held the coat of mail securely in place. Truth was to be the clinching argument in the Christian warrior's battling with evil.

(2) The breastplate of righteousness was

really a coat of mail protecting front and back. The Christian is robed in a righteousness other than his own and when the foe seeks to strike a death blow at us the weapon has to destroy first the Prince of Life, and this is an impossibility. Clad in his righteousness we are safe.

(3). Shod with peace—or rather protected by the winged shoes of peace. The Christian is a warrior of principle, not a cheap brawler out looking for trouble. As much as in us we are to live at peace with all men. We are to differentiate between hatred of men and hatred of wrong.

(4) The shield of faith was the movable piece for defense. The others are stationary. The idea is that our faith must be big enough and sound enough to beat out destroying fires, no matter from what angle they approach us. Hitting the polished surface of the shield of faith, doubts, misgivings and real spiritual danger are prohibited from doing harm.

(5) The helmet of salvation protects the thinking, willing part of the warrior. Salvation spelt Calvary for the Christian and under the spell of the great finished work of redemption we are kept in the proper frame of mind and heart to stay the charge of the insidious foe.

(6) The Sword of the Spirit—the word of God—is the offensive weapon. It is two-edged, quick, sharp and powerful. It is not a toy, but a weapon and if it is to be effectively used it will have to be better understood. A stereotyped method of "proof text fighting" will do little more than cut the imaginary epidermis of the "rulers of this world darkness." Christians must get the whole truth in their life before they can stab at the foe man's vitals. Learn to use the sword of the Spirit.

(7) Prayer is the "open sesame" to victory. Let us pray.

One says: "Well Boardman, how does all this help us to fight strong drink?" Well, first, Brother—the warrior armed as Paul describes isn't a drinking man. He doesn't cry, "Personal Liberty" and twaddle of that sort. Second—He's a deadly enemy of the devil of strong drink. Clad in Christ's righteousness himself, he has no time in currying favor with the stupefying, paralyzing, moron making, home wrecking, peace destroying, sensual devil called Booze. His offensive weapon is pointed—point first—at the very vitals of such a foe to all righteousness, truth and purity.

Third—Such a warrior throws the word Temperance out of court when he deals with such a world devil as Booze. Like he would deal with a dog with rabies, so the Christian warrior puts absolute prohibition to Booze's power to harm. The Drink Devil wants ALL FOR WRONG. The Christian warrior wants ALL FOR RIGHT. Both can't occupy places here; so Christianity says Booze must go. Before prohibition becomes a fact we will all have to fight to win. God help us in this righteous crusade to banish Booze forever.

506 W. 11th St., Waterloo, Iowa.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

The Educational Value of Christian Endeavor

By Rev. A. B. Kendall, D.D.

(From The Journal of Christian Education)

No young man or woman can conscientiously prepare to lead a Christian Endeavor prayer meeting without a considerable amount of intellectual discipline. Every member who takes part in the meeting by giving an original thought or answering one of the pointed, practical questions on the lesson, or takes part in the discussions, or offers a prayer to the heavenly Father, is receiving valuable discipline for his or her intellect. The fulfilling of the official duties and the work of the committees, all are contributory to the discipline of the intellect. Add to this the study of missions and the literary features carried on by many societies and you will soon feel that the discipline of the intellect through the work of the society meets the demands of the definition of education as disciplining the intellect.

Does Christian Endeavor form and establish principles of character?

I feel quite convinced that there are hundreds of Endeavorers, and hundreds who are not Endeavorers, who would say that Christian Endeavor majors on this point.

In various ways Christian Endeavor aids in the forming and establishing of principles of character. The very heart of its pledge is loyalty to Jesus Christ. No member of the society ever thoughtfully signs that pledge without having the great character-principle of loyalty to the Master so emphasized that it grooves down into the life and aids in forming and establishing this basic principle of noble character, loyalty to him who is the Lord of our lives. Then there is the custom in most, if not in all, of the societies of repeating the pledge once each month at the consecration meeting, so that the process of forming and establishing that principle of character is a continuous one.

Christian Endeavor through its Comrades of the Quiet Hour has formed and established principles of character in thousands and hundreds of thousands of its members that have led and are leading them to come habitually to the banquet-house of God's Word, drink in the life-giving Spirit, and live and move in the very atmosphere of heaven. Who will attempt to measure the educational value of Christian Endeavor in these respects?

We are hearing on every hand in church life and even in economic life great emphasis and stress laid on the necessity of leading men to adopt the principle of "God's ownership and man's stewardship," and many books are being written seeking to lead men to such adoption. The Christian Endeavor society through its Tenth Legion has through many years been developing, forming, establishing this character principle in the lives of thousands.

Character principles are most deeply ingrained in the life by deeds done, tasks accomplished, Christian Endeavor through its

social service, ministering to the poor, the aged, the unfortunate, and in its good-citizenship programme, combating evil, and seeking to en throne righteousness in municipal and national life, has been a true educator in the formation of right and true principles of kindness, benevolence, patriotism, temperance, justice, righteousness.

Could we but gather the testimony of the

(Continued on page 15)

A Suggestive Program

The writer has just returned from a very interesting Christian Endeavor meeting. It was held in the Y. W. C. A. room of the Library Building at the College. For some reason the leader had selected the topic for next Sunday evening, namely, "Our Attitude Toward the Immigrants."

To introduce a bit of novelty Raymond Gingrich, the leader, arranged the chairs in five groups. The persons presenting the topics sat at the front of these groups, each speaking for his own group. Anthony Peters spoke for the Greeks; Frank Gehman for the Italians; Miss Evelyn Coons for the Armenians; Emerson Robart for the Japanese and Chinese; Miss Eleanor Yoder for the Latin-Americans. She closed with an introduction of an "immigrated" song by the Yoder Sisters and Egydio Romanenghi.

Other special numbers consists of Bishop McIntyre's poem: "Nigger and Greaser and Jap," read by Mrs. Loren Black and a quartet selection: "A Little Bit of Love" by Misses Doreas Bame and Ruby Oliver and Messrs. Arthur Carey and Bertram King. The entire program was quite entertaining and appealing. It may be suggestive to other societies.

J. A. GARBER.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for November 1)

Jesus Doing Good Turns Luke 18:35-43

"The greatest possession in all the world one might aspire for is a pal, or a friend who never fails though rough is the going over life's way."

I wonder if you can tell me, boys and girls, whether you have any friends whom you don't know, or never have seen? Is it possible to be the kind of a friend to another, one seeks for, and never to have known that friend for even an hour? Yes, I believe it is possible—for all over the world, everywhere, there are people who would be happy to claim your friendship as boy and girl friendships.

There is one great historical character that has proven himself to be that kind of a friend to millions of people, for over two thousand years. And while he was living, he traveled from country to country, from town to town, and countryside to countryside to be just such a friend to many people.

Let us enumerate some of the many kindnesses Jesus performed. What did he do for Mary and Martha, the sisters of Lazarus? Did he brighten their home with the love and kindness of which he was so capable? I wonder sometimes just how happy one could be to talk to a great man or woman, who wasn't haughty, or too dignified to listen to my poor remarks! I think such an experience would nearly equal Mary's and Martha's hours of devotion with Jesus, in that little cottage home by the wayside.

What great and miraculous deed was done for Lazarus? Yes, you know that story very well, for it is a part of the Great Easter Story, is it not?

The gospels tell us that Jesus was often hungry and tired. What would he do under such circumstances with those who were not with him? When he plucked the ears of grain, he first gave some to his disciples; when they were thirsty, he did likewise. Does this teach us a fundamental principle of greatness and of friendship? Name the principle, please. Yes, it is unselfishness. Do you know any one who is a miser or so very thrifty that they never can share with anyone but themselves? Wonder if they ever treat a poor child at Christmas time or gather a flower for the sick-a-bed? Wonder if the face is wreathed in smiles and dimples? No I am afraid such unhappy combinations cannot be made. The heart says you must be kind or unkind, sympathetic or unsympathetic. And our faces are the mirrors of the heart, are they not? Where do you find hate, anger, illness and peevishness registered on a human body? On their hands? No, you know it is on the face. So we need to take great care of our faces, do we not?

Lastly, the hours come when we hear unkind criticisms of our friends or associates; shall we permit our minds to be polluted without ever trying to prove such statements? If we do, then I am afraid our friendship is somewhat lacking in sincerity and helpfulness. Remember, "a friend is one who knows about every little characteristic, every small or large mannerism, every act, and most of the thoughts, and who can weigh them and can nicely balance and shape them so as to make a golden apple that shall forever remain golden in the eyes of God—that is human friendship.

Daily Readings

M., Oct. 26. Helping out a friend. John 2:1-11.
T., Oct. 27. Helping a nobleman. John 4:46-54.
W., Oct. 28. Filling fishing nets. Luke 5:1-8.
T., Oct. 29. Brightening a home. Matt. 8:14-15.
F., Oct. 30. Feeding the hungry. Luke 9:12-17.
S., Oct. 31. Protecting his friends.

John 18:4-9.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1380 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Letter from Dr. Gribble

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Française,
 July 10, 1925.

Dear Evangelist Readers:

With joy we record God's dealings with us for another season; for more than a month has again elapsed since I wrote you last.

The month of June brought the anniversary of the arrival of Brother and Sister Hathaway at Yalouki. We had an anniversary dinner together on the third, this day being also the twenty-sixth anniversary of my conversion. Truly God has wrought wonders for us at Yalouki in the year that is past, as we think of souls saved, station built up to a considerable degree, and work accomplished in many ways. We praise him for all that he has done and look forward to the future with renewed faith and courage.

On June 13th we were favored with a visit from the administrator of this circumscription (district). Negotiations were definitely commenced for the school, Miss Emmert applying as Director and teacher. Much red tape is necessary but we trust this will soon be over, and the school actually begun. There is an intense desire on the part of all to learn to read. Our teacher will have no dullness or listlessness with which to deal, but only an intense interest to direct and control.

On June 14, our love feast was held. It was the first African love feast our new missionaries, Misses Emmert and Tyson had attended, and was an occasion of great interest to them. Unfortunately a short illness hindered my attending that particular love-feast, so I cannot give you the description of it that I would desire.

On the 22nd we received mail from Bassai. These are always joyous occasions, when we stop in our busy program and for a few minutes have fellowship with the seven missionaries so far from us. We are glad that the speedy coming of the automobile will bring our loved ones there six days nearer to us.

On Sunday morning, the 23rd, while the evangelistic and baptismal services were going forward on the station, Miss Emmert and I visited the village of Joucou, where a number of our Christians reside. One of these was recently bereft of his little child, also a Christian. A short memorial service was held for the little one, blending into an evangelistic service especially for the numbers of children present, whom it was a joy to point to the Savior of little Baji. Nine of these children accepted the Lord Jesus.

Friday, June 26 was our monthly day of prayer. Many things were definitely settled that day with the Lord. One was our financial need—as definite assurance came to us that God's time had come at last to lift the heavy burden of shortage of funds which for so many months has hung over our work hindering its full prosecution. We had need of this faith and assurance when after three

days came the news that the automobile is in Bangui—awaiting setting up, and bringing out, all this as well as customs, transportation and other expenses to be paid on it. As there was not enough money in the treasury to meet this need, we continued to wait on God in prayer. On July 1—Brother Hathaway decided to leave on a trip of evangelization and exploration, using what funds were on hand. On the third he was actually off. On the sixth mail came, bringing news of cabled money awaiting us at Bangui since June 17th. As Brother Hathaway when he left in faith, asked that when funds came they should be sent after him, we expect to see him some happy day, not with caravan as when he left, but in the first automobile ever owned by the Oubangi Chari Mission. May it be a carrier of the Gospel to many!

Twice since I wrote you last mail has arrived simultaneously from Bassai and from Bangui simultaneously. On each occasion a runner has come also from Boali. So it happens that after days of monotony a time of intense excitement comes, almost prostrating in its intensity. In the early days of missions there were many isolated stations which received mail only once a year. When it came the intensity of joy and sorrow as the missionaries read of weddings, births, deaths, funerals long since past—events in the lives of their nearest relatives and closest friends, many times they were prostrated for days with joy or grief, as the case might be. And we who experience almost insupportable emotion at the end of four weeks of silence can readily understand it.

Many interesting things have come to the attention of the medical department during the month.

Two women have come to us who in order to prove themselves innocent of crimes with which they were charged, had taken poison. The natives believe that if the victim vomits the poison he is innocent, but if he dies his guilt is established, and his punishment has automatically taken place! Both of these women recovered under treatment. Miss Tyson found it necessary to care for a badly wounded knee. A number of sutures being required the case is still under surveillance. The first patient to die on the concession was the child of Christian parents, who went to be with the Lord June 9th. This gave an opportunity for our first Christian funeral. As Mrs. Hathaway has described this in detail for the "Missionary" I will say no more here concerning it.

We are glad that these parents were given victory over the common superstition that death comes through the influence of a demon-possessed individual. Much false accusation, pain and sorrow has resulted from this superstition.

The birth of twins to Christian parents upon the station has been an occasion of rejoicing. Here, too, superstition must be over-

come in most African tribes, who usually destroy one twin or both, and sometimes the mother as well.

On our day of prayer opposition was manifest in various ways. It was the day when the serpent literally as well as figuratively lifted his head in our midst, and a day when we were visited by, but fortunately delivered from an insane man. The natives recognize three classes of insanity. A man only mildly affected is described as "catty" or "wilme"; (Wild eyed and staring). Demon-possession is recognized, sometimes even falsely suspected. (Such a man is called a "wi-doa"). Then there is ordinary insanity of the maniacal kind, with exaltations which the natives describe as "fiery." Such a man is therefore called a "wi-boko or proud-hearted man.

But as you are not reading a medical lecture perhaps I may close this subject here.

Our new workers are making rapid progress with the language and have already assumed many heavy station duties. Both of them conduct native prayer meetings and will soon be ready to preach. Miss Tyson has exclusive charge of the native dispensary, except when she desires consultation. Miss Emmert not being yet through with the red tape preliminary to opening her school has assumed charge of the housekeeping, and is secretary of our station. As all these duties were mine before, I find more time for translation work, study, village work, preaching, and teaching than formerly.

Brother and Sister Hathaway are as busy as ever. Brother Hathaway's first letter concerning his present itinerating trip was received July 8. He reports the people as anxious to hear and the native Christians zealous and enthusiastic. A full report of this trip will doubtless soon reach the press.

July 27th

Seventeen days ago I started this letter, sending it to Mr. Hathaway, thinking it would reach him at Bossembali, but instead he returned to Yalouki via Bozoum. The faithful runner arrived at Yalouki four days after he did. It has occurred to me that after the lapse of so many days it might be well to bring it up to date.

On July 13th a small mail arrived, bringing however, most cheering news from homes and loved ones. Occasional runners continued to arrive from Brother Hathaway, each giving the news of populous villages untouched by the Gospel.

On July 17th just as we were reading one of these letters a little note was handed to me from co-workers at the Ft. Sibut whom we had never seen, saying that they would arrive that day. We joyously welcomed them about noon—the first English-speaking guests we have had at Yalouki who were not members of La Mission Oubangi-Chari. We had the privilege of entertaining them for five or six days, during which time Brother Hathaway returned again, departing for Bangui one day following their departure. He expected to overtake them and spend Sunday

with them upon the path. We do not know whether these delightful plans were realized or not. During Brother Hathaway's brief stay with us, another native Christian wedding occurred, the participants being both members of the Banou tribe and the first Banou to be married by a Christian ceremony.

On Sunday preceding Brother Hathaway's arrival the weaker of the infant twins died, and was buried with Christian ceremony, Brother Camp, who was visiting us, kindly officiating.

Just before Brother Hathaway's departure

for Bangui another mail arrived bringing with it important letters, some of which were just in time for the transaction of necessary business concerning them in Bangui.

We are looking forward now to Brother Hathaway's return with the automobile and we trust to the inauguration of a more widespread knowledge of the Gospel, as well as a more speedy transportation of missionaries when traveling.

Hope springs high as we look forward to our prospective work in the years which are to come, should our Lord tarry. And hope

springs higher yet, should he not tarry, but should our prayers be answered. "Even so, Lord Jesus, come quickly," answered even sooner than we think, answered—and his reign begun.

Just to be faithful till he comes or calls—oh, what a privilege!

"Hope that no cloud can dim,
Nay, for 'tis fixed on him,
Fixed evermore.

Hope that shines bright and clear
Yea, brighter in this year,
Than e'er before."

NEWS FROM THE FIELD

SECOND BRETHREN SERVICE STATION Los Angeles, California

We are off to a good start with our revival meeting under the leadership of Rev. Geo. W. Kinzie. The beginning is little short of marvelous. We started cottage prayer meetings eight weeks ago with an attendance the first week of 57. Each week there had been a steady gain until the last week the attendance was exactly 390.

One evening was devoted to a personal visit by delegations to every house within half a mile in each direction from the church, inviting them to attend our anniversary day services and the revival meetings. I regard this as a wonderful piece of work and only time can tell the results.

The last big thing before the revival meeting was a men's banquet promoted by the writer. We set a goal to have 100 men present, and you may know our joy when we entertained 126 men and their friends.

The revival meeting started with a boom yesterday, (October 4th) with the big Rally Day Sunday school attendance at 706. We hope for great things at this time. Seven came forward on Sunday, our opening day.

May we have your earnest and heartfelt prayers.

J. C. McBRIDE.

Los Angeles.

NORTH MANCHESTER, INDIANA

This church held its annual business meeting recently and our present able and efficient pastor was given a call to serve us another year, and we hope for a great year, and we know we will have it if every member will give their loyal support. At this meeting it was voted unanimously to support a missionary on the foreign field, preferably South America and now the problem we face is, whom can we send, and who will go? May we be guided to select one, God would wish to have go.

We held our communion service Sunday evening, October 11, with 191 (one hundred ninety-one) present and we considered it one of the best we have ever held. Eleven members have been received into the church during the summer months by letter and by baptism. A few weeks ago a Mrs. Filton from Logansport who had heard our pastor speak at a meeting there during the summer came over here and asked to be baptized. But while our hearts rejoice at the new ones re-

ceived, we are saddened by the loss of three of our members during the past week, namely, Mrs. Paul Landis, Mr. Jacob Swank and Mr. Frank Reelhorn.

Our Sunday school is doing well under the able leadership of Mr. George Harshman as our superintendent. Our Sunday school won a third consecutive banner for a 100% Sunday school. For two years ours was the only 100% Sunday school in Wabash County and there are only a few in the state.

We redecorated our church this past summer and we were so pleased with the looks that we had hopes of entertaining the state conference next year but the honor goes to Warsaw, so we rejoice with Warsaw.

Our W. M. S. and our S. M. M. are both very much alive and doing good work, and think that the most of us are trying to heed the admonition of Paul in Philippians 3:13, 14. But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus.

MRS. J. L. WARVEL,
Corresponding Secretary.

FIRST BRETHREN CHURCH OF PITTSBURGH

Some six months have passed into history since we took occasion to forward a news letter for publication in the "Evangelist."

We have been intending to write for a long time, but, owing to the pressure of other matters, we seem to have been unable to get "around to it." We have before us, however, the note which appeared in the editorial columns of a recent issue of the "Evangelist" stating that those churches that have not been heard from within three months owe it to the other churches to write, and the writing of this little article has doubtlessly been somewhat expedited by that.

Permit us to say right here that we heartily agree with the Editor. Personally, the writer enjoys reading the news from other churches, outlining their activities and the progress they are making. Sometimes other churches can get some ideas by reading these letters. Unfortunately, the news letters do not number more than three or four in each issue of the "Evangelist". Probably this is because the churches are waiting "to have some great event to write about" as was

stated in the editorial note earlier referred to. Too many of the churches are prone not to write a news letter to the "Evangelist" unless they have some "great event" to write along", you other churches, let us hear from is a fact in the case of the Pittsburgh church. We thought the other readers of the "Evangelist" were not particularly interested in our little events, and we were probably waiting for some "great event" to write about, and it took the Editor of the "Evangelist" to show us the error of our way. So "come along", you other churches, let us hear from you. Sit right down and write a friendly letter for the "Evangelist." The Pittsburghers will be interested in reading it, and we are confident that every other church throughout the brotherhood will be interested in reading it. If your pastor were away for six or eight weeks on a leave of absence and you were writing to him, you would tell him about everything that happened during his absence, because you know he would be interested in what was going on at his church while he was away. That's the kind of a letter you ought to write to the "Evangelist."

Things are about the same as ever in Pittsburgh. We are not "setting the world on fire" or anything like that, but we want it also understood that we are not retrograding. Vacation days are over, and we have suffered our share, and possibly more than our share, of the annual unfortunate "summer slump," both in the church and in the Sunday school.

Sunday, October 4th, was observed as Rally Day in the school. Our Rally Day Committee had planned and worked hard for a splendid return to the ranks of a number of those who have been absent for some time. But, alas, Rally Day dawned with an overcast sky, and a steady, drizzling rain. Result: Only 114 in attendance, instead of the hoped-for 200. But the excellent program which had been arranged by the Committee was carried out. A number of promotions were made from Beginners to Primary; Primary to Junior; and Junior to Intermediate. But we came back today, the 11th, with an attendance of 144.

The pastor and his wife and a number of others from the Pittsburgh congregation have been in attendance the past week at the Pennsylvania District Conference at Mason-town.

A goodly number of the Pittsburgh Breth-

ren traveled to Winona Lake to the National Conference about a month ago. It was the writer's privilege to again greet some of our old, faithful friends of Brethrenism, particularly Brother A. D. Gaagey, who was the pastor at this place a number of years ago.

Brother C. E. Kolb, who needs no introduction throughout the brotherhood, and his family, left Pittsburgh about six weeks ago for Rockview, Center County, Pennsylvania, where Brother Kolb took up his new duties as Chaplain at the Eastern Penitentiary. Brother and Sister Kolb will surely be missed in the Pittsburgh church. It has been somewhat over a year now since Brother and Sister Kolb came from Allentown to Pittsburgh, and during that time they endeared themselves to the Membership at this place, through their ever-present genial companionship, and their willingness to help wherever they could. Mrs. Kolb was the teacher of a fine class of Intermediate girls, and her departure was keenly felt by the school at large and her class in particular. While Brother Kolb's duties while in Pittsburgh as Field Secretary of the Pennsylvania Anti-Saloon League did not permit of his presence with any degree of regularity, we all knew that he was with us in the Spirit. He was always ready with an inspiring talk at our Communion and on other special occasions. The writer has in mind his effective assistance during our last rehearsal of the Pageant: "Brethren Progress," which was presented in the church last spring, and we have no doubt that his able directorship at that moment was very largely responsible for the successful conclusion that the Pageant enjoyed.

The Sunday morning church services are very well attended, while the Sunday evening services have only been fairly well attended. By actual count, however, the Sunday evening attendance is increasing by a few each Sunday evening since we resumed the evening services in September. Those who do not come out certainly must not know what they are missing, for Rev. Lynn's preaching certainly is superb.

G. M. GARLAND, Secretary.

NEW YORK CITY

Dear Evangelist Readers; Greetings in his Name from the "Big City":

It has not been my pleasure to write you before because I always give others that joy, but now there is no one here to report for me, so I write. I praise God that through a three weeks' meeting in a New Jersey town I was privileged to lead many to Christ, and a few to believe in the teaching of our church. Surely God was with me, but that old Serpent was there also. No one who heard me ever was told about being baptized by trine immersion, nor of feet washing, nor of the Lord's Supper, but God used me to convince some and to baptize thirteen adults. Sunday, October 4th we could not get a church to permit to baptize in, so I went with seven adults in the rain to the Hudson Bay. I had a time getting a place that was deep enough as the tide was out and was just coming in. Many people looked and wondered what was going on. The Lord sent us help by a man in a boat who soon helped us to find a deep place, where seven pairs of

knees bowed in submission to him who loved them and bought them with his own precious blood. Again on Saturday, the tenth of October, we baptized six more adults in a Baptist church. The preacher was a fine Christian and gave us a warm welcome by a well heated church and warm water, but left us alone. God gave us one witness in the person of the janitor and the presence of the Holy Spirit was with us in power. Praise his name.

We held two prayer meetings on Wednesday nights in the home of a friend and a Sunday night service in a friendly mission, where we dedicated three children of God. Please pray for these dear new-born Brethren and write me of any of our Brethren living in or near New York City. Pray for New York City. I am giving these dear people my service with pleasure until God opens a meeting for me. Yours in his service,

EMMA A. ABOUD,

C/o D. T. Starling 321 West 38th St.,
New York City.

DOINGS AT DAYTON

Readers of the Evangelist will be interested to learn about the work of First Brethren at Dayton, Ohio, as well as of other parts of the brotherhood, hence we will endeavor to hit some of the "high spots" in the activities of the church and results, and the program and prospects forecasted for this fall and winter.

The summer period was not a vacation, but a profitable one for the congregation, as the regular church services morning and evening were continued and well supported, and the people interested in the varied program of the season. During the absence of the pastor and his family for a few weeks at his old home in New York, the pulpit was supplied by local help except for one Sunday, when Dr. Charles A. Bame of Ashland, Ohio, a former pastor, preached twice, and the large attendance upon the services was evidence of the high esteem in which he is held by his former parishioners. His talented daughter, Candace, sang most beautifully at both services.

The work of the new organization—"The Seventy," has proved very helpful and resulted in a number of confessions and additions to the Sunday school and church, and will be continued this fall and winter, and as long as Dr. Bell remains with the congregation, no doubt.

Homecoming the Anniversary Day of the church, was very fittingly observed Sunday, September 20th, when Dr. Wm. H. Beachler, South Bend, Indiana, was the speaker, and this alone was a guarantee of success. The pastor says in the church bulletin of Sunday the 27th, as follows: "Last Sunday another day of Victory for the First Brethren—The onward march of this church to new achievements for the past fifteen years has been one of the outstanding in the religious work of this city. In spite of an extremely hot day and rainy night, the loyal members were in attendance. The same old spirit of the past, 'We are here to win,' was manifest. The Anniversary Day Goal of \$7,000.00, while not quite reached at the services will be more

than raised, when those who were unable to be present make their gifts. Brother Beachler brought two good messages and the services of the day were inspiring."

Rally Day, October 4th, was observed in a merged service, and the speaker of the occasion was Hon. Granville Kumler, who gave a marvelous address to a packed audience. The Rodeheaver Male Chorus under the direction of Prof. O. E. Gebhardt furnished inspiring music which was highly appreciated. The efficient Superintendent, Hon. Orion E. Bowman, with his aides and our aggressive pastor, Dr. Wm. Spencer Bell, are well mated for team work. This has been so far the greatest year in the history of our Bible school, our average attendance has been 50 per Sunday over any previous record, and the Easter attendance was 1562. Only the wise supervision brought about this standard and has placed our school in the front rank of the city and county schools.

Communion and Love-Feast service will be observed Sunday evening, November 1, at 7:00 o'clock. This service always brings a spiritual blessing, and the pastor will bring a special sermon in the morning adapted to the occasion. Members of the Brethren churches in this congressional district are welcome to this service.

Then comes Thanksgiving and Christmas with its White Gifts and Home-Mission services for giving to the Master's work which all should prepare for and welcome. After our annual business meeting January 1, 1926, will come our annual revival to begin Sunday, January 10, to be conducted by Rev. Charles H. Ashman, pastor of the First Brethren church of Johnstown, Pennsylvania. Everybody is invited to enjoy this anticipated program of services but especially the revival campaign. May we continue to grow next year as the Lord has prospered us in this, and have your prayers in our behalf that the Lord may be gracious to us in the Master's work in this wicked city. May the Lord bless all the faithful workers in the brotherhood of Brethren churches is our prayer.

WILLIAM C. TEETER,
Corresponding Secretary.

The Value of Christian Endeavor

(Continued from page 11)

thousands who have been led into the Christian life with its service to God and man and the development of the spiritual life, which is the only proper goal of a life, we should have a great voice sounding to all the earth the educational value of Christian Endeavor.

I have heard Fred B. Smith, Hon. Frederick Wallis, Dr. Daniel Poling, and many other prominent religious, political, and business leaders bear unstinted testimony to the fact that no other organization had done so much for them in the development of their lives as the Young People's Society of Christian Endeavor.

The educational value of the Christian Endeavor society needs no proof other than the lives of its faithful members. And there is no limit to its educational value other than the consecration or lack of consecration on the part of its leaders and members.—Springfield, Ohio.

WALTER SCOTT MCCLAIN

Again the Sunnyside Brethren church has been called to give up one of its members who has meant so much to her and figured so prominently in her history. During the twenty years of Elder McClain's residence in Sunnyside he was a faithful helper in the church. Serving in pulpit and class room, and willing at any and all times to do that which was for the good of the church.

He was born at Mazonstown, Pennsylvania, March 1, 1861 and departed to be with Christ July 8, 1925, at the age of 64 years.

He was born of William and Mary McClain, and was a member of a large family of children. Those who survive him are: Wm. H. McClain of Conrad, Iowa; Thomas J. McClain of Sacramento, California; Stephen D. McClain of Aurelia, Iowa; Joseph H. McClain of Portland, Oregon and Hannah Pursell of Salt Lake City, Utah.

His early life was spent in Pennsylvania and Iowa. On June 17, 1884 he was married to Mary Ellen Gnagey at Summit Mills, Pennsylvania. To them were born seven children, of whom six are living: Mrs. Frank G. Bennett of Portland, Oregon; Alva J. McClain of Ashland, Ohio; Mrs. E. J. Miller of Sunnyside, Washington; Leslie D. McClain of Wapato, Washington; Ruth A. McClain of Los Angeles, California; and Fern E. McClain of Portland, Oregon. One child, Arthur Stanley, died in 1895 at the age of 4 years.

The home was first established in Aurelia, Iowa, where they lived until 1897. On this date they moved to Glendale, Arizona, from there they went to Los Angeles, California in 1889 and in 1900 they became members of the Sunnyside community. Here on April 5th, 1920, Mother McClain departed this life to be with the Lord.

Both became Christians very early in life, and held fast the professions of their faith unto the end. The children of the family can remember no time when Christ was not recognized and honored as Lord of the home.

W. S. McClain was ordained as an Elder in the Brethren church at Aurelia, Iowa, here for several years he supplied the pulpit. He was a member and an elder in the First Brethren church here at Sunnyside at the time of his departure.

The writer desires to bear testimony to the sterling worth and faith of this man of God. How many times we have been permitted to engage in discussion of the Word, and how we have marveled at the understanding and grasp of Truth which he possessed. Being of a serious mind he turned naturally to a profound study of the "Old Book" and his oft repeated testimony was a declaration of his acceptance of it as the infallibly inspired word of God. Those were profitable hours which were spent in going over passages of the Book that were difficult of interpretation. Brother McClain's life bears testimony to the truth of that Scripture which says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Elder McClain was one of the early settlers in the Sunnyside district. Many of the orchards in this part of the Yakima Valley stand today as evidence of his labors, as he was an expert nurseryman. In a test of his expert knowledge of apples he was handed leaves from thirty-two varieties of apples and named every one correctly. It is doubtful if there was another man who could have done so. So we might go on showing how Brother McClain has left his stamp on the pages of Sunnyside history. A prominent attorney remarked to the writer that he had been Mr. McClain's attorney for years and that he was the fairest man for whom he had ever transacted business. Few men have seen their vast fortunes vanish in reverses and maintain the kindly patience of our Brother McClain as he saw his great wealth swallowed up. He seldom if ever discussed it but lift it in the Lord's hands believing firmly in Romans 8:28. As we write

this we are reminded of that wonderful Scripture, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." With this we close the all too brief summary of our beloved Brother, taking with us the comforting thought and sweet assurance that Elder Walter Scott McClain being absent from his earthly body is at home with the One of whose body he is a member in particular.

F. G. COLEMAN,

Sunnyside, Washington.

ELDER WALTER S. MCCLAIN

On account of a long and intimate acquaintance with Brother McClain, I have been asked to prepare for the Evangelist a neighbor's estimate of his life.

His character was a combination of love, intelligence and industry. It would be hard to imagine how he could have been more gentle, more intellectually alert, or more "diligent in business." He was a most welcome guest in any home that had the pleasure of entertaining him. He was a congenial and active member of any committee on which he served, but far outstripping these qualifications, he was a good husband and father. After the death of his wife, "Mary," a sister of Rev. A. D. Gnagey, a loneliness entered his life that gave him no rest. Although no children ever gave more loving care to a parent than did his, yet no son or daughter can supply the companionship of a wife.

During this period of bereavement he traveled extensively, visiting the East in 1921. In August he visited at Salt Lake, Yellowstone Park, and then at Philadelphia where he was with his son, who was pastor of the First Brethren church of that city. He also visited at Cherokee, Aurelia, and La Porte, Iowa and Johnston and Meyersdale, Pennsylvania. In the fall of 1922 he went to Aurelia, Iowa, again and from there to Biloxi, Mississippi, where he spent the winter, returning to Aurelia in March, 1923. He spent that following summer at Lake Okoboji, Iowa. After the death of his brother he returned home in August, going by way of Saskatchewan, Canada, where he visited another brother. He arrived in Sunnyside in September and spent the following winter in Portland, Oregon, with his eldest daughter, Mrs. F. G. Bennett.

As a farmer, orchardist, or nurseryman, Brother McClain was an expert. He was frequently called to assist state and county officers in inspections and demonstrations. Had he been a politician he could easily have held the position of state agriculturist but he never indicated a desire for political authority. The quality life and habits of plants were an ever increasing source of interest to him. No matter where he worked the clock made no appeal to him. If there ever was a man to whom labor was its own reward that man was Mr. McClain.

His motto seemed to be "Give every man time ear, few thy voice." He was modest and retiring, although positive in his convictions, "Steadfast, unmovable, always abounding in the work of the Lord." In his home he ruled in love. I never knew his children to be angry because of his discipline. He had great confidence in the power of reason, and seldom if ever, used anything more drastic. Notwithstanding his skill and industry and that of his family, he did not accumulate wealth. However, the real worth of a man and woman is expressed in the character of children they leave. The children show the inherited character and home environment combined. No one in this community has left a legacy in children richer in accomplishment and promise than Walter and Mary McClain. Wherever one of them may be found there will be a center of love and the light of knowledge. All save one are active Christians.

I was much in the home during the long and terrible affliction of the mother and never once did I see the shadow of impa-

tience of the children in consequence of Mother's constant demands. Following the major operation, Brother McClain was placed in the St. Elizabeth's Hospital at Yakima and given the best nurses in that splendid institution, but he soon felt that he wanted his only daughter living in the state at his bedside. Accordingly Mary, (Mrs. E. J. Miller), living at Sunnyside, was called. A few days later, I visited him. Although very weak, he was cheerful and talked freely. Almost the first thing he said was, "I have the best nurse in the world, I tell you, she is wonderful." I relate this instance to illustrate his appreciation of any little kindness rendered him.

The children were all present at the funeral. Conscious of the high ideals their father had always labored for and their own devotion to him in sickness and in health, they could but feel, as they looked into his lifeless face:

"Asleep in Jesus, Blessed sleep
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

S. J. HARRISON,
Sunnyside, Washington.

AN APPRECIATION OF THE DECEASED

—W. S. MCCLAIN

It was with surprise and sadness that I heard of the death of our dear Brother Walter S. McClain. As a former pastor and personal friend I wish to bear witness to the integrity, character and spiritual fervor of Brother McClain.

He was one of the most loyal and faithful men in our fraternity. In the early development of the Yakima Valley, he moved with his family from Iowa to Washington and took up a homestead. He and his family passed through all the hardships of the early pioneers. He with some of the faithful Brethren, Harrison, Rowland, Lichtys' McLeans, Millers and others, held to the Brethren faith and helped promote its teachings.

In the early days they worshipped together in a church federation of several denominations and preserved the identity and work of the Brethren church.

It was in 1900 that I was called to that field in the interest of our own church. I wish to say that Brother McClain had much to do in my going, as his letters to me were urgent and appealing.

For more than five years I was very intimately associated with him in church work and learned to know him as a Godly man. One who stood four square for the Word of God and its teachings. Quiet and modest in life, yet one who walked in daily communion with his Lord and enjoyed the deep things of the Word.

I found Brother McClain always ready to do his part in the church work and a real inspiration to the pastor.

Into his life there came many disappointments and sorrows, about six years ago his beloved wife was called from this life—a woman worthy to be called a wife, a lover of the home and the church. These hard experiences seemed to only mellow his life and cause his faith in the Lord to grow stronger.

I know of no Scripture that is more fitting than these words of Paul, "For me to live is Christ and to die is gain." His work here on earth is done. He has left a wonderful testimony by his life, of God's love and faithfulness.

He leaves a family of six children, all of whom are of age. Four daughters and two sons. One of the sons is Alva J. McClain, who is well known in our church and a member of the faculty of the Seminary Department of Ashland College. The wife's maiden name was Gnagey and was a sister to our own Brother A. D. Gnagey. I feel led to give expression of my esteem of this brother and extend my sympathy to the bereaved family.

WM. SPENCER BELL,

Dayton, Ohio.

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Don't wait! Don't delay! 1926 Calendars are now ready. Be sure to place your order for full supply. Our experience has been that by far the greater portion of these calendars are sold months in advance of the New Year. Hundreds of churches have found that the demand grows greater from year to year, and as our supply is necessarily limited, we urge you to estimate how many you can dispose of now and send your order at once.

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Single Copies, 30c; 5—\$1.40; 12—\$3.00;
25—\$5.75; 50—\$10.00.

Send Cash With Order

THE BRETHREN PUBLISHING CO., Ashland, Ohio

PRIDE OVERRULED

Pride is pride, whether it is lodged in the heart of a violently wicked Haman or whether it finds its way into the life of the Christian. It is indeed a fly in the ointment. We can be proud of almost anything. It is an attitude of the soul. Some people are proud of their elegantly furnished homes; some, of their thoroughbreds; some, of their bank accounts; some, of their silks and satins; some, of their flowers and feathers; some, of the absence of these; some, of their education; some, of their ignorance; and others are proud of the fact that they are able to keep pride out of their lives. Pride goeth before a fall. This was the case with Haman. The scaffold which he built for Mordecai received his own body in disgrace.

ANNOUNCEMENTS

PORTIS, KANSAS

Our communion service will be held Friday evening, October 30. The usual invitations are extended. W. R. DEETER.

ASHLAND, OHIO

The Ashland Brethren church has set November 8, 7:00 P. M. for their fall communion. Members of surrounding churches, students and their parents are invited to sit with us at the Lord's table in communion and fellowship with our Master.

CHARLES A. BAME, Pastor.

WAESAW, INDIANA

The Warsaw Indiana Brethren church will observe the ordinances of God's house on Lord's Day evening, November 1, beginning at 7:00 o'clock. A cordial invitation to those desiring to engage in the feast with us.

C. C. GRISSO, Pastor.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

WHAT A GOSPEL TRACT DID

Several years ago a package of tracts was forwarded to a woman on the north coast of New South Wales. Her husband was a dairy farmer, and in the evening when the day's routine had been fulfilled they opened the tracts and began to read them. The husband picked up one and had not been reading many minutes, when he slipped it into his pocket, and retired to his room, shutting the door behind him. His wife immediately went to prayer. Two hours later he returned, and with tears coursing down his cheeks, exclaimed, "I'm saved; I've found Christ!" Straightway, "he findeth his own brother" and told him of his new found joy, and he handed him the tract. Not many days after he, too, was led to a knowledge of salvation.

R. F. PORTE,
Director of Tract Publicity.

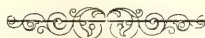
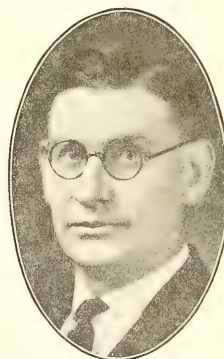
THE BRETHREN EVANGELIST

New Ashland College Faculty Members

Prof. E. Glenn Mason
of the chair of
History and Economics

A Former Student of Ashland College, a Graduate of
Defiance College, and has his Master of Arts
degree from Ohio State University.

Prof. Mason is a strong addition to the faculty, having had twenty-four
years of successful teaching experience, and served a number of years as
Principal and then as Superintendent of Schools.



Prof. Alva J. McClain
of the chair of
Old Testament and Theology
in the Seminary

Graduated from Occidental College of Los Angeles as Valedictorian
of his class and has a Master of Theology degree from Xenia Theologi-
cal Seminary of St. Louis.

Prof. McClain is well known to the Brotherhood as a Bible lecturer
and successful pastor and was a teacher in the Philadelphia School of
the Bible while serving the First church of that city as pastor.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

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R. R. Teeter, Business Manager

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OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio**. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

President Coolidge on the Upbringing of Youth

President Coolidge struck a key note when, in his notable address before the International Convention of the Young Men's Christian Association which opened in Washington, D. C., October 24th, he declared that the home must be held responsible for the proper upbringing of youth. At a time when there is such wide-spread breakdown in home control, such calm, easy, unprotected acceptance of the situation, and such readiness to resort to all kinds of proposed substitutes, it is heartening and hope-inspiring to find so prominent a personage as the President of the United States clinging to the old-fashioned belief that parents must be held responsible for the right training of their children, and that this obligation must be thrust back upon their shoulders as an inescapable duty. "There are too many indications that the functions of parenthood are breaking down," says Mr. Coolidge, and the correctness of his observation is being attested on every hand. Even the most casual observer can see many evidences of the passing of home control, and that home discipline and the training of children in the ways of righteousness and truth is becoming a lost art. In many homes the parents do not control the children, but the children control the parents. Either the child is permitted to have its own way, or it succeeds in getting it over the protest of its parents. In many ways and from the very beginning children are trained to be impatient with restrictions and disobedient to rules and regulations.

It is the President's belief that parents are to be held accountable for this growing condition, and that it is due largely to their blameable negligence. For he says frankly as he says truly, "Too many people are neglecting the real well being of their children, shifting the responsibility for their actions, and turning over supervision of their discipline and conduct to juvenile courts." Mr. Coolidge is true here to his reputation for sober, sane judgment. And we can imagine him pointing out, if it had been his purpose to do so, some of the contributing factors in the development of this situation. We are no longer the home-loving and home-abiding people that we once were. This is the age of the boarding house and the club, and the home is given little time or attention. Long business hours, noon luncheons, and evenings spent with the clubs, fraternal orders and civic organizations leave little time for the men at home except for sleeping, and the women are giving way to multiplying demands of club and society life and yielding to the appeals of commercialized amusements, so that there is little homelife left in many instances. And when the home life is broken up, there can be no effective home training and discipline is impossible or shorn of its power. And

right here is cause for real concern. The greatest enemies of our homes and children of today are not the vicious influences, but the ordinary pursuits and diversions of life, most of them perfectly legitimate, but making immoderate and unreasonable demands on our time and thought. Homes and children are values too great to be sacrificed for paltry dollars and fleeting pleasures.

It is not surprising that such parental neglect has brought about serious consequences. It must be an alarming situation that has caused the Chief Executive of this great nation to feel constrained to admonish the American people regarding this laxness of duty. "It is stated on high authority that a very large proportion of the outcasts and criminals come from the ranks of those who lost the advantage of normal parental control in their youth." Those are stern words, but their truthfulness can be verified in almost any community that crime has visited. They give us the fundamental cause of the crime wave that is raging throughout the land. These vicious people became what they are largely because they were given the wrong kind of a start in life; their home life was bad; their training was either totally neglected, or of the wrong sort.

And the whole people must pay the penalty. No wonder the President is alarmed. He could not be otherwise, having the welfare of the country at heart as he has. Here is the reason for his concern: "The home is the corner stone of the nation, and any effective better homes movement must begin with the training of the youth for those responsibilities, or we shall see the disposition to attempt in some way to turn over to the government the responsibilities for the rearing of children constantly increased." The family life is the center of the nation, socially, politically and religiously, and every other way. If that life is to be pure, the home must be pure, and if men are to be true and strong and worthy the home training must be of the right sort. The home and the training of its young life will determine our national character beyond the power of any other influence to effectively alter. That gives deep reason for Mr. Coolidge's statement, which the daily press has displayed from the Atlantic to the Pacific: "What the youth of the country need is not more public control through government action, but more home control through parental action." Juvenile courts and other reform agencies are not to be discouraged, but at best they can only do patchwork, and they are dreadfully inadequate and ineffective as substitutes for the home. Nor can the public school or any of the auxiliaries of the church take the place of the home and do its work. The school can only give touch and tone to what has already been

wrought by the home. The Sunday school and other church agencies can do much in the way of awakening the religious instincts of the child and feeding its soul on the Truth of God, but it cannot begin to do what the home might have done, or can do. It cannot get the child soon enough. It is in the tenderest years in the home that impressions are made, and habits are started that enter into life's character and cannot wholly be undone by any other agency or influence. There is nothing in all the world that can compare with the home for the moulding of character, and no teacher has so great a responsibility as the parent. Indeed it was a most vital truth that our President stressed and it would be well if Christian leaders everywhere would take advantage of this widely published address and make it the beginning of a nation-wide campaign to awaken parental consciences and to marshal public opinion to require of them more serious effort at the discharge of their divinely imposed and officially enjoined duty—the proper upbringing of their children.

EDITORIAL REVIEW

One may be saved by faith, but must work to keep saved.

We call the attention of the W. M. S. to their "Prayer Calendar" in this issue.

Are you making preparations to send out "little messengers" in tract form? Have you got a tract corner in your church? When you have one, send to the Brethren Publishing House for the tracts.

As we were going to press announcement came of a communion service to be held at New Enterprise, Pennsylvania, Sunday evening, November 8th, Brother W. S. Crick, Pastor.

Christian Endeavorers must not fail to read the two articles on page 11 concerning their work in Kentucky. Brother Vanator introduces Miss Bessie Hooks, who is the Christian Endeavorer's teacher at Lost Creek.

Brother W. T. Lytle is ready to serve the church as evangelist or pastor, if there is call for his labors. Write him at Burlington, Indiana. The church ought to be using its servants who are equipped and willing for service.

The Long Beach, California, church reports the recovery of the youngest son of Brother and Sister Percy Yett, and that they sailed for Argentina on October 10, though it had been feared that they would be delayed several months. Truly the prayers of the righteous are availing.

The good secretary, Brother G. E. Cone, of the Iliokota district, reports the recent conference to have been a great success with a fine spirit prevailing throughout. It is pleasing to note that the spirit of good-will is coming to prevail much more generally in all the districts than has at times been the case in the past.

The work at Lanark, Illinois, is going forward under the efficient leadership of Brother Charles Mayes, who has been retained as pastor for another year. Their successful Rally and Harvest Day is worthy of note, the attendance being 334 in spite of bad roads. They are looking forward to an evangelistic campaign with Dr. Bame as the leader.

It is foolish to expect a church to be popular with everybody. It is the church's business to attack sin and call the sinner to repentance. But not all sinners repent of their evil ways; some only cling the closer to their sins and rail at the church for pointing them out.

Brother Mark B. Spaecht writes an interesting letter concerning his work at Pleasant Grove, church, Iowa, where he is in charge of a unique circuit of churches, which certainly "keep him on the jump." But he shows himself well able to do a strenuous job. It shows a splendid spirit between the churches to be able to work together in that fashion. Five souls were baptized into the church as a result of a campaign led by Brother Claud Studebaker.

Dr. Martin Shively, in the midst of his busy life, has found time to minister to the Middlebranch church, near Canton, Ohio, for several years, besides answering a number of calls to comfort the sorrowing. The work at Middlebranch is kept going with commendable interest under Brother Shively's leadership, even though he cannot be much on the field.

An encouraging letter from Dr. C. F. Yoder of Argentina reports sixteen new converts baptised, fourteen of which were at Buenos Aires, where the mission is re-located in a very desirable and promising section of the city. The splendid group of young people at this place gives it a most encouraging outlook. At the other point mentioned an opportunity is offered to some young lady to do missionary work in cooperation with a lady of long experience on the field.

The First church of Philadelphia had a season of great rejoicing when they gave their farewell service to the departing missionaries. It is inspiring to see how men and women wholly yielded to Christ can make sacrifices for the cause of the Gospel without regret, but rather with joy at the privilege of doing it. Why should not all we who remain at home manifest that same spirit of consecration? And what would it mean for the extension of the Kingdom in the homeland if it were so?

Brethren Witter and Coleman made a splendid team in the evangelistic campaign in the Brush Valley church in Pennsylvania, and the zeal, warmth of spirit and power of two such men of God very largely made up for the handicap of a short-notice campaign, and the results were very encouraging, fourteen having made the good confession. Both report in this issue and each speaks highly and sincerely of the other, as becometh two such finely spirited men.

It is encouraging to note that the churches are still remembering Ashland College even though Educational Day is long since passed. The Bursar, Dr. Shively, is holding himself in readiness to receive yet other late comers, who may have been prevented from taking the offering at the proper time. No church should fail to do it as a duty toward his vital interest, even though it is late. Some churches have done a very creditable thing, but it occurs to us that on the present offering is only about a tithe of what ought to be done.

An International Denominational Student Conference is to be held at Evanston, Illinois, December 29, 1925 to January 1, 1926—four full days. The purpose of the conference as stated in their advertising circular is "for the evaluation of the church as a definite expression in organization and action of the teachings of Jesus, with the end in view of working in and through it, if possible, for the purpose of bringing the Kingdom of God a little nearer than it seems to be at present." This is an interdenominational expression of what has been designated by the much-abused, misunderstood and ambiguous term, "Youth Movement", and which has asserted itself in various denominational gatherings of similar nature.

OTHER NEW FACULTY MEMBERS

One of the most encouraging signs of progress in our denominational college at Ashland is the steadily increasing strength of its teaching force. We are pleased to present the likeness of two strong additions to the faculty on the front page, and would gladly have published pictures of the others if they had been obtainable. We have been much delayed already in giving this notice of college advancement by the difficulty in securing cuts. Following are new teachers we were unable to present on first page.

Mrs. Elizabeth Leslie, A. B., new Dean of Women, has had several years' successful experience as High School teacher at Denver, Colorado and Wisner, Louisiana.

Loren T. Black, A. B., valedictorian of his class, has done graduate work in University of Michigan, and has had successful teaching experience in Indiana. Mr. Black is in charge of the department of Physics and Mathematics during Prof. R. R. Haun's leave of absence in Graduate work in Chicago.

Miss Frances LeFevre, graduate of Ashland College with the degree of Mus. B. and did graduate work in Chicago Musical College, assistant to Mrs. Quinter M. Lyon in Piano.

Miss Norma A'hernton, Student at Juniata College, has charge of Physical Education for Women.

GENERAL ARTICLES

The Future of the Brethren Church

By G. C. Carpenter, D.D., President Home Missionary Board

Our future as a church is as bright as we make it. We shape our own destiny. We determine our growth and development. This is true in several ways, but the one way of which we will write is this: our future is largely dependent upon the growth and development of Home Missions.

New fields, in many cities, must be possessed. New churches must be built. In many cities and communities we have already a nucleus of a score or more of members, many of whom are praying for and are ready to work for the establishing of a Brethren church in their midst. The field is large. Why not enter?

Men are at hand. We have ministers who are willing to give themselves to much work. Some are anxious for the opportunity to enter a new field and build up a work from the foundation. The faithful Dean of our Seminary, Dr. J. Allen Miller, advises each and every Seminary student to build up at least one such new work during his ministry. Such a task develops the best there is in the minister and is an invaluable experience and training. At the same time the whole church is strengthened and encouraged by the assistance rendered in prayer and gifts. The reflex action in Home Missions upon the whole church is invaluable and quite necessary. No organization can long hold its own without the impetus and momentum gained by the accomplishment of big tasks. Then why not go forward?

Much money is needed, far more than the church has been giving in our annual Thanksgiving offering. It may be that the proportion between Home Mission support and Foreign Mission support is not properly adjusted. We are giving nearly twice as much for Foreign Mission work as for Home Mission work. Doubtless we should not give any less for the evangelization of the peoples in far away lands, but rather give more for the building up of the home base. If the home foundation is not enlarged the Foreign superstructure will become topheavy.

The chief reason why more new fields have not been entered at home and why more has not been accomplished in some of the home fields already entered, is that the Board has lacked sufficient money to command the services of some of the most able men in our ministry. We have had many loyal workers but those who are acquainted with such work know that it demands the best and most able men. A third floor hall in an alley will not attract people. To be specific, we now lack sufficient funds to start the work in Ft. Wayne as it should be started in a city of that size. Hence the delay. An able man was secured, but establish-

ing a new work requires a place for worship and often financial assistance must be given to secure not only the man but even a temporary meeting place.

What is the remedy? A large increase of the Thanksgiving offering for Home Missions. The Home Mission Board, made up of some twenty members from all parts of the brotherhood, try sincerely to accomplish the most possible with the funds provided, but every member will testify that the funds have been insufficient. We have tried to concentrate, and, we do as far as possible, but that seems quite difficult with the funds available. A negative answer has been given to many worthy appeals and splendid opportunities have passed forever because of the lack of funds.

Our efficient Home Mission Secretary, Wm. A. Gearhart, will be glad to inform each church as to the amount of the largest Home Mission offering ever given by that church. Then we ask that every church break their record by sending the largest Thanksgiving offering in their history.

What is the best remedy? Paying God the tithe is the best remedy for church financial ills. An annual tithing campaign is needed in every Brethren church as much as an annual evangelistic campaign. Come on, brethren in the ministry, let us set the example by tithing our income, be that large or small. Then we can say to the members of our churches, join with us and enjoy the open window blessings God has promised to those who bring all the tithes into his storehouse.

If all the members of the Brethren church would pay the tithe, what would be the result? First of all, there would come a flood of wonderful spiritual power. Second, there would be plenty of funds to finance all the work of his church, Home and Foreign. God's plan works. Try it.

Another result would be seen in the enlargement of our Home Mission work and the unprecedented growth of the church. There would be no lack of funds and no lack of spiritual power.

Come, let us reason together. Are we right in this article thus far concerning the problem of our future as a church? Are we right in stating the needs of more and larger Home Mission effort? Are we right in saying that the greatest hindrance lies in the lack of sufficient funds? If so, then what will we do about it? Let us aim high in prayers and gifts. Let us make this Thanksgiving offering the largest ever. Let each member give more than ever before. Let every member sacrifice. Let Home Guards give

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PRESIDENT CARPENTER SAYS—

Our future as a church is as bright as we make it.

New fields, in many cities, must be possessed.

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Paying God the tithe is the best remedy for church financial ills. An annual tithing campaign is needed in every Brethren church as much as an annual evangelistic campaign.

SECRETARY GEARHART SAYS—

We are losing entirely too many of our splendid members who move into the thriffter centers of population where we do not have Brethren churches.

It takes considerable money as well as able pastors to open mission points properly in the larger cities. The Board hopes to be able to begin a new work in at least one large city each year, and we trust it will not be long until several can be opened yearly. We can easily do this IF we will.

An average of ONE DOLLAR AND FIFTY CENTS per member.

WORK, PRAY, GIVE.

Our National Home Mission Work

By W. A. Gearhart, Home Mission Secretary

On November 17th, 1892, the Missionary Board of the Brethren Church was incorporated under the laws of the state of Illinois. Brethren Jonas E. Roop, David Augustine and J. S. Snively were appointed as the first Directors. Since that time quite a number of our brethren and sisters have served faithfully as members of the Board. Following are the names of those who now constitute the Board: W. C. Benshoff, Freeman Ankrum, Ira Wilcox, Mrs. Mary C. Wenger, Mrs. George T. Ronk, Wesley Platt, F. C. Vanator, G. C. Carpenter, L. G. Wood, H. V. Wall, Claud Studebaker, Wm. H. Beachler, A. B. Cover, Frank Coleman, C. C. Grisso, H. F. Stuckman, R. Paul Miller and Wm. A. Gearhart. Secretaries of the District Mission Boards are also members of the National Board.

Past Accomplishments

Organizations as well as individuals, can usually look back over the achievements of the past and see how that a greater work might have been done, IF,—and it is that big word that seems to stand in the way too frequently and seems to be insurmountable. IF we had only prayed more. IF we had worked harder. IF we had given more liberally. IF we had made fewer mistakes. IF we had trusted more. IF we would have had greater faith, etc., etc. Yes, we should have accomplished more, but we did not. What shall we do about it? We can resolve to go forward with greater zeal and renewed fervor to make up for lost time, IF we will. Mistakes doubtless have been made in the past, and if we expect to refrain from making them, we must necessarily stop working, which would be the biggest mistake of all. We must be careful not to make the same mistake the second time. Let us forget the comparatively few blunders that have been made in the past, and remember that some splendid achievements were attained. A number of small groups of members have been given financial aid until they are now, strong, self-supporting churches—able to assist others, and actually giving thousands of dollars to help to build up Brethren churches. We are not ashamed of the work that has been accomplished and made possible through the assistance of the Mission Board, at points such as Spokane, Washington; Des Moines' Iowa; Peru, Indiana; Muncie, Indiana; Huntington, Indiana; the Kentucky Missions, and other points that might be named.

Future Possibilities

It must be apparent to the average Brethren observer, that if our denomination expects to grow more rapidly than

it has grown during the last decade or two, we must conserve our resources. We are losing entirely too many of our splendid members who move into the thriftier centers of population where we do not have Brethren churches. Your National Board has seen this need and has been planning accordingly. It takes considerable money as well as able pastors, to open mission points properly in the larger cities. The Board hopes to be able to begin a new work in at least one large city each year, and we trust it will not be long until several can be opened yearly. We can easily do this IF we will. As a denomination, we stand for certain fundamental things which we believe are very essential to the development and growth of a Christian civilization. It behooves us therefore to buckle on the whole armor and fight more bravely and more courageously, knowing that we are engaged in a great and wonderful task. Let us be Gideons,—real workers and not shirkers, for the night cometh when no man can work.

Home Guard Membership

For many years we have had what is known as the HOME GUARD, which is a roll of all who contributed FIVE DOLLARS annually, for our National Home Mission work. The Board voted a change, making the amount Ten Dollars instead of FIVE. May we have a large increase this year in the HOME GUARD roll? Why not begin now to lay aside money for your Thanksgiving offering? The BIG DAY will soon be here. Will you be ready for it?

The Goal

An average of ONE DOLLAR and FIFTY CENTS per member, is what the Board should have this year to really make it possible to carry out the plan to conserve our forces as we should and to enlarge our borders. The budget is made up before the funds are raised. We have faith in our people and expect them to do their best. We MUST go forward. Will you help us? **WORK, PRAY, GIVE.** We trust the Thanksgiving offering this year will be sufficient to make us all rejoice and be grateful to God from whom all blessings flow.

Dayton, Ohio.

The Future of the Brethren Church

(Continued from page 4)

Ten instead of Five Dollars. Let those who can, give Fifty or a Hundred Dollars. Let all do their best. We can, if we will. Will we, if we can? If God has been good to us, we had better be good to him. Hagerstown, Maryland.

Bits of Rural Background in the Bible

By Charles Forster Smith, Ph.D.

In so serious a book as the Bible it is surprising and delightful to come upon a passage that shows a feeling for nature. In my earliest childhood I remember the homely feeling of the words of Genesis 3:8 where Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day." It was homelike to think of God like an estate owner taking his ease at the close of the day amid the plants of his garden, all the more natural since it had just been stated that God "rested on the seventh day from all his work which he had made."

In the very nature of the case, in the language of the Hebrew prophets and even of the psalmist, allusions to rural scenes would be accidental, coming in by way of simile or comparison to make some moral lesson clear. For a people that dwelt in a region where the summer season is long and dry and water the most desirable thing in the world it was to be expected that rainfall and springs of water would often be subjects of delight in the sacred writings. In summer drought, when the whole earth is thirsty and vegetation languishes, we appreciate the joy with which the psalmist sings: "Thou makest the outgoings of the morning and

evening to sing. Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou has so provided for it. Thou waterest the ridges thereof abundantly; thou causest rain to be sent into the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." (Ps. 65:8ff.)

We turn to Isaiah and find a companion picture: "Fear not, O Jacob, my servant, and thou Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses." (Isa. 44:2ff). But probably nothing is sublimer in all Isaiah than a passage in which the Christ is prefigured: "And a man shall be as a hiding place from the wind, and

(Continued on page 7)

The Sun Never Sets on the American Red Cross

By T. N. Soderblum

Earthquake, floods, famines, epidemics, the havoc of war, have called to America in recent years from almost half the countries on the globe.

And Americans have responded with the speed, the wholeheartedness and effectiveness they like to think is the American way. Through the recognized volunteer relief agency of the American people, the Red Cross, every call for help has been answered, no matter where the call arose. It can be truthfully stated that "the sun never sets on the American Red Cross."

All over the world, no matter how remote the place or country, groups of Americans are to be found. They include missionaries, diplomats, business men; and whatever their station, they constitute the outposts of the American Red Cross. It is due to their fine spirit of pride in the best in their country, loyalty to its traditions, and native ability, that the work of the Red Cross in many of these regions has been what it is—a symbol of American good will and capacity for service.

Along with their practical devotion, such as organizing committees, rendering valuable reports, and other able efforts, has been the inclination to regard the Red Cross as their link with home. As such, their membership in its ranks is doubly precious to them. Not long ago National Headquarters of the American Red Cross received a letter from an American living in the Island of Madagascar. It contained the names of nine of his countrymen, together with a money order for nine dollars, and stated that they were the only Americans in the Island and desired to renew their memberships in the Red Cross.

Today several thousand similar members in various foreign lands constitute a vanguard of the Red Cross if its services should be required in any of the respective territories. Backed by the cordial support of the Government, the United States' diplomatic representatives everywhere stand ready to assist in Red Cross operations.

An instance of the varied character of the service rendered by the American Red Cross under its foreign operations is the relief of a large party of Russian refugees fleeing from the Bolshevik forces, and who had been shunted about from place to place in the Far East until they reached the Philippine Islands, where the American Red Cross assisted in bringing them to the United States and in getting a start towards a new life here.

More recently, the Red Cross aided materially in meeting the distress caused by the strange interchange of whole populations between Greece and Turkey, involving also Bulgaria, all three of which countries turned to the Americans to help them in the tangle thus created.

The foreign service of the American Red Cross has after all however been only a part of its broad functions. At home it has served with no less zeal because routine duty might lack the glamor of foreign fields.

Thus when it goes to the people each year in the Annual Roll Call,—from Armistice Day, November 11, to Thanks-

giving,—to seek new members and to give present members an opportunity to renew their support, it does so with a background of home service, as well as one which creditably reflects the American ideal of service to his fellowman everywhere.

American Helpfulness in the Red Cross

The American people have always been known for their generous and quick response to an appeal for the relief of suffering in any part of the world; no more striking example of the depth of this sympathy occurs in history, however, than the voluntary outpouring of funds for relief, following the news of the mid-Western tornado this year.

With such promptness did the public reach into its collective pocket, that a national roll call for relief was deemed unnecessary by the American Red Cross, most of the Chapters merely announcing their readiness to accept voluntary contributions. Where Chapters did make a public appeal, they received a remarkably generous response.

This disaster broke all records of peace-time destruction in the United States, and the extent of which can scarcely be grasped by those who did not see it.

The public response in this case can not be measured by dollars and cents, but gauged by this standard alone, it displayed a spirit which surprises those who call Americans a materialistic people.

Up to June 30, sums turned in through the Red Cross agency aggregated \$2,773,000, the great bulk of which came from the states which themselves had suffered. Chapters in the Eastern area sent \$234,000 to National Headquarters, the more remote Pacific branch at San Francisco received \$12,000. Spending this money, so freely contributed, is a genuine responsibility, which is met in the most efficient manner, designed to make every penny do the work which the donors intended it should.

The cost of administering such funds is borne by the Red Cross National Organization so that all relief funds contributed shall be clear for that purpose alone.

With this in mind, the fact that up to June 30, this year, approximately \$810,600 had been expended in various forms of assistance indicates the size of the problem. Out of this sum, \$774,000 was devoted to emergency work of feeding, sheltering, and giving medical care to sufferers in Missouri, Illinois, and Indiana, as well as cleaning up wreckage and making awards for rebuilding. For similar work in Kentucky, Tennessee, and Alabama, \$36,000 was required.

This is a picture of the American spirit in simply one catastrophe out of scores which visited the United States during the year, and in which the American Red Cross rendered devoted service in the name of the people. In all of these occurrences, the relief workers were struck with the fortitude and determination with which the people bore their misfortunes, and with which they set about remaking their lives.

The Red Cross symbol calls forth such expression perhaps as no other can. Its Annual Roll Call from Armistice Day to Thanksgiving, November 11-26, is an opportunity to put one's spirit in the Red Cross by joining its ranks.

Washington, D. C.



Bits of Rural Background in the Bible

(Continued from page 5)

a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land." (Isa. 32:2). Again in the splendid fifty-fifth chapter he bursts forth into lofty poetry and exultant joy: "For ye shall go out with joy and be led forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir trees, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off" (Isa. 55:12ff.).

One of the finest figures in the splendid song of Moses is: "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32). And David, praying for righteous judgments to the king and to the king's son, uses the same beautiful figure of the rain: "He shall come down like rain upon the mown grass, as showers that water the earth." (Ps. 72:6.) The prophet Hosea likewise has it: "Then shall we know if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hos. 6:3.) Job too, remembering the days of his former prosperity and honor, says bitterly: "They waited for me as for the rain; and they opened their mouth wide as for the latter rain." (Job 29:23.) Zechariah also makes fine use of the figure of the latter rain: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every one grass in the fields." (Zech. 10:1.) So Micah, prophesying the return of the remnant of Israel, comforts his people: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." (Micah 5:7.) But nothing of this kind is more beautiful than the following from Solomon's Song: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard on our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." (2:11-13.)

But surely place must be found in such citations for a beautiful verse from everybody's favorite Psalm. "He maketh me to lie down in green pastures; he leadeth me beside the still waters." (23:2). And I cannot possibly omit Isaiah's exultant exclamation: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." (52:7.)

What the rain from heaven is to the dry soil and the drooping plant, that the spring of welling water is to man or beast famishing with thirst—and indeed it is the rain from heaven that are the sources of the springs. Perhaps the Psalm I read oftenest is the one hundred and fourth, and I am glad that I knew its beauty before I had read Isaac Walton's combination: "That Psalm wherein for height of poetry and wonders the prophet David seems to exceed himself." Perhaps nothing in it is finer than this: "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heavens have their habitation, which sing among the branches. He watereth the hills from his chambers." (104:10ff.) And worthy to go with this is the prophet Isaiah's promise to his people: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isa. 58:11.) And that reminds us, of course, that Solomon's Beloved "was a fountain of gardens, a well of living waters, and streams from Lebanon." (Song 4:15.)

In Deuteronomy the people are exhorted to obey the commandments of the Lord: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees and pomengranates, a land of oil, olive, and honey." (Deut. 8:7f.) In Isaiah one of the most beautiful promises is: "When the poor and needy seek water, and there is none, and their tongue faileth our thirst, I, the Lord, will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water." (Isa. 41:17f.)—Nashville Christian Advocate.

THE BRETHREN PULPIT

The Mission of the Church

By N. V. Leatherman

(Sermon preached at the recent Indiana Conference held at Warsaw.)

TEXT: Romans 10:13-17

The chiefest mission of the church is to teach and preach the Word of God. The purpose is to cause the people to hear, to turn to God and to call upon him for salvation. The culminating series of questions in our text point very clearly what is expected of Christ's followers.

"Whosoever shall call upon the name of the Lord, shall be saved." There seems to be a prevailing spirit or influence in the churches to discredit the force, to minimize the power and authority of the Scriptures. We Brethren say this is particularly true relative to the ordinances. But what do we say relative to the conditions of salvation? Jesus said to Nicodemus, "Ye must be born again." He did not say, now Nicodemus, wouldn't it be nice if you would be born again? Nicodemus, if you want to, you can be born again, I don't care. It is perfectly all right with me. We know Jesus never spoke like that. Every word which Christ uttered counted for something. Christ was dogmatic, in the good sense of the word. No guessing what he meant.

But are there conditions to salvation? Is there something from which humanity should be saved? Are the heathen

lost, Or are we merely fooling ourselves? There are either lost or found. Accordingly as we realize one or the other of these two issues will we feel the urge to do something, or remain careless. You McGuffeyites will remember the story of the shepherd boy who watched his sheep; how he called "The wolf! The wolf!" and when the folks came to help him get rid of the wolf, they found the lad laughing up his sleeve. Now some folks take Christ no more seriously than these same folks took this shepherd boy when the wolf came in earnest. Our Christ is crying, "The wolf! The wolf!" Let us be assured once and for all that he is not laughing up his sleeve, when we take him seriously. Was he but fooling when he said, "Ye must be born again?" No, a thousand times, no. God only will "laugh at the heathen in their raging, and the people who imagine a vain thing." In the Protestant church much emphasis has been placed upon God's free grace. And rightly so. Yet like many of God's truths men's little minds have twisted them akelter. Some say that God's grace is free and therefore the individual has nothing at all to do.

But our scripture says that man must call. Like the

new born babe, it cries. So the soul of the new born in Christ will call upon the name of the Lord for salvation. The African in the jungles need to call upon this name. The cosmopolitan races of South America need to call upon this name. The north and the south need to call upon this name. For, "there is none other name given among men whereby we must be saved." Why not call upon him? The Scripture says "Whosoever." God has no thought in these days of grace to drive any one from his presence. Men have found God and salvation out of every walk of life. People of every tongue have learned to love him and yield themselves to him. Yet his, "whosoever," implies a condition. We do not read, every one shall call upon the name of the Lord and be saved. Yet if everyone should be saved, they would be saved as one of the "WHOSOEVER," and not as an "every one." The first and primal condition of salvation is a condition of choice. In God's whosoever he has chosen the individual. In his whosoever the individual must choose him. Christ said he could have called upon legions of angels to prevent his going to the cross. But then he would not have gone to the cross. We presume that in the same sense he could call upon and force every one into his heaven. But then would not his heaven be marred? There shall be nothing in his heaven that defiles. That isn't God's way. The Catholic church thought it was, and look what they have done with their physical sword instead of using "the sword of the Spirit, which is the Word of God." Folks must choose and call upon the name of Christ for salvation.

Yet only those who believe can make this choice. "How then shall they call on him in whom they have not believed?" I have never prayed to Buddha because I do not believe in him. I have never prayed to Mohammed because I do not believe in him. I have no confidence in other gods. They don't work. They keep their people in darkness. Their teachers may present many brilliant ideas but there is no power to lift morally or spiritually. Our God does things. He works. He is useful. We have confidence in him. We call upon him and are saved. To believe means something. When the Philippian jailor fell down at the feet of Paul and Silas and cried, "What must I do to be saved?" Paul said simply, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." The jailor believed. This belief did something with him. He yielded to the first principles. There are too many folks today who are leaving those first principles before they do them. They are an evidence of belief.

But Paul asks, "How shall they believe in him of whom they have not heard?" There are those who like to speculate in their thinking upon the things which the mystical future will present above what our own modern present has developed in the way of science. Yet there is very little content in this mystical future of science that we believe in simply because we know nothing about it to believe. To have heard a machine talk would have amazed the father of our country and the people of his day because they had never heard of such a thing. The people cannot be blamed for not believing in Fulton's first steamboat, because they had never heard of such a thing before. So for folks to believe in Christ they must hear about him. The book of Hebrews tells us how our Christ is better than the prophets, better than the angels and better than the Aaronic priesthood, having given to us a better Testament, the New Testament. Ought we not therefore to cause the people to hear about him?

But, "how shall they hear without a preacher?" Preaching is too much discredited today. Parents think it is asking too much to have their children remain for the preaching services of the church. Sunday school teachers are in too many instances failing to stress the importance of the preaching services. Many times officers in the church and Sunday school get up and leave the church at the hour for these services, advertising to all who may see them that they are done with as much as interests them, and they don't give the snap of the finger for the preaching services. This is

done not that they do not like the preacher, not that they have anything against the church; but because of an absolute indifference to the preaching services. The preacher is God's prophet to the age. Preachers are oftentimes spoiled by the congregation. Our age has developed something of a ragtime intelligence and the preacher is encouraged to yield to a spirit of lightness in order to cater to the people. True preaching is preaching the Word of God. "They that were scattered abroad went everywhere preaching the Word." "Thy word is truth." "The truth shall make you free." Christ is heard from through the preaching of the Word.

The last and great question is, "How shall they preach except they be sent?" When Paul and Barnabas were dedicated as missionaries to the Gentiles, they were sent out by the church at Antioch. They were sent out by the Holy Spirit. The Brethren church has sent out missionaries. Others are preparing themselves to be ready to be sent. We have it reported that the second largest church in the brotherhood is now in Africa. What fruits! And we sent them. But let us think of the thousands and thousands of people all over this world who have never heard. Of course we want to support those already on the field. Of course we want to send more. How shall they preach except we send them? How can we do this? The answer is partly given when we say, let us be more consecrated, more self-sacrificing, more liberal, and more in earnest in the tasks at hand. The other part of the answer lies in the strengthening of our HOME BASE. We need more churches established in our larger centers. Our church is in a period of transition from the country to the city. We cannot ignore this. Folks

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put it in your Bible for convenience.)

MONDAY

THE LIGHT OF THE WORLD—John 8:12-20.

Though Jesus is the Light of the World, it is possible for men to seal their hearts against that light and live in darkness in his very presence.

TUESDAY

JESUS DEFENDS HIS MISSION—John 8:21-30.

The hour of decision when the soul faces Christ is important; to reject him is to be barred from heaven as by an abyss.

WEDNESDAY

THE WAY TO FREEDOM—John 8:31-38.

The Jews were not only enslaved to sin, but were in bondage to Rome, yet they would not admit it. We find their counterpart in many lives today. No deception is more hopeless than self-deception. (This is prayer meeting night; attend if possible, or have a prayer service in your home, inviting friends to join you in the study of "Our Devotional.")

THURSDAY

A QUESTION OF DESCENT—John 8:39-47.

It is far better to show ourselves worthy children of God by righteous living than to be able to trace our ancestry to the Pilgrim Fathers or the noblest national patriot.

FRIDAY

HEARTS HARDENING TO THE TRUTH—John 8:48-59.

It is a sad picture we have here,—men struggling against divine truth and trying to justify their perverseness, their hearts growing harder the while.

SATURDAY

JESUS HEALS A BLIND MAN—John 9:1-12.

As the Lord's heart went out in sympathy and his hand with the healing touch he sought to share with his disciples his view of the great work of caring for the suffering, needy world.

SUNDAY

PHARISEES INVESTIGATE THE HEALING—John 9:13-34.

Helpfulness on the Sabbath and the proper observance of the day are not incompatible: Jesus was not violating the Fourth commandment, but merely the Pharisaic caricature of it. (Worship God in his holy temple on his day. If isolated, have worship in your home, using the sermon as your minister of worship and devotion.)—G. S. B.

do go towards the center of things. We need above all things to send preachers into these centers to take care of what we already have and to develop new projects. We are entirely too slow and try to persuade our elves that we are only patient. Think of the tremendous stride the little Waldensean church is making in Italy now that persecution has been removed.

Yes, we must send more preachers. For with no sending there is no preaching; with no preaching there is no hearing; with no hearing there is no believing; with no believing there is no calling upon the name of the Lord; and with no calling upon the name of the Lord there is no salvation. Clay City, Indiana.

OUR DEVOTIONAL

The Practice of the Presence of God

By Albert G. Hartman

OUR SCRIPTURE

God is our refuge and strength, a very present help in trouble, therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge (Psalms 46:1-7). Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me (Psalms 139:7-11). Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments (John 14:6-15).

OUR MEDITATION

The subject of our meditation involves one of the fundamental principles of Christianity, namely, the omnipresence of God. His presence in the world does not depend upon his being found or recognized by anyone, but it is both interesting and helpful to know that there has always been a tendency on the part of mankind to seek, through some sort of worship, to find the true God. Historians tell us that this natural yearning for God has always existed, and we find that it continues to exist today among all classes of people. Missionaries in the dark, uncivilized countries find even the ignorant heathen worshipping something; something which to them stands for the Deity. They are groping in darkness for their God. And so far as the heathen are concerned, there is an excuse for their ignorant groping, for many of them have not yet been guided to the truth. Some people in civilized countries are also groping around,

failing to find God, but they have no excuse for so doing. The light of Christianity is at their door, and the religion of Jesus Christ is not a groping religion. The Savior said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is only one way. The intelligence of a people may well be measured by their acceptance of the truth. And the great truth contained in John 14:6 needs no argument, no defense; because one moment of experience will accomplish what hours of debate will fail to accomplish.

God is ever present in the world which he created. The sun, moon, stars, planets, and all other heavenly bodies move according to the divinely appointed plan. All nature responds to his will; we hear the roar of the giant Niagara; we see the mighty tides of the ocean; we behold the beauty and the glory of the highest mountains; we perceive the quiet growth of plant life on all sides of us; the rippling stream of pure water flows unceasingly in the brook not far from our door. All these things and many others cause us to reflect on the glory and the majesty of God; but that is not the content of the Christian religion, for it does not necessarily lead to the worship of the true God of love. One may attribute all greatness to the Supreme Being, acknowledge him as creator, and bestow on him all the names ever accorded him throughout all the ages; but if he has never heard the voice of God speaking to his soul, and whispering to him in the quietness of his own being, it may still be pertinent to ask, "Where is God?"

"God is a spirit; and they that worship him must worship him in spirit and in truth." The physical eye of man can not behold him, but the eye of faith can witness his presence, for he is ever abiding. Hold fast to him and he will hold fast to you; learn to trust him and to know that he is always with you. This is important, for even those who profess to be followers of Christ sometimes seem to forget that he is always near. Prayer and Bible reading will do more than anything else to quicken the realization of his presence. Of course we cannot fully understand God any more than we can comprehend his greatness. But let us not doubt, merely because we cannot completely understand. A lack of faith is a good sign of a lack of character, for character has never been built without faith. It was never intended that we should know all, but sufficient revelation is given to satisfy our needs, if we will have faith. God revealed himself to his people in various ways in the centuries gone by; but one day he revealed himself to the world through his only begotten Son. He came that we might have life, and that we might have it more abundantly. Let us use that life, every hour of it, to his glory. May the light of God be reflected in our lives at all times, so that the world can see Jesus in us. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). There is a song which we sing, "I want my life to tell for Jesus." This thought is a blessed one; we cannot all be preachers, but we can all be ministers, all of us ambassadors of the Lord Jesus Christ. We can practice the presence of God in our lives. Our Christianity must show forth fruits such as kindness, humility, charity, and all the Christian virtues. Let us be faithful to the church, and our church loyalty will surely make for better individual living, better community life, better citizenship. Pray that we may live such lives that our fellow men will "take knowledge of us that we have been with Jesus." God permits us all to have a part in making his presence felt in the world.

OUR PRAYER

Dear heavenly Father, we thank thee that Christ has revealed thy love to us in such measure that we can feel thy presence at all times. Help us to depend more upon thee in our daily walks of life. Forgive our wrong doing, and guide us by thy spirit in ways of obedience and love, devotion and service. We pray that we may do our part in spreading thy Gospel so that all people may hear and know that "Thou art God." To this end wilt thou provide us with strength to do thy will from day to day? For Jesus' sake. Amen.

Warsaw, Indiana.

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Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman, Jr.

(Lesson for November 8)

Lesson Title—Paul's Farewell at Miletus.

Lesson Text: Acts 20:1-28.

Golden Text: "Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."—Acts 20:35.

Devotional Reading: Ps. 126:1-6; John 14:27-31; Eph. 1:15-16; 2:1-13.

The Lesson

Paul is on his way to Jerusalem where he feels sure that he will lose his freedom and mayhap his life; yet—like his Master before him—he sets his face like a flint in the direction of danger. Though the sorrow of parting from his beloved co-workers is weighing heavily upon him yet he faces the future with that high quality of courage that should animate the life of every Spirit-filled, God directed man. He makes a hasty trip through Greece, visiting and confirming the churches, and during the three months he spent in Corinth he writes his masterful letter to the Roman Christians. This is really his letter of introduction and salutation to those whom he expects soon to see. After his stay in Corinth he was about to sail for Syria, but his companions discovered a plot that certain fanatical Jews had made to kill Paul. Because of this Paul made the first part of his journey to Jerusalem overland via Macedonia, finally taking ship at Neapolis and sailing for Troas. At this port Paul met his friends, and, after a seven days' period of fellowship with the Christians of the town, the company sailed for Syria. Enroute they came to Miletus, 36 miles from the city of Ephesus, and as the ship was to be delayed there for several days changing cargo, Paul sent to Ephesus for the elders of the church to meet him at Miletus. They came and the aged apostle gives them his farewell exhortations.

This message is important in that it is an apostolic message to church leaders. We have seven recorded sermons of St. Paul in the Book of Acts—(1) To the Jews in the synagogue at Antioch in Pisidia; (2) To uneducated Gentiles at Lystra; (3) to the intellectual Gentiles at Athens; (4) The farewell sermon to the Ephesian elders; (5) The defense before the Jerusalem Jews; (6) Defence before Felix; (7) Defence before Agrippa. The first three messages present Paul's aggressive preaching. The last three present his apologetic or defensive preaching. Standing midway between these two types of Paul's preaching to Jews and Gentiles is this pastoral sermon with its emphasis on church life, faith and conduct.

The message itself falls into two main divisions: 1—From verses 18-27 the thought is to the whole church. 2. From verses 28 to 35 the appeal is to the elders personally. There are some splendid lines of truth for all Christians in this farewell message.

1. As one looks back over his life it is a great thing to be able to know that a complete and profitable service has been given to others. Paul has this justifiable pride in work well done and as he reviews his ministry he recognizes that he has nothing of which to be ashamed. Life can be either a blessing or a burden. A well spent life brings naught but joy to the spender for there is the knowledge that others have been aided by such a ministry. It may have its full share of dangers, disappointments and grief—but such experiences but tend to sweeten the more joyous and encouraging experiences. (1) Paul's ministry was earnest. It was no mere business of making a

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living. It was the grander business of turning others to life and holiness. Money could not satisfy such a minister, and we find Paul actually agonizing over lost men. He had a passion for souls. (2) Paul's ministry was a faithful one. He kept back nothing from the needy soul, but saw to it that the whole counsel of God was declared. Paul had no pet theories to advance but centered his teaching on the whole truth. This whole truth contained good news and solemn warning—and I have the conviction that Paul preached a very hot kind of hell for the disobedient and wilful sinners of that day. (3) It was an evangelistic ministry. He went out and practically compelled men to listen. House to house work was Paul's favorite method and in it he seems to have had great success.

(4) It was an independent ministry. Paul would be beholden to no one for his support,

but worked with his hands to supply food for his body, even while he was preaching the Gospel.

Modern teachers and preachers can all learn something from the "blessed life" as it was lived by Paul. It is not our intention to belittle evangelism in its modern expression but one can't help feeling that if the emoluments were less that there would be fewer professional evangelists. Experts in any field have a right to a return on the efforts they put forth; but Christian preaching and evangelism is one field that suffers as soon as the dollar and cents note becomes paramount. Preachers, teachers and evangelists dare not pander to Mammon no matter what other callings may do. Paul sets a noble example for all Christians that is worth following. He would not let money dictate to him, hence his joy was greater, his ministry was more earnest; his evangelism was pure and unadulterated; and his independence was assured. All Christians can examine their lives in the light of such a ministry and determine whether they, too, can be proud of their record thus far.

2.—The fellowship of suffering should be the experience of every close follower of Jesus. People are Christians today because it is made easy to be one. Costly and beautiful churches, good music, comfortable pews, brief periods of worship and small monetary cost—along with the added prestige and respectability of church membership—have all tended to make the faith of Christ an emasculated and effeminate profession. What we need today is a return to the era of martyrdom, bloodshed and real suffering, for Jesus' sake, make the church a poor place for the modern "Big Babies" who need a pastor's gentle stroking to keep them from bawling; Make the church an unprofitable institution from the standpoint of social power; make the church an institution where the rough "hair shirt" of the prophet is more familiar than the "soft raiment" of the 20th century; make the church the power for God through the preaching of the Atonement by the Blood; make it a place where the principal business is to win souls;—Yes, Brethren, do this and our membership rolls will be cut down temporarily, but under God I believe that we'd have real quality and real power. Then a preacher could be a prophet instead of being a general "good fellow" very much at ease in Zion. If preachers might be indicted on the charge of "soft religion," what could be said of 70% of the American Protestant church?

Those who have the spiritual care of others should see to it that heresies of all kinds should be carefully guarded against. To guard against heresy does not mean that preachers must seek to enslave the minds of their hearers, but it does mean that the truth as it is spiritually discerned should be preached. The pulpit or the class room are no place for doubts. They should be the centers of beliefs. Any preacher or teacher nurturing doubts should keep those things in their

(Continued on page 15)

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Introducing Our New C. E. Teacher in Kentucky

The article which follows is from the pen of Miss Bessie Hooks, our Christian Endeavor teacher in Kentucky. I had hoped to be able to present more than her article in that I wanted to introduce her likeness also. But this we will do at a later date.

We are glad to note that Miss Hooks has more than a usual interest in the Endeavor work. From the letter heads we glean the fact that she is working in the capacity of District Field Secretary of the Fourth District of Kentucky in the Interdenominational Work. This makes us more than sure the proper representative has been chosen.

In a letter to the writer Miss Hooks says, "I count it a privilege to be the representative of the National Society of Christian Endeavor in Kentucky. Christian Endeavor has always seemed to me a very great work and I trust that much good may be accomplished as a result of the Endeavorer's efforts to support a teacher in this field. My prayer is that in addition to the work done here in bringing souls to Christ and building up Christian character, each C. E. Society participating may be strengthened. I will be glad to do whatever I can in the interest of the society."

As you read her report of the District convention just remember that Lost Creek is one of our flourishing societies. May God bless our representative in this field and bring many souls to Christ through her efforts.

FRED C. VANATOR,
Chairman Booster Committee.

C. E. in the Kentucky Mountains

One of the greatest blessings that ever came to Lost Creek was the Christian Endeavor Convention of the Fourth District, composed of eight mountain counties, held September 25-27 inclusive. While there are about thirty societies in the district, only those controlled by private schools or community house centers sent delegates. All the places represented were at distances of five, eight, ten, twelve and thirteen miles from the railroad. Three Junior Endeavorers from Dry Hill rode horseback twelve miles to the station, then twenty-four miles on the train, and then walked two miles in order to reach Lost Creek.

Among the workers who gave addresses from these various schools were, Miss Nola Pease, a community nurse at Wootton; Mrs. Blackman, a former slum worker in New York City, now at Long's Creek; and Mr. Vander Meer of Long's Creek. It was a real inspiration for us to visit and listen to these workers from the various schools and community centers. Miss Georgia Dunn of Lexington, and Miss Cole from Georgia gave very interesting and helpful addresses explaining Christian Endeavor work. Our own speaker of the convention was Mrs. Strack, our Bible Teacher, who spoke on "The Dynamo of Life." Sunday morning Brother Drushal

preached a very interesting, appropriate, and impressive sermon from Matthew 1:23.

On Saturday night the Endeavor societies of Lost Creek gave a program. The Juniors under the direction of Mrs. Drushal gave us a glimpse of the people of other lands, by songs, readings, and a short play. After the Junior program the Sennor society presented a pageant entitled, "The Challenge of the Cross." A demonstration which helped all to understand what it means to carry a cross for Jesus.

The climax of the convention was the closing consecration meeting, at which twenty-eight Endeavorers, eleven of which were Lost Creek students, volunteered for Life Service Recruits. Also one boy, a freshman in High School, confessed Christ. As the delegates had to leave on the three o'clock train on Monday morning, they decided not to go to bed at all. The greater part of the night was spent in a praise and testimony meeting. There was a convert on the road to the station.

Our society has been wonderfully uplifted. The Cabinet is planning to help the Fourth District to reach the Union Goals, to increase the membership, and to help its members to live a consecrated life.

(Continued on page 15)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for November 8)

Making Books New Friends

II Timothy 2:5

There are three large classes from which you and I may choose our friends. Can you tell me what they are, James? Two of these classes are animate—people and animals; the third is inanimate—books. Many times before I have stressed the importance of having good chums and true; of being a good pal and friend to the pet animal which loves you with a devotion almost human. So today, I wish to let you enter into my secret chamber where I make friends with my books. Would you like to go with me, I wonder?

First of all, home, whether it be a tiny log cabin or a palace on a hill, isn't home without books, is it? No more than you would call a house without love and happiness, music and girls and boys, a home. So first of all, I advise you to play Aladdin and search out that particular corner wherein you may hold sovereign sway—and where you intend to spend a large part of your leisure hours. If I were you I should choose a large overstuffed arm-chair, or a rug before the fire—preferably the latter. I choose the latter, because the magic of the flames as they spurt

and splutter, as the logs roar and crackle adds a harmony of sound and place to the wonderful adventures written in your book. And I believe you should ask Daddy and Mother to permit you to stay there undisturbed during your hour—they will understand and comply I am quite certain.

I'll play you are pirates, so I'll ask you where shall we go first? Down into the caves of history and art? All right. But what shall we choose? Yes, I believe you will enjoy Cooper's stories of the Indians and the Leatherstocking Tales. How about the Pilgrims, the Mound-Builders, the French in Canada as typified in Evangeline? And I think you should ask your librarian for books which tell the stories of great pictures and artists; those stories which are told in a very simple language only. Adventuresome stories of Indians and frontiersmen as connected with the history of our country, will stir the blood of our robust boys.

For the girls I should choose Fairy Tales and Louisa Alcott's books. How many have read Little Women and Little Men? I am certain, also, that you enjoy the stories found in Tanglewood Tales and the Blue Fairy Book, do you not? Many times I wish over and over again that I was quite young again, just ten or twelve, so I could find, or go exploring for the golden treasures of the fairy story books. And this is my reason why. The beautiful word pictures and ideals, the heroism and loveliness of character, not uncharitably or fairy-like, but real people might enrich my command of stories for children and develop my powers of imagination for writing stories for you. So please do not forget to make fairy story books, boys and girls, your very best pals. I couldn't think of a better present to ask Santa Claus for, could you?

I just know every one of you enjoy to memorize songs and poems, do you not? You really couldn't do a better service yourself than to make a very part of yourself Tennyson's little lullabies and childrens' poems. Tennyson loved children, that is why he wrote the poems for children.

Wouldn't it be fun though, if one evening each week, all the lights were put out, and only with a candle or the firelight Daddy and Mother, brother and sister would sit down on the floor and have a genuine story-telling hour? Why not ask them to help you become acquainted with fine books in this manner—for, oh! so very certain, Daddy and Mother should know a story for every day in the year! Everyone likes good books and fine stories—how many new friends will you add this very week? Make it at least one, and I'll try to make it two.

Daily Readings

M., Nov. 2. Books that bless. Ps. 119:1-8.
T., Nov. 3. Books that refresh. Ps. 1:2-3.
W., Nov. 4. Books that reveal. Rev. 1:1-3.
T., Nov. 5. Books that arouse. Heb. 4:12-3.
F., Nov. 6. Books that exhort. 2 Pet. 1:12-15.
S., Nov. 7. Books that tell of Christ.
Luke 1:1-4.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

During the past week I have had the pleasure of visiting several missions in order to baptize converts and celebrate the Lord's Supper.

First I visited the mission in Buenos Aires which is now located in Calle Loria 1976 where we have rented a very nice house and have it all ready for the work, so that there is room for all the Sunday school classes necessary.

Brother Jose Anton has been working with enthusiasm and was aided several weeks by special meetings conducted by Adolfo Zeche. There were fourteen awaiting baptism and all had been well taught in the Word and seemed to be thoroughly prepared.

We purchased cheaply a second hand strong zinc tank which enables us to have baptisms at the mission whereas formerly we went about fifteen miles outside the city.

After baptism we celebrated the Lord's Supper with twenty-five communicants and all gave splendid testimonies. We have a fine group of young people in the church at Buenos Aires and with proper care and support we should have our strongest work there in due time. Brother Anton expects soon to visit a nearby town where some isolated believers live and are calling for meetings.

I am now at Veinte Cinco de Mayo where we began work fifteen years ago with Brother Rodriguez in charge. After working six months and baptizing four converts he was obliged to quit because we had no means to support him. He is now a professor in the Baptist seminary in Buenos Aires. After he left I tried to keep the work alive by correspondence and occasional visits but the place is about 500 miles from Rio Cuarto, and it was finally decided to let others take care of it.

Then Miss Alice Wood moved there and took the work. She is a Canadian who formerly worked with the Christian Alliance and later conducted an independent mission. She accepted the Brethren doctrine through reading my book and I baptized her in Rio Cuarto, but she believes in the speaking in tongues at least once as part of a complete experience in the Holy Spirit, although neither she nor any of the thirty believers here speak in tongues and the meetings here are normal.

I baptized two more believers here and conducted the Lord's Supper and several other meetings, but must return for another meeting in Buenos Aires tomorrow and then go on to Rio Cuarto.

Miss Wood is older than I and supports herself mainly by teaching. Through friends she received gifts enough to buy and improve a splendid property and is well thought of, both here and among other workers who know her. She would like to have some young woman to come and work with her and be prepared to go on with the work when she can no longer do so. This is a town of over 12,000 people and there is no other mission

near. Let those who pray for our work pray also for the work at this place.

Sept. 23, 1925

C. F. YODER.

A PITIABLE SIGHT

When a missionary at Medellin, Colombia, visited the Indians of Antado, he saw some pitiable sights, says All the World. On the trail he met an Indian girl about eighteen years old dragging a long snake behind her. When he asked her what she was going to do with it, she said, "Make a remedy for the sick." Other Indians told him that they were going to eat it. No doubt the latter was the truth. But they are losing their fear, and it was good to hear them call the native pastor by the friendly term, "Don Julio." They come to his home for medicine and even to sleep on his porch.

W. M. S. PRAYER CALENDAR

(Editorial Note: Mrs. W. O. Nish requested space in The Evangelist for the following "Prayer Calendar," which we gladly give. At the last National Conference, we are informed, she was appointed Prayer Band Secretary of the W. M. S. Each local society must maintain a "Prayer Band" to be a "Banner Society" and it becomes Sister Nish's duty to work from month to month a prayer calendar. She was not able to complete it in time for the last OUTLOOK and we are pleased to have her use the Evangelist to get this prayer list out to the societies in time for their November intercession.)

November 1. That our hearts and minds may dwell on the riches of God's goodness as we approach the Thanksgiving season.

November 2. For the specific work of the Bible Coach in South America.

November 3. For Mr. and Mrs. Jobson as they are enroute to Africa.

November 4. For Mr. and Mrs. Foster enroute to Africa.

November 5. For the loved ones from whom they are separated.

November 6. For a more complete understanding of what it means to be a child of God.

November 7. That a new ideal of Christian service may come to us.

November 8. For Mr. Chauncey Sheldon at Bassai, Africa whose birthday occurs today.

November 9. For the Christian fathers of our land.

November 10. For the Christian sons in our homes that they may be kept true.

November 11. For the non-Christian fathers of the land that they may be awakened to the real sense of parenthood.

November 12. For the sons of our land who are not Christian that the proper influ-

ences shall come into their lives to lead them to Christ.

Our mission work has its by-products, too," says a missionary at Chungju, Chosen. "The people in the treeless valley around Chungju had to bring their house timbers a long distance on oxen and men, as there were no roads. When the first missionaries came they brought a large bundle of Lombardy poplar switches from Seoul and planted them on the compound. The Christians asked for cuttings and planted them here and there over the valley on their dykes. Now the timber over the mountains is all used up and people from there come into the valley to buy poplar posts and rafters. Almost all the new houses and churches in the valley are being built of the easily worked poplar, the offspring of the bundle of switches the missionaries brought with them. May the teaching of the missionaries spread as well and build up as many homes."

ences shall come into their lives to lead them to Christ.

November 13. For the native Christians in Africa that they may be kept faithful.

November 14. For the health of our missionaries.

November 15. For the ministers of our church that they may be kept true to the Word.

November 16. For the youth of Africa in their fight against the sin which does so easily beset life.

November 17. That we might have the mind of Christ in all things.

November 18. For Marguerite Gribble.

November 19. That we might have restless, urgent, energetic spirit of missionary love.

November 20. For the student body at Ashland.

November 21. For the work of the Publishing House.

November 22. For the churches which shall this day take their Thanksgiving Offering.

November 23. For our Home Mission station at Lost Creek, Kentucky.

November 24. For our work at Krypton, Kentucky.

November 25. For our mission at Des Moines, Iowa.

November 26. For H. M. Oberholtzer whose birthday occurs today; also the work at Columbus, Ohio, where Brother Oberholtzer is pastor.

November 27. For our mission at Ft. Wayne, Indiana.

November 28. For our mission at Peru, Indiana.

November 29. For the churches which are this day taking their home mission offering.

November 30. For the mission at Muncie, Indiana.

NEWS FROM THE FIELD

ILLIOKOTA DISTRICT CONFERENCE REPORT

One of the finest-spirited District Conferences ever held in this district met at the Pleasant Grove church near Millersburg, Iowa on October 6, 7 and 8. This district has had large delegations. We have had better weather for the Conference week but we have never had a better conference meeting.

Th way we were taken care of in the homes over night and for the breakfast has never been better anywhere we have been. The women of the Millersburg Methodist church took care of the luncheon and dinner hours in the finest kind of way. We are sure that, in spite of the muddy roads, all who attended will say a hearty "Amen" when we say that the conference was a Great SUCCESS.

We wish to report those who will be in charge of the work for the coming year. Moderator, Claud Studebaker, Leon, Iowa; Vice-Moderator, Chas. W. Mayes, Lanark, Illinois; Secretary-Treasurer, Geo. E. Cone, Milledgeville, Illinois; National Conference Executive Committeeman, G. T. Ronk, Fairfield, Iowa; Sunday School Supervisor, Z. T. Livengood, Lanark, Illinois; Christian Endeavor Supervisor, L. A. Myers, Hudson, Iowa; Elected to the Mission Board of the District for a term of three years, J. T. Row and Chas. W. Mayes. Elected to Ministerial Examining Board, Claud Studebaker, Leon, Iowa; Ministerial Association officers: President, Mark B. Spacht, Millersburg, Iowa; Secretary-Treasurer; L. A. Myers, Hudson, Iowa, Woman's Missionary Society has not yet reported but we hope to get this report to send to the printers of the Annual. College Trustee Nominees, S. P. Hoover and Claud Studebaker.

We are not making an extended report of the conference but we feel it is enough of a report that you will understand that we are up and going and that we are bent on carrying forth the work of the church for the Lord in this part of the brotherhood.

We would not forget to mention the fact that Brother Melvin Stuckey was with us and gave us some very good things both in the Sunday school session and in the hour that was given over to the College interests. We are all anxiously waiting for his coming to our Sunday schools this year.

We shall hope to have space for one or two of the numbers which appeared on the program of the District this year. We say, "All set, let us go, on the run of a good race this year."

GEO. E. CONE, Secretary.

BRUSH VALLEY REVIVAL

While at General Conference the pastor of this church learned that Brother Frank G. Coleman might possibly be secured for a revival at Brush Valley. This was made definite when a telegram arrived on the morning of the 4th of September, saying he would arrive at noon to begin the campaign. There was no opportunity for announcement, but after dinner we started out in the "Puddle Jumper" and visited as many homes as pos-

sible, spreading the news that a revival was on at the Brush Valley church. The crowd was of course small the first night, but the news spread rapidly and soon the house was well filled with the eager crowds that came to hear the faithful Gospel messages of Brother Coleman. Coleman is a wonderful man to work with in a campaign of this kind. He has the happy faculty of winning the confidence of all in his visiting and his whole-hearted loyalty to the Word of God and his passion for souls won for him an attentive hearing and many warm friends. The revivals in this field each year have kept the field fairly well worked, so that the unsaved among those who came were people who have heard the Gospel appeal over and over and have persistently said, "No" to the invitation. However, the appeals of Brother Coleman were irresistible and fourteen made the good confession during the 24 days that the meeting continued. Of that number ten have already been baptized, one more making confession at the water at the baptismal service. Two or three more will be baptized. The opposition in the home may prevent one or two from being baptized and uniting with the church.

Besides the additions to the church the membership was greatly benefitted by this revival. At a recent congregational meeting this church gave a substantial increase to the amount they have been paying on pastor's salary.

M. A. WITTER.

BRUSH VALLEY, PENNSYLVANIA

I cannot quite understand why this place is called a valley. I would substitute "Mountain View," located as it is amid the beautiful Pennsylvanian hills. Were these hills in the west they no doubt would be entitled to the more dignified name of mountains. They are beautiful, even to one used to seeing the western mountains with their caps of eternal snow. The Brush Valley folk received us with a splendid spirit and entertainment was the best the Valley afforded. Nowhere have we been received more kindly nor sent away with warmer wishes than at this place. We are glad for the opportunity of expressing in this way our keen appreciation for all the kindnesses shown to us. Neither time nor space will permit of naming all of the friends who so generously contributed to our welfare. This is the first time that we have had the good fortune to work with the pastor, Dr. Witter. Brother Witter is beloved by the whole community and rightly so, for he has served them faithfully for the past five years. In our stay among this people we never heard a criticism of their pastor but always warm words of commendation of his life and work. I discovered in him a wonderfully sweet spirited worker, standing for the whole Truth as it is in the Lord Jesus Christ. The Lord wonderfully blessed our work together in that we saw souls won for the Master and the spiritual life of the church deepened and quickened. The community is restricted and being a small

rural church, we feel that the meeting was a great success. We do not desire to claim any credit for the results, we realize that credit for the human element is due the faithful ministry of our Brother Witter during the past five years. We were the specialist called in for consultation only. Back of every successful meeting must be a constructive program of prayer and labor that the evangelist cannot do; this falls to the pastor in the months and weeks preceding the campaign. We are now with Brother Ankrum at Oak Hill, West Virginia. Expect to close October 25, after which we go to Goshen, Indiana. Pray for us as we seek to be lost in the center of his will, and that we may be kept faithful to the story of the "Old Rugged Cross."

F. G. COLEMAN.

Sunnyside, Washington.

THE EDUCATIONAL OFFERING

My last report was filed for publication, several months ago and since that time, the reader will note that quite a number of congregations and friends have sent in their offerings, but not all have responded yet, in spite of the fact that the proper time for doing so is already past. However, I am always in a receptive mood, and shall be glad to receive any delinquent gifts. At least one congregation has advised me that a substantial addition is to be made to the amount which was sent earlier. Thus my final report is to be made later, and I hope it will be such as to please even the most enthusiastic friends of the college. Amounts received since my last report are as follows:

| | |
|-------------------------------------|----------|
| Aleppo, Pa., | \$ 15.00 |
| Brighton, Ind., | 10.84 |
| New Enterprise, (additional), | 2.70 |
| Hudson, Iowa, | 11.86 |
| Teegarden, Ind., | 4.00 |
| Summit Mills, Pa., | 8.52 |
| Dayton, Ohio, | 125.00 |
| Waterloo, Iowa, | 115.84 |
| Garwin, Iowa, (additional), | 4.90 |
| Tom Gibson, Calif., | 5.00 |
| Sugar Grove, | 1.00 |
| Ankenytown, Ohio, | 5.69 |
| Ashland, Ohio, (additional), | 5.00 |
| Roann, Indiana, | 20.00 |
| Waynesboro, Pa., | 65.50 |
| F. O. Switzer, | 5.00 |
| Long Beach, Calif., | 235.90 |
| Columbus, Ohio, | 6.00 |
| Gretna, Ohio, by a friend, | 2.00 |
| Morrill, Kans., | 29.89 |
| Conemaugh, (additional), | 4.00 |
| Ashland, (additional), | 10.00 |
| Los Angeles, 1st church, | 24.50 |
| Lathrop, Calif., | 15.00 |
| Muncie, Ind., | 50.00 |
| Roaenoke, Va., | 13.50 |

The total received from this year's offering, is \$2,876.84, every cent of which has been applied toward the reduction of the debt on our splendid new building. And every penny which may yet come, will be so applied. When I tell you that every foot of

space in both old and new buildings is now in use for class rooms and other needed uses, you will know that without this building, no such growth as has come, could have been taken care of at all. A few years of such offerings as constitute the high mark,—almost \$8,000.00, would see this plant, worth considerably more than a half million dollars, entirely free of debt. I rejoice with you in what it has become, and tell you nothing that you do not already know, when I say that one never takes a forward step, but another must be taken, if one is to hold the ground he has won. No exception to this invariable rule, applies to your college. Believing that every member of the Brethren church has such a forward look, we, your servants here, are sponsors of none but forward steps. And such steps must constantly be taken if we are to hold the precious ground already won. We covet an interest in your prayers, because we know that when you pray for us, you will do all in your power to answer your own petitions.

Very Sincerely,

Your servant and brother,
MARTIN SHIVELY, Bursar,
Ashland College.

ABOUT MIDDLEBRANCH, OHIO AND OTHER THINGS

You have been hearing from me more or less frequently through these columns, but for a good while I have had nothing to tell you except what you did yourselves, in the way of offerings for the college, and the White Gifts. These are not the only things to which attention has been given, for there are but few Sundays when I am not offering a gospel message to the people who desire to hear. For almost five years I have been serving the congregation at Middlebranch, which is one of the old churches of our denomination in this state. It is located eight miles north from Canton, and was organized by Brother I. D. Bowman while he was serving as pastor at Louisville. In common with most of the small town churches, it has had its days of uplift, when it seemed that its future was assured, and it has had other days also, when anxiety filled the hearts of its people, and they wondered if it could survive the spirit of decadence. But it still lives, and bids fair to live on. It maintains an active Sunday school with Brother E. S. Correll at its head, serving both faithfully and intelligently his second year in that position. The school is not large, but its teachers, both young and those no longer young, are rendering splendid service to the community. It also has an active W. M. S., of which Sister Emma Brumbaugh is president, with a loyal band of women who cooperate with her. The duties of my office at the college leave me little time for definite pastoral work, but practically every Sunday, in the half time service which I give, is spent in making calls and visits in the community. At Easter time, in connection with our short vacation here, I have been spending a week in evangelistic services, which the Lord has blessed. Thus I have been permitted to administer the rite of baptism to 12 souls during my term of service, and at various times it has occasioned deep regret that such meetings could not go on to their logical end. But we have done

the best we could under the circumstances, always hoping that the better time would come by and by. In all my experience as a pastor, I have not served a more appreciative membership, and this makes the service both easy and pleasant. God has a noble band here, and I devoutly wish that I could serve it better.

Other duties, less pleasant, fall also to my lot, for I am sometimes called to sorrow with the sorrowing, and point them to the great Healer for the easing of their hurts. Thus, 2 bit more than a year ago, I was called to Farmersville, to officiate at the funeral of Pearl Cotterman Gable. I had known her since she was a small child, and counted her always as among my dear friends. In the "long ago" I had been her mother's pastor, and was often a guest in her home, so my grief mingled with that of her parents, her brothers, and her one daughter, as we laid away all that was mortal of a most hopeful and vivacious young woman, to wait the call of her Lord. She was a member of the church at West Alexandria, as is her mother, and died at the age of 39 years and 4 months.

Then, but a few months ago, another of my good friends and co-believer in the Lord was called. This time it was Brother Samuel Wolf of the Middlebranch church. He was one of its charter members, I think, and a man who lived to reach an age beyond 87 years. He was one of the greatest sufferers I ever saw, and only a most unusual faithfulness in ministrations on the part of his wife, enabled him to live as long as he did. He too was ready, and the knowledge that he long since found his Lord, did much to ease the pain which his going entailed.

More recently still, I stood beside the form of another of my old time friends, when I officiated at the funeral of Sister Mary Virginia Mackey. She and her husband had long been among my most intimate friends, and I suppose that it was thus natural that Dr. Mackey should ask me to bring him comfort during his hour of grief. She had long been a sufferer, and during the last year of her life, this suffering had been exceptionally intense. Since her going hence brought relief from this pain, and because she was so thoroughly ready, both her husband and her friends were the more reconciled to yield her to the Lord, in whom she lived and died. She had reached the age of 71 years, 4 months, and 29 days. "Here we have no continuing city, but we seek one to come."

MARTIN SHIVELY,

Ashland, Ohio.

PLEASANT GROVE BRETHREN CHURCH, MILLERSBURG, IOWA

It has been a long, long time since the Evangelist family has read a letter from my pen in these columns. In fact, it has been over two years. Our Corresponding Secretary, Mrs. T. E. Bell, has been very faithful in writing in the past so I did not need to write, although she asked me to do so, and I should have written long before this. At our annual business meeting, October 13th, Mrs. Art Miller was elected corresponding secretary, and you may expect before long a news letter over her signature.

Mrs. Miller was also elected Sunday school

Superintendent to take the place vacated by Sister Bell, who has filled this position for a good many years most efficiently. No little amount of praise and credit is due this faithful and consecrated servant of the Lord. Doubtless so at this writing for she has laid aside the public labors of the church to care for her husband in his illness and who is very near to Heaven's gate. We ask that prayers of the brotherhood for this family—that if it be God's will Brother Bell may be restored to health, that his influence for the church might be felt in the community for many years yet to come. Praise God for a life faithful even unto the end. Amen.

We are now engaged in our third year's labors with the Pleasant Grove people. "Pleasant" is correct for our work among them has been altogether pleasing, and a more earnest and considerate group of Christian folk is difficult to find.

Brother Claud Studebaker, of Leon, Iowa, held us a three weeks' meeting, ending October 4th. It rained two or three times each week during the meetings, and every Sunday was wet. "Nuf sed" to any one familiar with Iowa mud. It's the real stuff. However we had a great spiritual fellowship together. Five precious souls were saved for Christ's kingdom. All of whom have been baptized and received into the church. Three of these were men, the heads of families.

I feel that I can not say too much in favor of Brother Studebaker as a preacher of the Word of God. He backs everything he says with Scripture, and thus it becomes convincing and convicting. In his personal endeavor he is tactful, and presents the Gospel in such a way that the individual MUST think on his ways. He is sound in the Brethren faith and I heartily recommend him to any pastor who desires help in revival meetings whenever he is available. My only regret in these meetings is that such poor weather conditions prevailed. We thank God for the ground gained.

The Annual Conference of the Illiokota District was held here October 6, 7, and 8. On account of unfavorable weather conditions, the attendance was smaller than expected. But what lack there was in quantity was amply provided for in quality—for a better spirited conference the writer has never attended. The conference next year will be held in the Des Moines church. This is a mission work making rapid strides forward under the leadership of Brother W. E. Kemp.

The W. M. S. is looking forward to a profitable year of study and service. They have accomplished much in the past in the matter of disseminating missionary thought and endeavor, but we look for even greater results this year as, we understand, they will make a special effort along the line of tithing. Mrs. Gny Miller is the president of the society. She is a sister of Estella Myers, now in Africa, and it goes without saying that she has the missionary spirit.

Our work in general, the past year, has been delightful, although we have not accomplished for the Kingdom as much as we would have liked. Our work is heavy—heavier than some people realize. I preach for two other churches beside the Brethren. On Sunday mornings I teach a Sunday school class at

Pleasant Grove and then preach, in the afternoons attend Sunday school at Community church and preach, and in the evenings attend Epworth League at the M. E. church in town and preach once more. I believe the Scripture to be true where it says that the laborer is worthy of his hire. But after all, there is a novelty in serving three different denominations at the same time, and surely a great deal of enjoyment. We have taken into membership in the three churches about twenty-five during the past year. No, I haven't baptized any babies or sprinkled any adults. Although I am placed as pastor in the Methodist church by the bishop and District Superintendent, they allow me to call in an adjoining pastor or the superintendent in above mentioned cases. A union revival meeting is being planned to be held in the Methodist church, which is the central point, beginning in November with a Brethren preacher as the evangelist. We covet the prayers of all readers who read this letter that the Holy Ghost may fall mightily in this united effort.

Brother Baer, in the editorial column, a few weeks ago, made mention of the arrival of a son in our home on September 16. I am sure he will make a preacher as he has a preacher's name (John Wesley) and his lineage points that way. During our revival meeting we brought him to the House of God and had him dedicated to the service of the Master. Brother Studebaker officiated in this service. It seems to me this is a service that Brethren pastors should teach more in their churches. It tends to make the parents more conscious of their responsibility in bringing up their children in the nurture and admonition of the Lord—thus saving them for Christ's kingdom.

Pray for us that many souls in this field may be won for the Savior this year, and the churches strengthened.

MARK B. SPACHT, Pastor.

P. S. Wednesday morning, October 21, Brother Beil left early last evening to meet his Savior whom he dearly loved and served so well. May God's blessing abide in this home. M. B. S.

NEWS FROM THE LANARK CHURCH

Perhaps the readers of the Evangelist will be interested to hear about some of the things the Lanark church has been doing.

We held our business meeting September 24, with our pastor, Brother Chas. Mayes acting as chairman. Brother Mayes will be our pastor again this year. We as a church think very highly of both him and Sister Mayes.

Officers of both church and church school were elected for the year beginning October 1st, 1925. Brother Boyd Zuck is the new superintendent of the church school. We have an average attendance of one hundred ninety at church school.

September 27 was Promotion Day. There were two graduating classes, they being the third year Primaries graduating into the Junior department, and the fourth year Juniors graduating into the Intermediate department. Appropriate exercises were held by these classes, after which they received their diplomas.

October 4 was our Rally and Harvest Day.

We had an attendance of three hundred thirty-four, which was good considering the rainy weather and muddy roads. After classes, a special program was given. A bouquet was given to Brother Amos Ditsworth, aged ninety-three years, oldest member of the church school, and a potted plant to John Wallace Mayes, aged 4 days, youngest member. A beautiful potted plant was also given to Brother Z. T. Livengood as a token of appreciation for his long and much valued service as our church school superintendent. Our pastor gave a fine sermon from Ephesians 5: 2). The songs and special number by the choir were in keeping with harvest. The church was beautifully decorated with many kinds of harvest products.

Sunday morning, October 11, we observed communion. We had a good attendance from home members, but the Milledgeville people did not get to commune with us, as the roads were muddy.

Those who attended the Illiokota District Conference at North English, Iowa, were Brother Mayes, Mrs. Rilla Lower, and Mrs. Mary Searle.

We are planning to begin our services of revival meetings about the middle of November. Brother Charles Bame of Ashland, Ohio, is to be the evangelist. We are looking forward to a very helpful and interesting meeting.

MRS. HARRY GOSSARD,
Church Correspondent.

THE FIRST BRETHREN CHURCH OF PHILADELPHIA

We feel the brotherhood would like to share with us, the report of the farewell service on October 11th, for our outgoing missionaries, Brother and Sister Jobson and Brother and Sister Foster.

We expected a time of blessing but the inspiration of that final service exceeded all our expectations.

How our hearts burned within us as these dear consecrated ones, each gave us their testimony, and parting message! There was no sadness in this service, for above all thought of separation and sacrifices, was the abounding joy of the yielded lives that had so emptied themselves, that he filled them to overflowing. As one of them said in her parting message, "If you think I'm sad tonight, you're much mistaken; I've waited two years, for this happy hour, when I could stand here as an outgoing missionary." And her whole being glowed with great happiness.

Our pastor then made an appeal for all those who had given themselves for definite service to come, join hands with him and the missionaries in a circle of dedication, the response was so large that they encircled the auditorium, and there stood seventy-four; some already in active service, some in preparation, others looking forward to the time when the way to service will open for them.

On October 17th there were about fifty people from Philadelphia and some from the Jersey churches who went to New York, to see the folks sail. They left us with shining faces, as we stood on the wharf, singing their favorite hymns. May they return some day, and recount with still more joy the victories won through and for him.

We have made a change in the routine of our regular services recently, deciding to continue the Sunday school sessions in the morning permanently, instead of going back to afternoon in winter as heretofore. We feel this change will be for good, even though we may lose a little in numbers in Sunday school; we gain in attendance at the morning church service, and link the Sunday school and church more closely together. And after all, what is the good of a big Sunday school if members never come into the church? So we feel this is an advanced step.

We have another organization in our church that we feel deserves mention, our splendid choir! Now we know that church choirs are often renowned for the trouble they make, instead of the good they perform, but this is not true of our bunch. We are proud of our choir, not only because they uplift us with good singing, but because back of good music stands good living. We thank God for consecrated voices that are a real part of our worship.

We give God the praise, too, for the way he blesses us financially. Considering that there's not one monied person among us, and the heavy expense we've been under the last few years, we just marvel at the way the money comes rolling in, and the much that we are continually rolling out, too.

And so God is blessing us in many ways. To him be all the glory!

MRS. H. RANDEUBUSH,
Church Correspondent.

C. E. In the Kentucky Mountains

(Continued from page 11)

We believe that Lost Creek Christian Endeavor Society is a great training place for Christian workers. Hattie Cope now in Africa, is remembered here as a faithful Christian Endeavor worker. Other Lost Creek Endeavorers are now teaching in the public schools and conducting Sunday schools in the school houses on Sunday. Pray that more of the young people here will enlist in the work of the Christian Endeavor Society.

BESSIE HOOKS.

Sunday School Notes

(Continued from page 10)

study until their doubt has been turned to conviction one way or the other. Then one's course will be clear before him. Understand this, though, the facts are not all in as yet and every spiritual leader has a right to exercise charity toward others who differ. Be positive in your convictions, but be positively careful whom you convict of heresy, is a good rule to follow.

Space forbids me writing more, but in this Pauline message can be found these further truths. (1) The power of a good example is worth while. (2) Happiness is found by giving, not merely in getting. (3) Partings are painful but the Christian always can say, "Till we meet again;" not "Farewell forever." (4) Christian sympathy and love are expressions of the heart. Warmth is a Christian characteristic.

506 W. 11th St., Waterloo, Iowa.

LONG BEACH, CALIFORNIA

Report from sorrow and disappointment to joy and praise to the Lord. The Percy L. Yett family were to have left home for Argentina September 4th, but, as in my last report, their little boy, four years of age, took the infantile paralysis nine days before they were to leave. He was paralyzed in his right side. He could not move his right arm; his neck was stiff; his feet were drawn so that he could not walk.

The several doctors attending him said that it would take from three to four months for him to get well.

Many prayers were offered for his restoration to health so that they could leave on the next boat.

The 19th of September his father bought him a pair of slippers. With the boy lying on the lounge, his father put them on him, and went into another room. By steadying himself, the boy came into the other room, and in a few days he could run around. From this time improvement was rapid, and he is now seemingly as healthy as ever.

Therefore, I am glad to say, and to the glory of God, that the family sailed for Argentina the 10th of October, with the exception of their oldest son, 13 years of age. He will stay with his grandparents in Long Beach and continue his school work. Later, at some convenient time, he will likely join his parents.

Many of our church people saw them off, wishing them God's speed and blessings.

They will be on the boat thirty-one days if the boat goes on schedule time.

Let us pray that they may have a safe journey with health and strength that God may use them nightly for the salvation of souls.

N. C. NIELSEN,
Church Reporter.

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By Use of the Printed Page

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And bring to the sinner the message of peace. The hand that presents you shows some heart is yearning that in Jesus sin's slaves shall find happy release.

—William Olney.

R. F. PORTE, Director of Tract Publicity.

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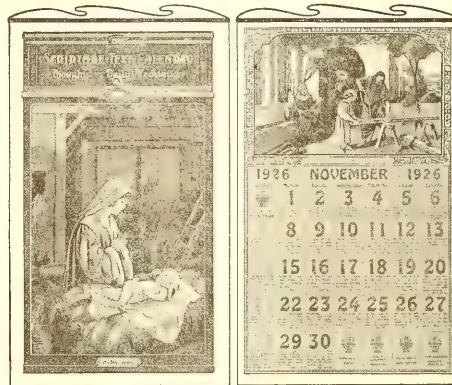
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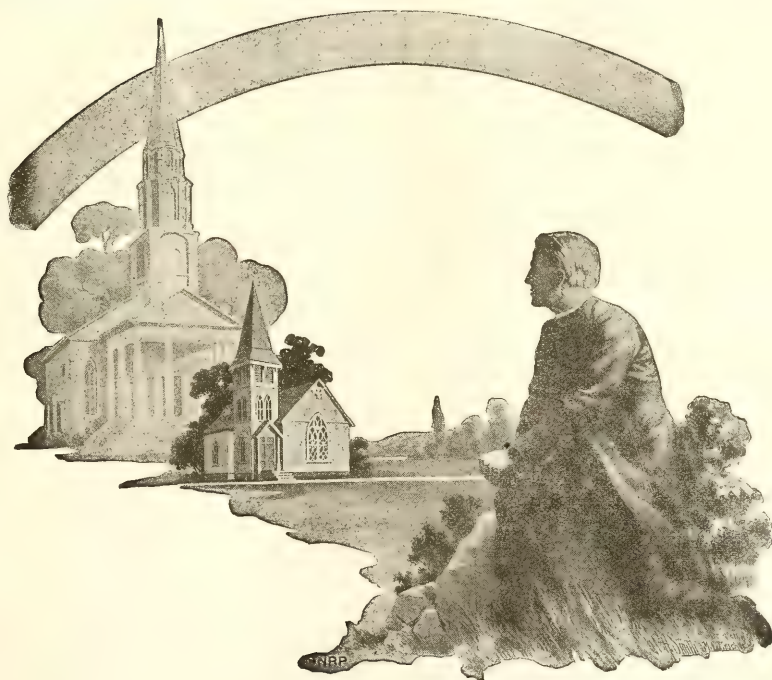
VOLUME XLVII

NUMBER 42

NOVEMBER 4,

1925

THE BRETHREN EVANGELIST



Courtesy The National Religious Press, Grand Rapids, Mich.

"MIS VISION"—A CHALLENGE To Every Minister and Layman.

The little church represents the Brethren Church of the homeland as it is;
The larger church appearing in the background represents the greater church we may become.

A BANNER HOME MISSION OFFERING
Will help make the vision real.

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

"His Vision"—A Home Mission Challenge

A minister of the Brethren church sat in deep meditation. In him were gathered up the hopes and ambitions of the whole communion, and his heart was heavy with the combined yearnings and aspirations of all his fellow-ministers. And as he sat thus, the representative of his entire fellowship, his mind busied with Kingdom interests and the place his church should occupy in the economy of God, there came to him a vision of the larger place that was possible for his people and the greater work they might accomplish. He looked upon the little church that was—neat, well-founded, and well-kept, but oh, so inadequate and circumscribed, so feeble in influence and service—and thought of the church that might be—larger, nobler, more stately, greater in influence and power, more efficiently ministering to the souls of men, and his heart was stirred, with a new and great resolve. His church must realize that vision, he said to himself. That greater possibility must become an actuality. The pace of the church's progress must be quickened, its activity must be intensified, and the reach of its influence extended.

He would not assail the church, for it was the bride of Christ and he loved it. Nor would he withhold the credit that was due, for it had not been wholly unfruitful. Notwithstanding its weaknesses and imperfections, it had accomplished a good work and had made progress. Nevertheless in comparison with its opportunities the church remained small, its congregations few and the progress slow. So many communities were untouched with the Gospel message; so many groups of believers were without a church home; and gifts were so scant and inadequate! And as he beheld the church of his vision he became impatient with the present attainment, the rate of progress and the easy-going spirit that prevailed. He vowed that his church should no longer be just an average church, doing its work indifferently, circumscribed in vision and limited in influence, retarded by a membership of self-satisfied, nominal Christians and hindered in its growth by a lack of funds and a dearth of leadership. It must no longer be without foothold in the centers of population where Brethren people are drifting in great numbers causing an appalling leakage in membership. It must no longer be compelled to let golden opportunities of giving the whole Gospel to needy communities and of building churches in unoccupied districts pass by because professed Christians are niggardly in their giving. It must no longer be unresponsive to the urgent appeals from the frontiers of the great west, or the neglected areas of the Appalachians. It must

lay hold on the opportunities and measure up to the demands made of it. It has been too lukewarm. It has given room for the accusation of being dull and lifeless, whereas it ought to be eager and aggressive.

This vision of the greater church that we may become is the home mission challenge to every member of the brotherhood. And the outstanding need is that we shall face it seriously and be thoroughly in earnest in seeking its realization. Though our ideal church will grow continually and we shall never see its full fruition, yet we must never cease to be challenged by it and seek with all perseverance and zeal to be ever approaching unto it. In striving for this ideal, this greater church that we may become, may we be like the sculptor Piomingo with his image, of which the elder D'Israeli tells us. He kept polishing and polishing, till his friend exclaimed impatiently, "What perfection would you have?" "Alas," was the answer, "the original I am laboring to come up to is in my head but not yet in my hand." Never satisfied with present attainments, let us press zealously, persistently on in building the church and extending its borders.

We can have a greater church, if we want it, if we want it hard enough. There is the crux of the whole matter. It all depends on how serious we are about it; how much of sacrifice and zeal we possess. It is not enough to dream and to wish for it. We must work and pray and give. It will not come with ease, but with effort. There is no other way. "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" asked a young Brahman of a British minister of the Gospel. "Why, yes, to be sure they do," he replied. "What I mean," continued the Brahman, "do they in their hearts believe that the Hindoos would be better and happier if they were converted to Christianity?" "Certainly, they do," said the Christian minister. "Why then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the Civil Service there are numerous applicants at once; when there is a military expedition a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and one hundred and fifty miles away is another, and one hundred miles in another direction is a third. How can the Christians of England expect to convert the people of India

from their hoary faith with so little effort on their part?" In like manner, we have scarcely demonstrated that we really believe that the message we preach is essential to the salvation of the men and women throughout this broad land, and that the church we love is the institution they need for their highest growth in grace. How can we expect to convert men to our faith and build a greater Brethren church on such indifferent effort as we have been wont to put forth?

The Attitude Makes a Difference

It makes a difference as to the attitude we take toward the popular pastimes and social evils of our day. Upon that depends largely our ability to combat the evil and to control and preserve the good. The church and its leadership has been much at fault because it has not been awake and wise at this point, and its responsibility has too often gone by default.

There are at least three common attitudes taken toward our common social evils and unwholesome indulgences. One is a radically indignant, fiery, inconsiderate opposition and a rough intolerance of all who favor indulgence. Those who take this attitude, it is to be said to their credit, are seldom in danger of compromising with evil or lowering the standard of right; the world knows at a glance where they stand, for there is no equivocating or questioning; they are firm and unalterable. On the other hand they make enemies forthwith of all who disagree with their view, and set themselves openly and directly against them so that all chance of influencing them to higher ground by kindly contact and reasoning is lost. Tact and forbearance are given small place; they savor too much of compromise and winking at evil. Their patience is short and their methods are drastic. They promptly cut off the offenders and treat them as emissaries of the devil.

Others take the attitude of indifference and non-interference, lamenting, "my voice won't count anyway", allowing conditions to run their course unhindered, blindly hoping things will come out all right. In fact they are not always sure whether this or that indulgence is to be condemned or not; they do not believe in being too radical, too narrow-minded, or too puritanical. People do not all see alike, they say, and what is wrong for one may be all right for another. They would offend no one, and would not presume to dictate to anyone the course he should take. Indulgence in these things is a personal matter and interference is unwarranted, they think, and they withhold even a warning, rather than appear to be meddling in another's personal rights. In the face of such an attitude many a young, inexperienced person has been caught in the traps of the vicious and been taken down to ruin without protest, friendly counsel or restoring hand. Every promoter of commercialized vice rejoices to see this do-nothing attitude prevail, for a clear field is all he wants; he can count on the weakness of human nature to yield to his enticements and fill his greedy coffers.

A third attitude is a wisely constructive, kindly tempered opposition that is not indifferent to the evil, yet is forbearing and considerate of those who do not stand on their higher ground. It is not radical, but reasonable; not roughly intolerant, but kindly uncompromising; not constantly throwing brusque and ungracious challenges into the face of him who indulges, nor sitting idly by while organized vice works its evil purposes unhindered, on the unsuspecting and the weak. Such an attitude does not make needless enemies, nor does it seek friendship at the expense of the most effective influence for the right. It is an attitude that enables one to treat in a kindly manner those whose conduct or business he opposes, and at the same time to keep constantly but wisely at work for the correction of questionable conduct and the elimination of unworthy business.

Such an attitude ought to be more common than it is. The church would be much more powerful if this were its widely practiced attitude; it would be more deeply loved by the friends of righteousness and more wholeheartedly feared by the workers of iniquity. The first attitude works to the disadvantage of the kingdom of God and the second is the church's outstanding weakness. We are too prone to grow accustomed to sin until we cease to be in conflict with it. Leaders of righteousness will not find it to their advantage to be unreasoning, severe and offensive toward the influences they

would combat, nor should they deceive themselves and play false with their leadership by folding their hands and saying, All is well. Let us speak out plainly, courageously and truly against every vitiating influence, but let us be wise and our attitude be tempered with love.

EDITORIAL REVIEW

President Jacobs supplies us with another installment of College news, which the many friends of the college are always eager to receive.

If you have not received Thanksgiving Offering Envelopes, write to W. A. Gearhart, 1006 American Savings Building, Dayton, Ohio, for the number required.

Sister Mary A. Snyder, while she remains true to the Brethren faith, enjoys her service with the Presbyterian people at Canfield, Ohio, where she is isolated from Brethren fellowship.

The Publishing House is wanting copies of the **Primary Bible Stories** for July, 1924 for its files. Any one having copies and willing to part with them, will be conferring a favor by sending them to us.

Brother J. W. Clark recently closed his work at Mexico, Indiana, where he has been in charge since 1919. The church has gone forward in a splendid way under his pastorate and he leaves it in an encouraging condition. He has taken charge of the church at Tiosa, Indiana.

A very encouraging letter comes from the pen of Brother W. E. Kemp, pastor of the mission at Des Moines, Iowa. The work has made splendid gains under his enthusiastic leadership. And judging by the plans and activities announced the progress is destined to continue. Brother B. T. Burnworth leads them in an evangelistic campaign beginning November 29th.

Brother and Sister Burnworth and family are now located in Ashland, Ohio, from which place he will go out in evangelistic work. Brother Burnworth has demonstrated his ability as an evangelist on numerous occasions, and now that he is to give his full time to the work, he will doubtless make as worthy a contribution to the church in this line as he has during the years past in the pastorate.

Brother J. L. Kimmel writes of the splendid work accomplished at Muncie, Indiana, during his eight years as pastor of this thriving mission. The membership has gone from twenty-five to a hundred and thirty-five, a very acceptable house of worship has been provided and a goodly sum accumulated toward a more permanent and adequate church equipment. Much credit is due Brother Kimmel for his wise leadership and persevering work in this field, which is one of our most promising.

Brother Fred V. Kinzie, pastor at Krypton, Kentucky, writes of the condition of the work in that mission field. Though facing many handicaps, not the least of which is the moving of people from Krypton, he and his good wife are laboring with much zeal and perseverance. He announces that any one wishing mistletoe for Christmas decorations may have it direct from the Kentucky hills by sending him your orders, and by so doing you will be helping the mission financially.

Our readers will be glad for the interesting letter in this issue from Brother C. C. Haun, who with commendable ambition has pressed steadily on for the most efficient training possible in the service of the Lord. And he has made the problems of the country church his specialty, and having refused offers of city pastorates, is determined to give himself to this less conspicuous, but more difficult task of building up the country church. This is a phase of church life that has been neglected, but it is destined to come to its own. And it is encouraging to see some of our own talented young men ready to devote their lives to this field.

GENERAL ARTICLES

Our Neglect of City Missions, and Its Consequences

By Martin Shively, D.D.

It is not at all surprising that until a generation ago, practically all our congregations were located in rural communities. The drift of population to the cities had hardly begun, and since most of our people were engaged in rural occupations, it was quite the natural thing that they should build their churches in their midst. And because means of communication with cities and towns were both slow and uncertain, it was not at all difficult to hold congregations together, and not a few of them became centers of much strength. The "Meeting house" was practically the only community gathering place, and both old and young were glad to avail themselves of the rather infrequent services which were held there, both for social and religious exercise. The older folks, in whose hands alone the reins of leadership were held, did not even dream of a day when the situation would be radically changed, and even when the change had come, it was not an easy matter to convince them that there should be a change of church policy to meet the situation as it developed. I am writing, of course, about our own denomination, and that one with which we were so long associated. Other denominations early saw the drift, and framed their policies accordingly, and have tremendously outstripped us, both in numerical strength and influence. As I compose the present with that past with which even, I, as young as I am, am perfectly familiar,—a past which seems only as if it had been yesterday, it seems almost as if we of the present live in a wholly different world than that of a generation ago. The isolation of the rural district has vanished as if it were overnight, for the automobile and the good roads it brought with it have completely wiped out the miles which separated the urban and suburban districts. What this has meant to the country church is too well known to need a painful recitation. Our young folks have left the old farm home, or are fast doing so, and we must either follow them or count them among the isolated membership, which is but the first step to their ultimate loss to the church.

In this brief concluding paragraph, let us note the consequences, before the great change had taken place, and while our population was more stable, one of the wonders of the period was the rapidity with which the Brethren church grew. Not a year passed without several thousand additions to the church, and new congregations were springing up everywhere. Some of them, to be sure, were weak in numbers, but so full of enthusiasm that their membership had no fear that in a few years at most, theirs would be among the strong churches of the brotherhood. But let us face the present facts. We are still adding to the church such as are being saved, but even the careless reader must note that the additions are being made in the town or city congregations, while but few are being added in the rural

sections. Thus our national statistician reports no real denominational gain, and has not done so for ten years past. The reason is not far to seek,—as a church, we are not reaching the multitudes with our whole gospel message. The thriving congregations in Philadelphia, Johnstown, Dayton, Pittsburgh, Goshen, and not a few others, bear evidence to the fact that city soil is not lacking in that quality which enables Gospel seed to flourish to the point of glorious harvest. It may be argued that these cities were strategically located, and there is ground for the claim, but there is at least one of our strong city churches concerning which that could not be said. I refer to the church at Long Beach, California. I knew the city fairly well before the opening of the work there, and while it was a beautiful small city,

it was largely given up to entertaining the thousands of visitors who flocked to it for the pleasure of its sea bathing and kindred offerings. I confess that to me it seemed a most inhospitable spot at which to make the attempt to raise the Brethren banner. True it had its Neilsens and Walls, and these were a host in themselves, but "what were they among so many?" In the tent, owned by the Southern California Mission Board, Brother Bauman launched the work, and the Lord has richly blessed the effort, and continues to bless it. What has happened there, ought to make it absolutely clear that the simple Gospel message, faithfully and fearlessly proclaimed, will not return unto the Lord void of result. Our forward looking General Mission Board has not only kept its ear to the ground, but has also kept its eyes to the front, and now proposes to undertake, in God's name, the opening of the new field in the city of Fort Wayne. With one of our strong ministers as the leader, with such a loyal following as he shall have in the splendid membership already in the city, and with the prayers and the gifts of our people, it is not too much to expect, that a new Brethren church shall soon spring

up in this greater center of population. Henceforth we must go where the people are, with the Whole Gospel message, which alone offers the hope of a full salvation.

Ashland, Ohio.

"THAT'S MY ROAD!"

"Teach me thy way, O Jehovah, and lead me in a plain path." One day Dr. J. H. Jowett said: The Manchester Guardian came the other day; there was a picture in it. It was the picture of a stormy sky and a lonely road, wet from the recent storm, and there was just a break in the sky, and at one place the sun was shining upon the road. That's my road, and I wrote and asked the editor to send me an enlargement of it; there it is on the mantle-piece.—The British Weekly.

What Hast Thou Given for Me?

I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?

My Father's house of light—
My glory-circled throne—
I left, for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
Hast thou left aught for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
I bring, I bring rich gifts to thee,
What hast thou brought to me?

—Frances R. Havergal.

What an Aggressive City Mission Policy Requires

By Fred C. Vanator, Member Home Board

The writer is a firm believer in the proper establishment of city work, for it is to these centers that many of our outlying churches are compelled to yield some of their finest workers and most liberal financial support. There is a "pull" to these "marts of trade" that is irresistible. I believe we are safe in saying that as many people move from Brethren centers into cities which contain no Brethren church, as are added to the church by means of evangelistic efforts. Here, we may be sure, is the source of the "leak" in our membership statistics. For a long time we have been asking ourselves "Why does the Statistician's report show between 25,000 and 30,000 membership each year with no apparent increase, although our evangelistic efforts make reports of hundreds united with the church?" When we stop to consider that scarcely more than a dozen of our largest cities are represented in Brethren activity, and then note the rapid increase in population in these larger cities, we find our question answered in no uncertain terms. If we would increase our Brethren fraternity we must locate where Brethren go. Our cry has been, "Hunt up a Brethren church before you locate." The cry comes back, "Impossible! There is no Brethren church where we MUST locate." So we are firmly convinced that our great need today is not less zeal where we have established, but more centralized efforts in the work we will establish.

And this forms the foundation for our thought on an aggressive City Mission policy.

If you were to ask us what we thought was the foundation principle upon which a city mission should be founded we would immediately answer, "Location and Consecration." It is with these two thoughts alone that we wish to deal.

I. Location.

Many a mission has gone either entirely to the rocks, or has had a long, hard and discouraging journey because it was located in the wrong territory. So the first requisite to establishing a mission point is to thoroughly survey the situation; watch the growth of the city as to direction; note the accessibility of the foundation membership; then locate in accordance. It never pays to purchase a site just because it is cheap; it may be very expensive in the long run. One

of our first essentials is to win the respect of the community in which the location is made. Without this respect, our work is vain. When we say this we speak from knowledge, for the Canton church, which is not so long separated from mission help, has, from the first commanded the respect of the community and hence has grown into a self-supporting institution. We believe that location has done much in establishing the footing here.

II. Consecration.

But location alone will never build up a work. It takes consecration of Time, Talent and Tithe.

When we say time we mean that a mission point is not built in a moment of time. It takes patience and thoughtfulness and the wearing of shoe leather. People do not rush any new undertaking. They must be shown. Slow growth, if it be a natural growth, is better than one of the mushroom variety. We had rather be an oak tree than a pumpkin any time. Time is given to us that we may work.

Talents are the cords that draw men to the church. Did you ever try to eat a dry cracker and then whistle? That's why some mission points fail. We need the best preachers we can find to fill mission points. When the Lord sent his disciples out two by two, he chose the best men he could find in order to establish his work. I would not say one word derogatory to any who have so faithfully worked on the field, but only point out that the best are none too good for the building of this work.

Tithes! Yes, it takes money to make the church go. And here is where, not only the newly established mission needs the consecration, but where we also have a like need. That must have been what Paul meant, when he said, "We who are strong ought to bear the infirmities of the weak." That is why the General Mission Board is asking us for our contributions. The Mission Board cannot put an aggressive policy in effect unless the whole church stands behind it. It is our call to service. "To see a need and recognize it as a need, is a call to service." Our ability to meet that need and answer that call is our individual call to that same service.

Canton, Ohio.

Our Great Problem

By H. F. Stuckman, Member Home Board

For two centuries the Dunker movement has made its largest appeal to rural folk. Almost entirely, our leaders were country born and reared. The very doctrines which are precious to us as a church have in their nature appealed more largely to the people of the open country, rather than to those in the centers of population. Our ministry of days gone by has not been trained to cope with city problems and city pastorates. We have been primarily a rural people. However with the on-rush of modern society, and the great shifting, especially among younger folks, from country to city, our problem changes. No longer can we hope to maintain our position and promulgate our faith through country churches alone. We have been slow to move into the cities, for our very history has caused us to rebel against it. Our greatest handicap is the difficulty of getting our membership to realize these changes wrought for us by modern society. Relatively speaking, our people have gone into the cities just as rapidly as have the members of other churches. The difference is that the larger denominations have had city churches to absorb them, while in most cases we have not, with the result that we have lost them. All are agreed that our leakage is too great, but we have been helpless to stay it, because we have not the organizations to take care

of them, as they shift from place to place. There are sections that show little shrinkage, because they are well supplied with Brethren churches. In Northern Indiana, and the Miami Valley of Ohio, this condition prevails. It is as we would have it throughout our great country, but we are not able.

The time will perhaps never come, when we will be sufficiently established to care for our people as they move about, as do the larger denominations, but certainly it is not too much to expect that in many of the larger cities, we can have flourishing churches, when once we adequately supply funds for such work. I am confident that there are enough Brethren people in the city of Chicago, representing enough wealth and talent, to establish a substantial congregation in a short time, if the right leader were supplied with financial aid to get it under way. Every member of the church, knows of neighborhoods where there are groups, who would function in a church organization, if they were encouraged to do so.

Our Home Mission Board has severely felt this more pressing need from year to year, and yet our hands have been tied effectually against any such move, because your

(Continued on page 7)

Guidance - - - Leading

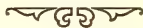
Arranged by Dyoil Belote, Johnstown, Pa.

His Way

God bade me go when I would stay
(‘Twas cool within the wood).
I did not know the reason why.
I heard a boulder crashing by
Across the path where I had stood.

He bade me stay when I would go;
“Thy will be done,” I said.
They found one day at early dawn,
Across the way I would have gone,
A serpent with a mangled head.

No more I ask the reason why,
Although I may not see
The path ahead. His way I go;
For though I know not, He doth
know
And he will choose safe paths for
me.
—Maude E. Cramer.



Hold Thou My Hands!

Hold thou my hands!
In grief and joy, in hope and fear,
Lord let me feel that thou art
near;
Hold thou my hands!

If e’er by doubts
Of thy good Fatherhood depressed,
I cannot find in thee my rest,
Hold thou my hands!

Hold thou my hands!
These passionate hands too quick
to snite,
These hands so eager for de-
light—
Hold thou my hands!

And when at length,
With darkened eyes and fingers
cold,
I seek some last loved hand to
hold,
Hold thou my hands!
—William Canton.



HE LEADETH ME

In “pastures green”? Not always, sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sun’sine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright
Only for this—I know he holds my hand;
So, whether led in green or desert land,
I trust, although I cannot understand.

And by “still waters”? No, not always so;
Ofttimes the heavy tempests round me blow,
And o’er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, “Lo, it is I!”
Above the tempest wild I hear him say,
“Beyond the darkness lies the perfect day,
In every path of thine I lead the way.”

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.
And more than this: where’er the pathway lead
He gives to me no helpless, broken reed.

HE LEADETH ME

He leadeth me
Through his sweet will
By waters still,
With hands unseen
Through meadows green

He leadeth me,
And I can feel
His presence—real
As winds that brush my face
In this fair place.

He leadeth me.
I do not dare,
I do not care,
The way to know;
With him I go.

He leadeth me.
With him to guide
And him beside,
With comrade cheer
There is no fear.

He leadeth me
Through valleys deep
Where shadows creep
And gaunt ghosts stare;
Still, he is there!

He leadeth me.
My eyes are blind
With tears; my mind
Is crushed with woe.
Yet on we go.

He leadeth me.
The way we go
Soon I shall know;
’Tis through the bleak
Vale to the shining peak.

—Rev. Wm. L. Südger, D.D.

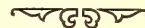
Kept

Kept through each dire temptation,
Kept by God’s grace in the way;
Kept when the dark shadows gath-
er,
Kept, sweetly kept, every day.

Kept when the tempter is subtle,
Kept all secure from his snare;
Kept through the power of Jesus,
Kept, daily kept, everywhere.

Kept by the Shepherd each moment,
Kept safe from every alarm;
Kept when life’s billows are seeth-
ing,
Kept by my captain from harm.

Kept day by day for his service,
Kept as in him I abide;
Kept in sweet peace by my Savior,
Kept, till he calls for his Bride.
—Olive F. Vore.



Held By His Hand

I’m trusting in the promise,
The promise glad and sure—
Divinely held my hand is,
And thus I walk secure.

My faith grows ever stronger
In Christ, my Lord divine—
The light of hope burns brighter,
For in his hand is mine.

No strength have I to hold him,
But close he holds me fast;
And tho’ my feet oft stumble,
I’ll gain yon Home at last.

I’m trusting in the promise,
That Christ’s great power divine;
Amid the world’s temptations,
Doth clasp this hand of mine!
—Mary G. Woodhull.



So where he leads me I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.—Selected.

HE LEADETH ME

“He leadeth me in paths of righteousness.”
For my sake? Yes, because his will for me
Is that my days be filled with truth and grace,
Which only in his righteousness can be.

But more than that. “For his name’s sake” he leads,
And thus my life is linked with his and bound
To every good beneath the sun. My needs
Are shared by every one the world around.

I cannot longer think of self alone;
I am a part of God’s eternal whole;
In paths of righteousness he leads me on,
For his name’s sake. Oh, bless the Lord, my soul!

It makes the following grand and beautiful,
The while it fills my very soul with awe;
For his dear sake I must be dutiful.
For his dear sake I must obey the law.
In his own paths, then, I would follow on
For his name’s sake till all my life is done.

—May Field McKean.

Foot-Washing in Art

By Dr. L. L. Garber

To the readers of the Evangelist, I have already suggested that those who would appreciate and enjoy much of Europe's great art must be readers and students of the Bible. Most of the splendidly decorated windows of the world-famous cathedrals and churches, "storied windows richly dight," as well as the numerous mosaics which adorn the walls and floors of these sacred places, feature Bible scenes and incidents. Likewise, probably more than one-third of the world's master paintings portray Bible scenes and incidents. All of us are familiar with some of the numerous Madonnas. Great galleries could be filled by these alone, and in some of the large collections a whole exhibition room is given up to a single splendid picture of this kind. All of us know, too, De Vinci's "The Last Supper," one of the four great paintings of that particular scene, and many of us are acquainted with many other great religious paintings, "The Descent from the Cross," "Christ Entering Jerusalem," etc. Few of us, however, have seen the two great paintings portraying the washing of the Disciples' feet. Two of these may be of special interest to Brethren.

As one mounts the stone stair-way leading up to the exhibition rooms of the National Art Gallery, London, England, one of the first pictures which may capture and hold his attention, is one entitled "Christ Washing his Disciples' Feet," by Tintoretto, a Venetian painter of the sixteenth century. This large painting, (10x20 ft.) vividly portrays on a background of rich oriental decoration, color, and costume, the memorable scene described in the Gospels. Christ and Simon Peter stand out conspicuously in the foreground. Christ, with sleeves rolled, is kneeling and leaning in persuasive attitude toward Peter, who, seated, is inclined sharply toward the Master as if eager to catch every accent of his voice, while the ceremony is completed; the whole scene leaving an indelible impression upon the observer.

The second picture, painted by Ford Madox Brown, 1852, is entitled "Christ Washing Peter's Feet." This masterpiece presents a simpler conception and interpretation of the scene, one more in harmony with Brethren belief and practice. A long table, simply spread with white linen and surrounded with the Disciples, forms the background of the picture. The foreground features Christ in the act of washing Peter's feet. Peter, with head bowed on his breast, displays an attitude of humble though questioning submis-

sion; while Christ, kneeling, is reverentially and tenderly wiping one of Peter's feet. The thoughtful peep from Peter's questioning eyes, the serious, meditative expression on the Savior's face, and the wondering surprise depicted on the faces of the disciples make the picture especially suggestive and meaningful.

Ashland, Ohio.

Our Great Problem

(Continued from page 5)

assistance as a church has been but little more adequate than needed for present work. Our hearts burn, as do the hearts of many of our leaders to see new churches established, and our Israel expanded from time to time, but such can never be done, until in a united, sacrificial act, our membership lays on the altar money sufficient to warrant the Board entering some of these promising fields. If we could only approach this Thanksgiving time, with a right sense of appreciation of God's goodness to us, we would open our purses in one supreme effort to enlarge our borders.

We must begin our preparation for our Thanksgiving offering by understanding that we cannot hope to more adequately preach the Gospel to the heathen, build up our publishing interests, expand our educational program and enlarge other features of our work, until we grow downward, which means that we shall have to lay our great emphasis in the years directly ahead, on the establishment of new churches, and the strengthening of the ones we already have. We cannot have golden eggs without the goose to lay them. The goose is the home base, the local church.

Our Board is not asking that you do less for the other interests of the church through the year, but that you do infinitely more for Home Missions at this Thanksgiving time, that the great doors of opportunity and expansion opening up before us may be entered, and our whole church program made to function in a larger and more perfect way.

Our Thanksgiving season could be spread over endless years if we would at this Thanksgiving time make possible the Greater Program which can only be done with greater giving. We depend on you to make these larger plans possible.

Goshen, Indiana.

THE BRETHREN PULPIT

The Building Fitly Framed Together

By Gilbert L. Maus

(Sermon preached before the Indiana State Conference at Huntington, Oct. 1925.)

TEXT: "Ye are built upon the apostles and prophets, Jesus Christ himself being the corner stone; in whom each several building fitly framed together, groweth into a holy temple in the Lord." Ephesians 2:20.

The word "edify" is one of the earmarks of Paul's philosophy. It presents an architectural figure meaning, literally, temple building. The word occurs nineteen times in Paul's epistles. Sometimes it is used with reference to the making of character, but oftener it refers to the building of the church of God.

In this passage we have a fine illustration of Paul's singular power of consideration. The text naturally falls apart; and in its five particulars we have a comprehensive monograph of the philosophy of the church as a spiritual house, "an house not made with hands."

I. The Corner-stone of Christ.

Christ is made the touch-stone of ecclesiastical unity. We hear much sentimental vamping in these days about the union of Christians, Jews, Moslems, in one great fellowship; and this is alleged to be in pursuance of the prayer of Jesus "that all may be one." It is in truth, the very opposite of the spirit of Christ. He had no thought in his sacerdotal prayer of any possible union of friends and foes, but of such only as believe in him. He did not pray "that they all may be one;" but he did pray thus: "That they all may be one as thou Father art in me and I in thee, that they also may be one in us." The basis of union, therefore, as marked out

by the Master is a vital and sympathetic oneness which finds its analogy in the hypostatic union of the Son with the Father and which rests on a cordial and absolute acceptance of him as the only begotten Son of God.

The purpose of the church is to establish the kingdom of Jesus Christ on earth. To this end its ministry was ordained and commissioned: "Go ye into all the world and preach the Gospel." This is the meaning of the Gospel—"Christ and him crucified." Nothing else, whatever the preacher's theme, it must serve as a thoroughfare leading to Christ. "The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." No man can be a truly ordained and authenticated minister of Christ who does not make his supreme business to magnify Christ's name and to exalt it above every other which is named in heaven and on earth, as he himself said, "I, if I be lifted up, will draw all men unto me."

II. The Foundation of the Church is "the apostles and prophets"—a phrase used to designate the Scriptures.

In the Old Testament the prophets pointed forward to Christ; in the New Testament the apostles make record of his atonement as an accomplished fact; and the two-fold Book is a complete revelation of the divine Word and Will. I wonder whether those who are engaged in undermining the faith in the Scriptures are aware of what they are doing? "If the foundation be destroyed what shall the righteous do?"

The only Christ we have is the Christ revealed to us in the Scriptures. He said, "Search the Scriptures, for these are they which testify of me." To impart their credibility is, therefore, to impugn the veracity of the only historic witnesses to the religion of Christ. If the truth of the Scriptures could successfully be assailed we would be left mourning, like the Magdalene at the empty tomb. "They have taken away my Lord, and I know not where they have laid him."

III. The Superstruction of the Church is its living membership.

This thought is further expressed by Peter where he says, "Ye also, as living stones, are built up a spiritual house."

It is recorded that on one occasion, as Jesus was going out of the Temple, his disciples said, "Master, behold, what manner of stones and what buildings are here!" Wonderful indeed were the stones of that Temple. Josephus says that some of those stones were twenty-five cubits by twelve; that is, forty by twenty feet. But the stones of God's spiritual Temple are more wonderful, for they are endowed with life. The stones of God's spiritual Temple have been touched by God's fingers and thrilled through and through with the electric power of his life.

This means that Christians must do something more than merely lie in their places. It means that church membership is more than a name on a church roll. It means that the church is devoted to something more than the letter of truth concerning liturgical forms or ethical precepts. "I am come," said Christ, "that ye might have life and that ye might have it more abundantly." And again, "You hath he quickened who were dead in trespasses and sins."

IV. The Church thus constituted "groweth."

The growth of the church is measured by that of the individual believers who constitute it. God's life is the germinating principle. This is the influence referred to by Paul where he speaks of the whole body as being "fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, thus making increase of the body unto the edifying of itself in love." But apart from the growth of individual believers there is a distinct growth of the mighty coherent unit. The record of this growth we call history.

And the ultimatum of history is the coming of Christ to occupy his church and reign over it.

The story of ecclesiastical progress has been constant from the beginning. We sometimes place our fingers on a notable epoch of history called, "the Dark Ages," and say, "here there was an arrest." I doubt it. If you put a plant in the cellar it will not cease to grow, else it would die; but it puts forth its pale and silky fingers, reaching towards every beam of light that creeps through crevices in the wall. It was so with the church in the dark ages, when the clergy repaired to cloisters and busied themselves in the illumination of missals, while the people were famishing for the Word. But there was, in fact, no arrest of growth, because there was no real cessation of life.

V. The Church "Groweth unto an Holy Temple of the Lord.

This marks the consummation. The church, notwithstanding its marvelous progress thus far, is still incomplete. One thing remains to be done: The Lord himself must descend and take personal possession of it. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory will come in."

The Temple of Solomon was completed in the eleventh year of his reign. At its dedication the priests and Levites, with the hereditary heads of the tribes, were assembled in the Holy City. The king sat upon his ivory throne, with his archers about him, holding their golden shields and clad in Tyrian purple! The choirs and orchestras responded to one

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put it in your Bible for convenience.)

MONDAY

PUTTING MEN TO THE TEST—John 9:35-41.

Jesus came into the world to save men, but he saves only those who choose him. He tests men by their choices in relation to him.

TUESDAY

THE SHEEP KNOW THE TRUE SHEPHERD—John 10:1-10.

The judgment is inevitable that we do not know him when we say we do not know his voice, as he speaks through his Word.

WEDNESDAY

THE SHEPHERD'S LOVE FOR THE SHEEP—John 10:11-21.

It is no easy test to which Jesus puts himself as the true shepherd. No false shepherd would pay such a price—the laying down of his life. (Attend your church prayer meeting. If isolated, use the "devotional" and have a prayer service in your home.)

THURSDAY

JESUS AND THE FATHER ARE ONE—John 10:22-39.

Jesus rests the defense of his deity on his doing the will and work of God.

FRIDAY

JESUS' DELAY AND LAZARUS' DEATH—John 11:1-16.

The mystery of Jesus' ways is often due to the shortness of human vision.

SATURDAY

THE RESURRECTION AND THE LIFE—John 11:17-28.

Jesus never spoke words more consoling and universally satisfying than those with which he comforted the broken heart of Martha.

SUNDAY

LAZARUS RAISED FROM THE DEAD—John 11:29-44.

How hard is it for some men to lay hold on the promise of the resurrection even in the face of the empty tomb! (Worship God in his holy temple. If impossible to attend church, have a worship program in your home, reading the sermon for your instruction.)—G. S. B.

another in the Grand Hallel, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Then something occurred whereat all were instantly silent; a cloud of golden mist flowed outward from the Glory of Holies and enveloped all. It was the Shekinah, the most excellent glory. And thus the temple became the Temple of God.

The time is coming when Christ shall appear in like manner, to make his influence felt throughout the whole earth; when his angel shall proclaim, "The tabernacle of God is with men, and he shall dwell among them and they shall be his people and God himself shall be their God."

In conclusion the important question is to our personal relation with the church. It is not enough to say: "My name is on the roll." Are we living stones in the wall? Have ye eyes to see the glory, ears to hear the evangel, hearts that throb in unison with the divine purpose and hands stretched forth to accomplish it? You may see on any sunny day the benches of our public parks occupied by persons who have nothing to do. The city is awake; its people are at work; there are sounds of industry on every side; but these frequenters of the benches have no part in it.

The church is the great living organism through which God is working by his Spirit for the restoration of the world. Its true members are men and women quickened by the Spirit of Christ. Alas for those who are in the church but not of it! And also for those who are neither in the church nor of it! "My Father worketh hitherto," said Christ, "and I work." Here is business for earnest souls. We are called into the church that we may be "labors together with God."

Peru, Indiana.

OUR DEVOTIONAL

The Spirit of Worship

By Mrs. Arthur R. Baer

OUR SCRIPTURE

"I was in the spirit on the Lord's Day. Rev. 1:10. I was glad when they said unto me, let us go into the house of the Lord. Ps. 122:1. Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51:10. Serve the Lord with gladness; come before his presence with singing ... Enter unto his gates with thanksgiving and into his courts with praise: be thankful unto him and bless his name. Ps. 100:2, 4. O worship the Lord in the beauty of holiness; fear before him all the earth. Ps. 96:9. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God; and thou shalt rejoice in every good thing which the Lord thy God hath given thee, and unto thine house, thou, and the Levite, and the stranger that is among you. Deut. 26:10, 11. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of his holiness. Ps. 29:2. Seek the Lord and his strength, seek his face continually. 1 Chron. 16:11. O come, let us worship and bow down; let us kneel before the Lord our maker. Ps. 95:6. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. John 4:23, 24. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. 89:7. O give thanks unto the Lord, for he is good: for his mercy endureth forever. Ps. 107:1. But in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. Phil. 4:6. Remember the Sabbath Day to keep it holy. Exod. 20:8."

OUR MEDITATION

The tendency to worship has been a natural function with all nations through the ages. The instinctive turning of the heart to a higher power is felt, not only in times of crisis or great responsibility, but in the routine of every day life. Worship of God implies a yielding of the heart to him with reverence, faith and love. As one has said, "When we find our hearts in a more than ordinary spiritual frame, let us look upon it as a call from God to attend him; such impressions and notions are God's voice, inviting us into communion with him in some particular act of worship, and promising us some success in it. When the Psalmist had a secret notion 'to seek God's face' and complied with it, the issue is the encouragement of his heart, which breaks out into an exhortation to others to be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord.' One blow will do more on the iron when it is hot, than a hundred when it is cold; melted metal may be stamped with any impression; but once hardened, will, with difficulty, be brought into the figure we intend."

A true Christian is not satisfied without this spirit of worship. His spiritual hunger and thirst will be as keenly felt as will his physical hunger and thirst. He will not undervalue the means of grace and neglect private and public devotion, but he will feel the need of lifting up his soul to God. This desire to seek God in prayer will be in him as a well of water springing up into everlasting life.

In our devotions we must have reverence, we must have faith, we must have a forgiving spirit, and we must have a sincerity of purpose. Persons may read without attention, and hear without faith, and sing without praise, and pray without desire. They may draw nigh to him with the mouth and honor him with the lips while the heart is far from him. But "God is a spirit; and they that worship him, must worship him in spirit and in truth." Do we thus wait on the Lord, first in his sanctuary, secondly, in the family, thirdly in the closet. The Lord seeketh such to worship him.

The Sabbath is a period of devotion and reflection. If we are Christians, we shall not go through the week without God. But there is that sacredness about the Sabbath that calls us to worship the God of the universe, the Creator of all. We want a day of retreat from the world. If Christ, as was his custom, felt the necessity of entering the sanctuary of God on the Sabbath, how much more needful is it for us! John writes, "I was in the Spirit on the Lord's Day." If all of Christ's followers today would be in the spirit on the Lord's day, our churches would be filled, our mission wants supplied, and we would enjoy the blessings of universal peace.

It is a good thing to draw nigh to God.

"There is a place where Jesus sheds
The oil of gladness on our heads,
A place, than all besides more sweet,
It is the blood bought mercy seat."

OUR PRAYER

Our Heavenly Father, we praise thy great name and thank thee for thy abundant blessings. We thank thee for the privilege of worshipping thee and calling thee Father. We thank thee for godly parents who have given us an heritage a desire to worship thee, and who taught us early the need of family devotions and secret prayers. Help us, O divine Father, to make this spirit of worship a part of our lives and to live such lives each day that we may be true witnesses of thine. May we seek thy face continually. Amen.

Muncie, Indiana.

There is nothing that means so much to the future of the church as the training of a child in the things of the soul.—Herald and Presbyterian.

"When you feel like quitting everything—don't do it. Just dig in a little deeper."

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

Paul's Arrest in Jerusalem

(Lesson for November 15)

Scripture Lesson: Acts 21:17 to 22:30.

Printed Text: Acts 21:27-39.

Devotional Reading: Psalm 125:1-5.

Reference Material: Matt. 5:10-12; 23: 37, 38.

Golden Text: If a man suffer as a Christian, let him not be ashamed.—1 Peter 4:16.

Comments on the Lesson

(Note: In the absence of Brother Boardman's splendid notes, we are supplying the following from "Select Notes."—Editor.)

Acts 21:27. And when the seven days were almost completed. The days during which the Nazirites lived apart in the temple. **The Jews from Asia, when they saw him in the temple.** These were probably Jews from Asia Minor who had bitterly persecuted Paul during his missionary work among the Gentiles. Perhaps they had come to Jerusalem for the very purpose of spreading their slanders about him in the Holy City. **Stirred up all the multitude and laid hands on him.** The inflammable people of Jerusalem were constantly irritated by the Roman government, and were ready to assert their nationality in any way and at any time. Not daring to rise against Rome, they were all the more strenuous in other ways to stand for what was Jewish.

28. **Crying out, Men of Israel, help.** They pretended that their sympathies were so deeply concerned with Israel that they themselves were attacked when it was attacked. "If you are true Israelites," their cry meant, "come to the aid of our distressed and outraged souls." This is the man that teacheth all men every where against the people, and the law, and this place. The Jewish people, the law of Moses, and the temple. The charge was one that would especially infuriate the Jews because the Gentiles were so ready to ridicule and despise the Jews and all things belonging to them. This was the charge brought against the first Christian martyr, Stephen, and largely, we may be sure, by the influence of this same Paul against whom the charge is now made. What revolutions Christianity brings about! And moreover he brought Greeks also into the temple, and hath defiled this holy place. Their charge was based only on one Greek, but what did that matter to these liars? Greeks could enter at will the Court of the Gentiles belonging to the temple, but the charge evidently was that Paul had brought Greeks into parts of the temple forbidden to them.

29. **For they had before seen with him in the city Trophimus the Ephesian.** He is mentioned in Acts 20:4 as having been one of Paul's party, and his name shows that he was a Greek. Probably he was one of Paul's Ephesian converts and helpers during his long stay in that city. **Whom they supposed that Paul had brought into the temple.** It was a

gratuitous assumption, a baseless supposition, born of their evil desire to find some handle against Paul. "God's noblest servants have been afflicted with such suppositions. The whole company of the apostles at Pentecost were thus victimized; and Peter was bold to rebuke the groundless supposition: "These are not drunken, as ye suppose." In their mad readiness to "suppose" evil, that multitude in Jerusalem confused inspiration with intoxication. We all need Butler's admonition against giving of characters. We all need Cromwell's blunt hint addressed to the Scottish Presbytery that they should consider the possibility of their being mistaken. Above all, we need that ever there should sound in our alarmed ears the monition of the Lord, the Judge of all, "Judge not, that ye be not judged." It is easy to murder reputations; it may be done as lightly as cruelty, but the ghosts will haunt us to our undoing."—Rev. Dinsdale T. Young.

30. **And all the city was moved, and the people ran together.** James and the elders had warned Paul of this state of mind hostile to him that had been sedulously cultivated in the city (Acts 21:21). **And they laid hold on Paul, and dragged him out of the temple.**

The Jews from Asia Minor had already seized Paul (verse 27). Now the mob dragged him out, lest the sacred precincts should be polluted with blood. Murder was in their hearts, and they were eager for the stoning of another Stephen. What memories must have surged through Paul's heart during those minutes! **And straightway the doors were shut.** The temple officers, the Levites, who had charge of the doors, shut them to prevent the return of the mob, possibly to search for more Christians, and in order to preserve the peace and sanctity of the temple interior.

31. **And as they were seeking to kill him.** We can imagine the brutal scene. No one of the cowardly mob was manly enough to take the lead and the responsibility, but Paul was thrown and pushed from one to another, with cruel blows here and there, the assailants slinking away in the crowd. Thus they hoped to put him to death among them, and the act could not be fixed on any individual. **Tidings came up to the chief captain of the band, that all Jerusalem was in confusion.** "Up," because his headquarters was in the tower of Antonia, on the hill Acra. Herod the Great built this tower, which loomed up close to the temple, on its northwest side, so that news of the mob could reach it in a few minutes. This "chief captain" was probably a tribune, and he was in charge of the cohort of Roman soldiers that dominated Jerusalem.

(Continued on page 15)

Sunday School Improvement

By Ray E. Shonk

(A Paper written by a student at the recent Young People's Conference of the Ohio Council of Religious Education, held at Ashland.)

Growth and improvement are a part of God's plans. The child comes into this world and begins to grow and improve mentally, morally and spiritually. The Bible contains many passages regarding growth and improvement. A person born into the kingdom of God should at once begin to grow and improve spiritually. The Christian life should be a life of progress.

The Sunday school is a part of God's work and has a very important part in his churches.

If the Sunday school improves, the church is sure to improve. For this reason, if for no other, every Sunday school should improve. One of God's laws in this world is that we are either going forward or backward. There seems to be no middle ground. If we cease to be active we begin to die. I believe these things are true with the Sunday school and every institution connected with God's work.

We compare the Sunday school with an individual, but in the way of improvement it is different. A person can improve himself, but an institution, such as a Sunday school, can

improve only as its members bring this about. It cannot improve beyond its teachers and officers. If any improvement is to come, it must come from within. Hints, ideas, and suggestions, may come from without, but real improvement comes from within.

The Sunday school is a game showing the true life of a congregation. If your Sunday school is in a lifeless condition, your community is sure to be the same. On the other hand, when you find a live working Sunday school you are sure to find a live working community. Probably we are forgetting God's work, and are trying to build that live community without the Sunday school. The Sunday school should be just as important as the educational school. What fine Sunday schools we would have, had they advanced with the educational schools.

Growth and improvement show life, and most people like to be united with a live, growing community. They will take an interest in it, and help push it along. But who wants to acknowledge that he is connected with a work that is going backward?

I suppose there is no Sunday school but that is able in some way to improve. It is not a reflection on an institution if it has not reached perfection, but it is a reflection if they are not going toward perfection.

The first thing in improvement is to see the need of it. If we want to improve we must get a vision of something better. There are different ways in which to get this vision. We can study diligently into the subject and find out what others have written about it. We may get it by visiting other Sunday schools or we may get it by comparing our Sunday school with others.

The second step is to find a way to get that something better, or that improvement.

The third step is to start the improvement. If we decide to take a trip, we first decide the question as to where we want to go. Then we determine the best and easiest way to get there, and then we start on our destination. Now we may decide on this journey where to go, and how to get there but if we never start we shall never get there.

The same things are true with the Sunday school. We may find where we need improvement, find how to be improved but if we

never begin, we shall never be improved.

A very important part in this work is to begin at once, as soon as you see the smallest need of improvement in your school. Don't only begin but keep up the work that God has set before you until your school is a perfect one. When once you have reached perfection, you can feel assured that God is pleased with your work, your school, as well as your community.

Dundee, Ohio, R. F. D. No. 2.

J. A. GARBER, President
Herman Koons, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Of Interest to Young People

FATHER AND SON WEEK COMES NOVEMBER 8-15

Father and Son Week will be observed November 8-15. The Young Men's Christian Association will urge those related to this work to observe this week.

In cooperation with the International Council of Religious Education and Christian Endeavor Unions, it will promote Father-and-Son banquets throughout the country in churches, Sunday schools and Y. M. C. A.'s.

It is urged that towns under 5,000 hold community Father-and-Son banquets wherever possible, while towns larger than this will be urged to observe the week in their churches and Sunday schools with banquets and addresses.

WEEK OF PRAYER FOR YOUNG MEN AND BOYS

A call comes from Dr. John R. Mott to all of the Young Men's Christian Associations of the United States of America to observe November 8-14 as a week of prayer for young men and boys. Many young people of Endeavor societies and Sunday schools often cooperate in this.

The vital significance of this union in prayer must continue to grow on the membership of our brotherhood and in this is the basic reason—that it rests on the authority and teachings of our Lord. True it is that if the Association would become more like Christ in his relation to men, it must become more like him in his relation to prayer.

This year it has been designated to use the World Committee pamphlet entitled "God and Youth," as an outline for study and for guiding intercession. This plan should be used in Pioneer and Comrade groups, Hi-Y Clubs, Employed Boys' Brotherhood, organized groups of young men's divisions.

A PRAYER

By St. Augustine

O God the Light of every heart that sees thee, the Life of every soul that loves thee the Strength of every mind that seeks thee, grant me ever to continue steadfast in thy holy love. Be thou the joy of my heart; take it all to thyself, and therein abide. The house of my soul is, I confess, too narrow for

thee; do thou enlarge it, that thou may'st enter in; it is ruinous, but do thou repair it. It has that within which must offend thine eyes; I confess and know it; but whose help shall I implore in cleansing it but thine alone? To thee, therefore, I cry urgently, begging that thou wilt cleanse me from my secret faults, and keep thy servant from presumptuous sins, that they never get dominion over me. Amen.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for November 15)

Paul, Who Put Christ First

Acts 21:8-15

Now that you have begun your studies in delving both into history and geography, or language and biography, I know you shall be interested in learning of another great man—far greater than Napoleon, or a Caesar, or a Poe. This man which I wish to speak of today, stands next in order to Jesus—and we'll agree that Jesus is the greatest of all men, will we not?

Can you tell me the story of Saul's life before he was turned about on the Damascus road? Was he wealthy? A member of the Sanhedrin? Was he educated in the best Jewish schools—or was he the ignorant man of the hour? Why did he believe himself right in his course of persecuting and stoning to death the few Christians then extant? What man did he stand by and watch stoned to death? I wonder if that scene ever made an impression on his mind, too vivid to be erased?

Let us see if we can determine or outline a few characteristics of Paul's life—which will help us live our way in our very own day. What trait would you call a definite persistent forging ahead in some idea or principle? Determination—would you not? Over and over again Paul says, if you want to be a man, then don't be a baby any more; if you want to be a soldier you must be willing to undergo the hardships and discipline of a soldier; if you want to be a Christian, then it is necessary to love other people more than

one's own life, and so on, and on. And since he had chosen the way of a missionary do we read that he ever gave up hope, or was so utterly discouraged that he refused to go on? No, I believe not! For he was one of these men, rare and precious, who could bear other people's sorrows more easily than his own—it made him feel large and strong. Did you ever feel that way after a kindness done to grandmother or mother? I hope you will often feel that spirit—it is one way to grow big.

Besides that stick-to-it-iveness, Paul was a master builder of great plans for work to be done. He didn't build air castles or pirate's dens in the sands of the seashore; he took human beings and made them over into a pattern of happiness and love. Is that worthwhile to strive for? Is it the man who has large stocks of gold or acres of land who is happiest? Why, he can never be happy, can he? for selfishness defeats every end.

Paul knew how to think—and he thought more often than you suppose. He couldn't help but think—for every day he was thrown into new perils, he made new enemies, not because he was unkind, but because people did rob and would not understand what kindness meant. One can't be a Christian and forget all the little simple deeds of the lips—for religion consists of a great adventure full of the most inviting and exciting experiences.

And so Paul would say: "Be strong in muscle and mind, so you can work and play; be brave in thought and deed, don't do little unkind acts that hurt more than a sword cut; love Jesus always because Jesus loved and loves every individual for what that individual is worth in character and personality; And then when you have done all these things, you can grow up to be a grand and noble man or woman."

Will you be little towers of strength for Jesus?

Daily Reading

M., Nov. 9. Putting God first. Matt. 6:33.

T., Nov. 10. Moses, who chose God.

Heb. 11:24-27.

W., Nov. 11. Caleb, who trusted.

Num. 13:30, 31.

T., Nov. 12. Christ first in all things.

Col. 1:17, 18.

F., Nov. 13. Give all for Christ. Phil 3:7-11.

S., Nov. 14. Living for Jesus. Phil. 1:19-21.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

DES MOINES, IOWA

I have received a card from Brother Wm. A. Gearhart in regard to the Thanksgiving offering and before I answer it, I will try to express our thanks to the Brethren churches for the help they have given us.

In the last year our Sunday school has increased about 200 per cent. Our membership has increased 100 per cent and our audience has increased at least 400 per cent.

Today this church is well known in the city of Des Moines as we have taken an active part in the affairs of the city as well as making this church a soul saving institution. We are known as a church that stands for the whole Bible and our members are recognized as loyal Christian American citizens.

Our Endeavor society is surely a "live bunch", and we are surely proud of them.

continues as it is now (and we have faith that it will) we will surely be ready when he comes.

I have written all this that I might ask the question, How has it been made possible? I believe I can answer the question.

First. Prayer and faith in God and the Bible as his word, remembering always that Jesus Christ gave his life for us.

Second. Hard work by Brother and Sister Ronk and a loyal bunch of Brethren workers living in Des Moines, who wanted to have a place where they could worship God and raise their children in the faith of the Brethren church.

I can't say "third," because it is not third, but one of the big things that have made this work possible, is the money that has been given to us by the two mission boards.



Brethren Mission, Columbus, Ohio.

Brother Stuckey will be with us November 8th and we have arranged for an all day meeting with dinner in the basement of the church. There will be three sessions and for the afternoon session we have invited all the neighboring churches and expect a great day for the Lord (A hint to Brother Stuckey. We have a young men's class of nearly twenty members and five of them stand better than six feet tall.)

On November 4th the Garber Quartet will give a concert in the church and we know that the church will be packed. A free will offering will be taken and the money will be used for repairs on the furnace and plastering the entryways. We will have this work done before our revival starts.

November 15th the Divine family will have charge of the evening service. Brother and Sister Divine, children and grandchildren make 55 in all; they are all Christians and all good singers and two preachers in the family. They will furnish their own choir, special music and their own preacher for the service.

November 29th, Brother B. T. Burnworth will be with us to start a three weeks' revival and if the interest in the work of saving souls

The card from Brother Gearhart reminded me of this fact and when those of you who have given of your money to this work come to the Thanksgiving offering, just remember that you have made a church possible in Des Moines, and when this church becomes self-supporting, as it surely will, we, the members at Des Moines will never forget the prayers you have offered for us and we will never forget the money that you have given. There are many people in Des Moines today who are saved because of this, and we have faith enough to believe that there will be many more.

W. E. KEMP.

KRYPTON, KENTUCKY

Our second year here is well on the wing. The multifarious activities crammed into these few months are almost too incomprehensible to consider in reflective view. Yet, how meager the visible results!

Would that we could paint a glowing picture of achievements and growth like unto those of so many other writers; but in deference to the naked truth this is impossible.

Krypton proper is about two-thirds depopulated due to closing of mines, most of which

have not run steadily for three or four years. The nearest mine operating steadily is three miles distant. This is at Napfor, a busy mining camp of almost a hundred houses and bright prospects for growth. In the heart of this camp, one mile back from the railway, is an excellent building intended for movies, but because of financial difficulties shows were discontinued about five years ago. Here in this room we have held Sunday school every Sunday afternoon since April 1, wife and I walking the round trip and returning for preaching in Krypton in the evening. During the summer ball games interfered many Sundays. Their attendance would be 200 to 300—ours, two dozen. But we praise the Lord for the privilege of gathering these little ones, along with a fair class of young people, and teaching them the Way, the Truth and the Life.

In this community are a few interested in spiritual things, a large percentage have been church members at sundry times and places, but in the aggregate it is an unshepherded, God-forgotten mass of humanity. In our handicapped way we are giving them all the time and attention possible.

Now, here at Krypton, where the immense church building and comfortable parsonage are located, sin is rampant—and folks are busy, too—for Satan. Some few are tied here by business associations and property holdings, but the place has become a mecca for the lawless, especially in the moonshine industry. If the Anti-Saloon League has any jobless adherents, they should be sent here.

Notwithstanding, across the way every school day there assemble about forty children who are growing up under unspeakable environments with practically no wholesome religious instruction, except that exerted by our Sunday school an hour a week. The teacher is holding the school unusually well, but we understand he is a Roman Catholic. Why cannot Brethren be found who are just as willing to go in the byways to shepherd the "lambs"? We have been assured there are those in the church who are anxious to serve in hard places, but is there not a one who will be willing to teach this school and help solve the complex problems of this highland territory—thus evangelizing for Christ and the church?

Now for a brief report of the work done while here. Of course, Sunday school, prayer meeting and church services have been held regularly. Attendance has fallen due to constant exit of most promising families. But almost always the prayer meeting attendance, made up so largely of young people, has been an encouraging feature. Systematic Bible studies have been followed, and these appeal.

Last year ten were baptized; one thus far this year. But oh, how difficult the lesson of 2 Cor. 6:14 to 7:1.

Two communions have been held; two revivals; one Bible conference by Sister Grace P. Sraek, of Riverside, which services were well attended and highly appreciated both at Krypton and Napfor.

One of our
 Successful
 Mission
 Churches.
 —
 And there
 are others
 —
 IT PAYS

In the revival effort just closed, Bro. S. Lowman, of Oakville, Ind., did the preaching, dividing three weeks between the two places. (The Evangelistic and Bible Study League gave substantially toward this expense.) Brother Lowman may testify for himself as to the difficulties of the field. Though he poured forth of his energy and zeal, holding up the Christ and the cross in fiery sermon and elaborate Bible teaching, on reconsecration is the sum of visible results. Only eternity will reveal the fruitage of the seed sown. Long ago we have decided against the sin of worshipping "numbers". Let us be willing to do the sowing and watering and let the Lord do the "counting".

Perhaps it is only just and proper at this time to give a rough count of the help received from various points in the brotherhood, in the following figures: Barrels and boxes of clothing, etc., received from Uniontown, Pa., Lanark, Ill., Dorset, O., (community church, not Brethren), Muncie, Ind., Ashland, O., New Lebanon, O., Nappanee, Ind., Philadelphia, Pa., Campbell, Mich., and Boardman, Oregon. Brother Chas. W. Mayes, of Lanark, Ill., supplied a Sunday school bulletin board and three dozen song books which he manufactured between sermons and the band.

Cash for special needs received direct from Washington, D. C., (W. M. S. and C. E.), Turlock, Calif., and Oakville, Ind. The local church and community paid for a coat of paint on the church last fall, amounting to \$65. We made up holly wreaths last winter for Christmastide which netted our treasury \$18.87. This year we propose gathering mistletoe for any church or individual who may want to dispose of same for Christmas trimmings and send proceeds to us for use in behalf of work here. It is now none too early to write to us for particulars.

This last paragraph relates to finance and the financial struggle is not trivial, but oh, how this sinks into insignificance under the glare of the spiritual disasters.

At Winona conference a number of persons came to me in an interested mood—offering to help in a special manner. I have written each of these parties. Only two replied. One, through his Sunday school class of the Oakville, Ind., church, took over the support of one of our boys in Riverside. Another answered, but in the negative. This is but a good example of the response we have in dealing with men and women in the matters of eternity.

So the sowing goes on and we only beseech the church to strive to know more of her interests here; to support the work to the utmost; and, above everything else, pray most earnestly that your servants may hold up Jesus, preach the word, being urgent in season and out of season; reproving, rebuking, exhorting, with all longsuffering and teaching, until the Master comes or we are called home.

FRED V. KINZIE.

THE MUNCIE MISSION

Eight years ago the writer came to Muncie to take charge of the mission work in this growing city. The work had been started two years before but had made very little progress in that time.

The services were held in an old dilapidated building not suited at all for a mission station. They were six months behind on the rent and the future outlook looked anything but encouraging.

There were twenty-five members reported to conference and the Sunday school had about the same number enrolled.

They continued to worship in this undesirable place for about six months but made no progress and when spring came we moved our quarters into a tent owned by the Mission Board.

During the summer we had a series of meetings, Dr. W. S. Bell doing the preaching. There were four additions to the church.

When fall came we were fortunate in securing an abandoned hall formerly occupied as a barbershop and a pool room. After we got the pooltable out we put in a pulpit platform, papered the hall, painted the woodwork and gave the whole thing a thorough renovation.

The good sisters bought new carpet for the pulpit platform, put curtains at the windows and did everything possible to make the place inviting and attractive.

The Sunday school began to go forward with leaps and bounds and when the time came for the revival meeting with Brother A. E. Thomas at the helm, we reaped a great harvest of souls. The work continued to prosper but not until we got located on Kirby Avenue and had our own church were we able to accomplish the most and do the best for our Lord.

This mission has now a lot one hundred and twenty-five feet deep and seventy feet wide, located on one of the best streets in a city of forty-two thousand people.

The building which was formerly a residence was converted into a church and served our purposes very admirably for Sunday school purposes, for it has ten rooms, not including the basement. This plant including the lot has cost \$8,000, which is paid for and there is about \$6,500 cash available for a new church which this point must have in the near future. The last year the Sunday school averaged 142 and the highest point reached for a single day was 248. They report 135 members to conference and while some of them are indifferent, as they are in every church, there are also among them some of the best people to be found anywhere. In the last two years sixty people have come into the church notwithstanding we had no evangelist to hold a revival for us.

If this mission point prospers as it has, another five years there will be a new Brethren church in Muncie and a strong congregation.

J. L. KIMMEL.

NEWS FROM THE FIELD

MEXICO, INDIANA

On October 5, 1919, we took charge of the First Brethren Church at this place. It was with fear and trembling that we began our labors, but remembering the words of St. Paul, "I can do all things through Christ which strengtheneth me," (Phil 4:13), we began our labors and for six years we have held forth.

We found here some of the most loyal Brethren in the brotherhood. They were ready at all times to hold up the arms of their leader, so that for what has been accomplished the writer does not take unto himself any credit, but gives unto the loyal members and Jesus Christ all of the glory.

This church is one of the oldest in the Indiana district. They have had their seasons of triumph, and periods of gloom. Death having made inroads into the ranks of their leaders, but, as with Israel of old, when God took away a Moses, he gave unto them a Joshua.

So the writer, thinking after much prayer that the time had come for a change, gave them notice that at the close of the conference year he would retire as their leader; so September 27th, we closed our pastorate with them.

There has grown between pastor and membership a tie that will last throughout the ever-lasting ages. The brethren gave as a token of their appreciation of our efforts a most beautiful and valuable watch and chain. Up until this time the day seemed to go by just as usual, but now the fountain of tears were let loose by pastor and people, and they both realized how precious is the tie that binds our hearts in Christian love.

I am of the profound belief that this is the proper way for a pastor to leave a charge. May God ever bless the Mexico Brethren and send them a God-fearing leader. The work is in first-class condition, with efficient leaders in every department.

The writer has taken up the work at Tiosa, Indiana, and on October 11th, they gave a reception to their new pastor, and we must say we were most favorably impressed with the work at this place. We shall report from here later.

J. W. CLARK.

NEWS OF THE COLLEGE

Several of the faculty members attended the Ohio Conference recently held at Smithville. Dr. Miller, Professor J. A. Garber, Professor McClain, Dr. Shively and the writer having places on the program.

Dr. Miller and the writer were called upon recently to conduct the funeral services of Mrs. Essick, wife of Dr. Essick, of Congress, Ohio. Wayne Essick graduated from the college last June and is now teaching in his home high school.

Rev. J. L. Gingrich, pastor of our church at Masontown, Pa., is a visitor at the college.

Interested students recently organized a

Science Club with three divisions: Chemistry, Physics and Biology, with Floyd Tabor as its president.

There was held in Ashland recently the annual convention of the Young People's Division of the Ohio Sunday School Association. Almost 1,000 young people were in attendance. It was the plan to entertain them here at the college Saturday afternoon, when Ashland was to play Adrian College. The game was played but the weather was so stormy that the college did not profit from this assemblage of young people as we had anticipated.

In the absence of the regular pastor last Sunday morning, Floyd Tabor, senior in the seminary, filled the pulpit very acceptably.

There have been organized both a girls' and boys' glee club. This is the first year for the men, but we have enough men registered this year that it now looks as if we could sustain their organization also.

Professor Puterbaugh recently addressed a meeting at Mt. Gilead, Professor Anspach one at Polk, and Professor J. A. Garber one at Rowsburg.

Miss Lilly Mohn, teacher of voice, has recently established her home here by bringing her mother and grandmother here from South Bend to reside permanently.

Clayton Starn, graduate of the seminary last June, recently paid the college a welcome visit.

EDWIN E. JACOBS.

EXPERIENCES IN NEW ENGLAND

Dear Brethren:

During the past weeks one item constantly before my mind has been a letter for the Evangelist. It has been about two years since my last letter, so here comes a bit of our wanderings.

Mrs. Haun and I with our two baby boys went from the country work at Bethlehem, Virginia to New England. During the past two sessions I have been studying in the post graduate department of the Hartford Seminary Foundation. Several courses were taken in the School of Pedagogy but most of my work was in the New Testament field of the Seminary.

Each year that we live and work and study appears bigger than a large section of our former life and it seems especially true as I look back over the past two. I sometimes wonder how I was able to get along in my ministry before these two years of experience and training.

Many times I have wished for those of you with whom we have lived or worked whose main interest has been in the Bible. My mother came to visit us from Virginia and thoroughly enjoyed some of the classes. Especially one in exegesis with Dr. M. W. Jacobus. His method and his spirit is a great moving power in the lives of the men and women training for the ministry.

Dr. E. E. Nourse was designated as my director for thesis work and has been one of the most fatherly, sympathetic teachers I have ever worked with. He and Dr. Jacobus have carried through many problems in research. Their latest work which will be off

the press in the next few weeks is the "New Standard Bible Dictionary."

There was one long-felt surprise to me in the teachers and seminaries of New England. I had heard the customary comment about these cold blooded, non-Christian schools and professors. While on a scouting trip I stopped in Hartford and the first man I met was a Seminary student. He suggested that we go to the beautiful chapel to sit down and talk. There he told me about the school and the spiritual power of the professors. He was preparing to preach because "men everywhere are needing Christ."

Later, in the beginning days of the school session, President Mackenzie came before the student body with a heart moving message and time after time he has led us to a closer realization of the spiritual forces within the reach of those who are seeking to know God. In the Conferences on the Ministry, days of Retreat, Visits of Christian leaders from all parts of the world, and in the reverent class periods the student is inspired for the ministry and mission field.

If any one questions the work or life of the seminary let them make some visits. I have visited several seminaries besides the three in which I have studied and have always been impressed by the reverent atmosphere, warm, Christian fellowship, spiritual power, and zeal for Christ of the godly men and women who make up the faculty and student body.

While in New England we served a country church at Columbia, Connecticut. This church has had a long history, having been founded in 1720. Among its early preachers was Eliezer Whellock who founded Dartmouth College as a school for the Indians. There was quite a bit of excitement when we discovered some old papers from these early days. Among them was a fourteen page pamphlet in hand writing being the record of two church trials with Whellock's signature. The longest of these was the trial of a young man for smiling in church, the other of a woman for stealing.

Not far from Columbia was the headquarters of Governor Trumbull during the Revolutionary War and many times George Washington had passed down the main road which we still travel. One of their pastors served this church for forty-five years and never has one been requested to leave. The preacher is the center of the New England Community. The people look up to him, respect his opinion, and consider him one of the cogs of the universe. It is not much wonder that the denominational secretaries have hundreds of applications on their waiting lists of preachers who wish to come back to New England.

Toward the close of this summer we packed our Ford and said goodby to these folks who had gotten very near to us. Among other tokens of appreciation the young people of the Christian Endeavor presented us with a box containing a healthy family of gold coins.

We made a round of the historical places, seeing Providence, Brown University, and Plymouth Rock with its monuments and old homes of the Pilgrim Forefathers. The road to Boston led many times out to the "rock

bound coast" of the real ocean. We had some difficulty finding the center of Boston because the traffic cops did not like it when I asked how to get to the center where they can be beans. We looked into some of the buildings of Boston University and then drove over through Harvard. From there out through Lexington and Concord. The stand of the Minute Men and the end of Paul Revere's ride caused me to think for a long time.

The Mohawk Trail led us westward in Massachusetts beside rivers and lakes, over the mountains, and through the Berkshire Hills. In one of the most inspiring spots we found Northfield, the vision and realization of Moody. One night we camped in the corner of Vermont and the next night on the Susquehanna river near Binghamton, New York. From here we turned south through Pennsylvania, down the Cumberland Valley and into the Shenandoah Valley of Virginia which is always home sweet home.

After visiting our relatives we came to Le Raysville, Pennsylvania to take up a new field of work. We are now making a religious survey of this community and will be glad to give you a report later. It is a typical Pennsylvania country community. We have now served country churches in Tennessee, Virginia, Connecticut, and Pennsylvania. The country church is one of the great fields of need today and it is our hope to be able to help solve some of the problems not only in these several communities but for the church at large.

We have appreciated the many inquiries and several calls to city churches in the brotherhood but have felt constrained to continue our efforts in the Country Field.

C. C. HAUN.

WHY WE SHOULD GO TO CHURCH

1. To forget the cares of the busy week days gone. The church and its services of the Lord's day call me.

2. To think on higher things, to enter into fellowship with the aspirations of my better self who has a right to the mastery of my soul, and into fellowship with One who is the aspiration of all those best desires.

3. To fellowship with his people. Those who come to the Lord's house are not without their weaknesses, their failures, and their sins. But they are of that company who witness to their desires for better living.

4. To witness to my faith in the things the church is "trying to say"—that God is our Father; that the brotherhood of man shall some day be a realization; that hatreds born of racial, national, and creedal differences shall die; that truth and love shall win. I shall help the church to say these things.—John S. Chadwick, in Birmingham Herald.

WHY NOT BREAK YOUR RECORD?

Following is a list of our churches showing the banner HOME MISSION OFFERING. Special recognition will be given to those that will make their offering this year, higher than the banner offering. EXTRA SPECIAL recognition will be given to those doubling the amount. We trust many will make an effort to double the amount, but try hard not to fall below your best record, for we need the funds.

Give your members thirty or sixty days' time to raise the amount they would like to give if it is necessary to do so. Find your banner offering in the following list.

LIST OF BRETHREN CHURCHES

Showing Banner Offerings

Ohio District

Bethesda, Pioneer, \$11; Ankenytown, \$50; Ashland, \$321; Bryan, \$240; Camden, \$25; Canton, \$189; Columbus, \$55; Dayton, \$1,330; Fairview, Washington C. H., \$85; Fremont, \$79; Glenford, \$27; Gratis, \$175; Gretna, \$96; Louisville, \$200; Mansfield, \$45; Middlebranch, \$68; Miamisburg, \$19; Mt. Zion, \$32; New Lebanon, \$100; N. Georgetown, \$11; North Liberty (Butler) \$10; Pleasant Hill, \$113; Rittman, \$30; Salem (Clayton), \$73; Sterling and Smithville, \$141; West Homer, \$23; West Salem (Fairhaven) \$39; West Alexandria, \$53.

Pennsylvania District

Allepo (Quiet Dell), \$25; Allentown, \$109; Altoona, \$121; Berlin, \$226; Brush Valley, \$78; Calvary, N. J., \$47; Conemaugh, \$84; Johnstown, First, \$312; Johnstown, Third, \$50; Jones Mills, \$17; Kittanning, \$106; Listie, \$40; Highland, \$45; Martinsburg, \$129; Mantsontown, \$175; Meyersdale, \$198; McKee, \$50; Mt. Pleasant, \$31; New Enterprise, \$40; N. Vandergrift, \$55; Philadelphia, First, \$336; Philadelphia, Third, \$186; Pittsburgh, \$170; Raystown, \$9; Sergeantsville, N. J., \$56; Sugar Grove, \$3; Summit Mills, \$84; Uniontown, \$182; Vinco, \$4; Waynesboro, \$257; Yellow Creek, \$19.

Mid West District

Beaver City, Nebr., \$118; Bethel, Mulvane, Kans., \$94; Bethany, Hamlin, Kans., \$186; Carleton, Nebr., \$177; Falls City, Nebr., \$238; McLouth, Kans., \$67; Morrill, Kans., \$155; Portis, Kans., \$115; Fort Scott, Kans., \$54; White Chapel, Powersville, Mo., \$6.

Indiana District (Inc. Michigan)

Akron, New Highland, \$7; Ardmore, South Bend, \$25; Bethel, Berne, \$231; Brighton, \$25; Burlington, \$70; Cambria, \$10; Campbell, (Mich.), \$137; Center Chapel, Peru, \$24; Clay City, \$97; College Corner, \$32; Corinth, \$43; Darwin, \$16; Denver, \$55; Elkhart, \$220; Flora, \$214; Ft. Wayne, \$30; Grace (Milford), \$64; Goshen, \$404; Gravelton, \$19; Huntington, \$67; La Paz, Co. Line, \$34; Loree, \$114; Maple Grove, Eaton, \$35; Mexico, \$97; Muncie, \$85; New Enterprise, \$54; N. Liberty, \$132; Nappanee, \$281; North Manchester, \$579; New Paris, \$72; Oakville, \$129; Peru, \$99; Roanoke, \$25; Roann, \$225; Sidney, \$115; South Bend, \$125; Teegarden, \$14; Tiosa, \$39; Warsaw, \$136.

Ill. & Iowa District

Carlton (Garwin, Iowa), \$90; Cerro Gordo, Ill., \$75; Crown Chapel, (Leon, Iowa), \$61; Dallas Center, Iowa, \$104; Des Moines, Iowa, \$16; Eau Claire, Wisc., \$13; Hudson, Iowa, \$92; Lanark, Ill., \$169; Milledgeville, Ill., \$220; Mt. Etna, \$60; Mulberry Grove, Ill., \$10; Pleasant Grove, Iowa, \$61; Udell, Iowa, \$35; Waterloo, Iowa, \$253.

Maryland, Virginia and West Virginia District
Bethlehem, Va., \$83; Buena Vista, Va., \$12; Cameron, W. Va., \$16; Dayton, Va., \$100; Gatewood, Va., \$10; Hagerstown, Md., \$417; Krypton, Ky., \$136; Liberty, Va., \$21; Linwood Md., \$28; Lost Creek, Ky., \$175; Maurertown, Va., \$100; Mt. View, W. Va., \$22; Mt. Olive, Va., \$41; Oak Hill, W. Va., \$179; Pelton, Va., \$8; Prosperity, W. Va., \$17; Ridgeley, Md., \$35; Roanoke, Va., \$164; St. James, Md., \$62; St. Luke, Va., \$11; Trinity, Va., \$14; Vernon Chapel, Limestone, Tenn., \$45; White Dale, Terra Alta, W. Va., \$80; Washington, D. C., \$205.

Northwestern District

Ashland, Oregon, \$20; Spokane, Wash., \$187; Sunnyside, Wash., \$281.

Northern California District

Turlock, \$188; Manteco, \$43.

Southern California District

Los Angeles, Second Church, \$326; Fillmore, \$58; La Verne, \$155; Long Beach, \$1,121; Los Angeles, First Church, \$178; Whittier, \$284.
W. A. GEARHART.

Sunday School Notes

(Continued from page 10)

His name was Claudius Lysias (Acts 23:26).

32. And forthwith he took soldiers and centurions, and ran down upon them. Centurions were commanders of hundreds, and probably a considerable number of soldiers was quickly on the spot. So speedily were insurrections formed in Jerusalem, especially at the feasts, that the Romans were ever on the watch, and acted promptly against them. If these soldiers had not run, probably Paul's life would have been taken before they reached the scene. And then, when they saw the chief captain and the soldiers, left off beating Paul. Rome, with all its faults and sins, stood for order, for law, and for justice, and the mob knew well that they would be punished if they were caught.

33. Then the chief captain came near, and laid hold on him. His best way to get Paul out of the power of the mob was to get him into his own power. It was perhaps for Paul's own safety that he was arrested. And commanded him to be bound with two chains. The idea seemingly having occurred to the tribune that Paul was the Egyptian insurrectionist whom he afterwards mentioned, a desperate character. Though why should he have been beaten by a Jewish mob? And inquired who he was, and what he had done. He did not ask Paul, from whom he would expect nothing in the way of truth, but he asked the crowd.

34. And some shouted one thing, some another, among the crowd. Perhaps some of Paul's friends were in the crowd and had been fighting for him; but in any case probably most of the mob had only a confused idea of whom they were attacking and why, for that is the way of mobs. And when he could not know the certainty for the uproar. He soon saw that that was no time or place for a judicial inquiry and gave it up. He commanded him to be brought into the castle. That is, the tower of Antonia near by. There, at any rate, he could examine his prisoner thoroughly.

35. And when he came upon the stairs. Two sets of stairs connected the tower with the temple area. These stairs were not covered over, for Paul was able to address the crowd from them. So it was that he was borne of the soldiers for the violence of the crowd. The mob followed the soldiers angrily, being enraged to see their prey snatched out of their hands. While some of the Romans pressed back the throng, others seized Paul bodily and hurried him out of reach part way up the stairs.

36. For the multitude of the people followed after, crying out. Away with him. Did Paul know that this same cry was raised against his Lord when he was brought before Pilate? See Luke 23:18.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? Paul was always ready to "buy up the opportunity," and he saw here a good chance to speak a word for Christ, and perhaps make some friends for him even in that seething mob. And he said, Dost thou know Greek?

This Roman officer evidently understood Greek, and perhaps had served in Greek lands. Quite as evidently, Paul did not speak Latin.

38. Art thou not then the Egyptian, who before these days stirred up to sedition. Josephus tells of this Egyptian, recording a later exploit of his, when in his role of a prophet he drew a mob of thirty thousand to the Mount of Olives, declaring that the wall of Jerusalem would fall at his word and they could march forward and seize the city. Governor Felix routed this mob with his Roman soldiers, capturing many and killing many. And led out into the wilderness. The wild and uninhabited region southeast of Jerusalem toward the Dead Sea, where any number of desperadoes might hide. The four thousand men of the Assassins? "The 'Assassins' were a radical revolutionary secret society, which arose in Jerusalem in the time of Felix. They were called 'Sicarians' from the practice of carrying concealed a short sword which was known by the Latin name *sica*." —Prof. George H. Gilbert. Josephus says that those Sicarii killed men in broad daylight, mingled with crowds, especially at the feasts, their daggers hidden under their robes. Their weapon would flash out, the victim would fall, and then they would join with the crowd in raising a hue and cry after the murderer! The high priest himself was one of their first victims.

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city. A Jew and not an Egyptian. Tarsus was the chief city of the province of Cilicia. It was at this time one of the richest and greatest of Eastern cities, favored by Antony and Augustus, visited by Cleopatra, and ranking with Athens and Alexandria as a university center. Paul had a right to be proud of it. And I beseech thee, give me leave to speak unto the people. This was an amazing request to come from a prisoner, but the very fact that Paul made it showed the tribune that he was a man of quality. He spoke in polished Greek, and his self-possessed bearing showed him to be an extraordinary person. This is only one of many instances showing the profound influence which Paul instantly gained over men of widely differing characters and stations.

CANFIELD, OHIO

Surely the Lord has blessed me and made me a blessing. I came here a stranger in a strange place yet have found my place with the Presbyterian people, teaching in the Sunday school and helping in the mid-week service.

They have been telling me of their appreciation and doing kindnesses for me, but Saturday, October 24, from 2 P. M. to 4 P. M, they gave me a surprise to more fully show their love and esteem. This was just the class of married ladies I have been teaching. Mrs. Byerly, in behalf of the class, made a neat little speech presenting me with a crisp, new five dollar bill, stating it was "each one doing his bit to show their love."

The day was a severe one to be out but 18 were there and the one that so kindly opened her home for the occasion surprised the class by serving fruit relish, cake and coffee. Many nice things were said making one feel

so unworthy of it all. Quoting from a recent letter from Brother Orville D. Ullom, "I thank God daily for such new urges and inspiration to go on and on and on."

I tried to thank them and tell them how I appreciated their kindness and esteemed it a great privilege to teach such an intelligent Bible class, asking our Father to bless and reward them all both as a class and as individuals..

I have never met any Brethren in Canfield.
MARY A. SNYDER.

ANNOUNCEMENTS

MILLEDGEVILLE, ILLINOIS

The Milledgeville Brethren Church plans to hold communion service on the evening of November 15, beginning at 7:00 P. M. A cordial invitation is extended to those desiring to engage in this feast with us.

GEO. E. CONE, Pastor.

READY FOR EVANGELISTIC WORK

At this time I am announcing that by the first of the year I hope to be in position to give all my time to evangelistic work provided that in the mean time I get enough calls to keep me busy for at least six months.

I have done evangelistic work for twenty years and can give any and all necessary references either of men or churches.

I never had but one pastorate in my life; that was the Grafton work, one and one-half years. Reference for my work there, write Brother Trent at Johnstown, Pennsylvania, Secretary of Pennsylvania Mission Board.

I have been with the Equitable Life Insurance Company one year of Washington, D. C.; write them for my record as agent.

My price is twenty-five dollars a week and expenses. This is only about half of what I have made the past year, but I would rather preach the gospel for half price.

J. B. SHAFFER, Grafton, W. Va.

NOTICE

We have endeavored to reach every Brethren church in the brotherhood through the pastors, with a blank postal card, to be filled out, stating the number of Thanksgiving offering envelopes they will need. We are also asking if a personal letter of appeal will be sent by the pastor, and if not, to state how many letters should be furnished by this office. We are having some tracts printed also for distribution. We trust a special effort will be made this time, to reach every family with an appeal for a liberal offering for our National Home Missions. We may have missed some churches because of so many changes at this season of the year, and there are quite a number of churches that do not have pastors. Will all who have been missed please send at once for the supplies needed. Evangelist readers should see that this is done. We are asking for an average of ONE DOLLAR AND FIFTY CENTS per member. HOME GUARD membership now requires TEN DOLLARS instead of FIVE.

WM. A. GEARHART,

Dayton, Ohio.
1106 American Savings Bldg.

SELL THE CALENDAR WITH THE BIG FIGURES

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not sold these calendars to begin this year. They are easy to sell. Any class, society or organization in the church can make handsome profits.

It is a real necessity in every home. The influence it has on the young in teaching great truths and inculcating the right view of life should appeal to every parent.

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Don't wait! Don't delay! 1926 Calendars are now ready. Be sure to place your order for full supply. Our experience has been that by far the greater portion of these calendars are sold months in advance of the New Year. Hundreds of churches have found that the demand grows greater from year to year, and as our supply is necessarily limited, we urge you to estimate how many you can dispose of now and send your order at once.

Wonderful Value—Pleases Everybody

This is an opportunity to do real Christian service by disseminating God's Word and at the same time quickly making \$25.00 to \$250.00 by simply placing in every home this beautiful 1926 Scripture Text Calendar. Hundreds of church organizations have found our plan most helpful, as our beautiful Scripture Text Calendars are unusual values and sell readily to nearly every family in the community. Over 3,500,000 of these Scripture Text Calendars were sold for 1925, which shows the high regard in which they are held.

Special Features Alone Worth Low Price of Calendar

By referring to the Scripture Text Calendar you can immediately tell what the Sunday School Lesson will be for any Sunday in 1926. A standard time table makes it possible for you to tell the exact time in various parts of the world at any given hour.

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The retail price is 30c each. Terms: cash within 30 days after shipment, but order must be signed by pastor and officer of organization ordering. Terms cash with order to individuals.

Calendars are not returnable Ideal Gift

Nothing could be more appropriate as a gift at Christmas time than one of these Scripture Text Calendars. For those who wish to purchase a small quantity for this purpose, we quote the following:

Single Copies, 30c; 5—\$1.40; 12—\$3.00;
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Send Cash With Order

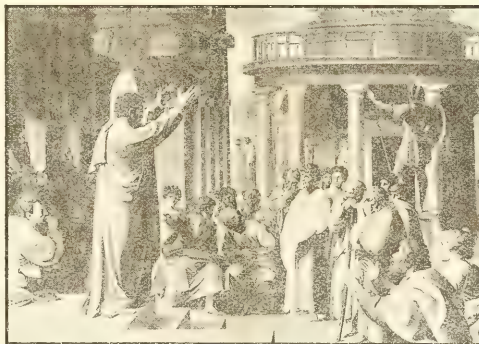
THE BRETHREN PUBLISHING CO., Ashland, Ohio

VOLUME XLVII
NUMBER 43

NOVEMBER 11,
1925

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Paul Preaching at Athens

**Paul Sought the Centers of Population
As the Most Strategic Fields
of Missionary Endeavor**

With like wisdom has our Home Board
Launched an aggressive City
Mission Program

Give it a vote of Confidence
By a Banner Thanksgiving Offering

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

A Striking Contrast on the Simple Life

A Challenge to Those Who "Can't give much to Home Missions"

The average American lives in luxury and extravagance. This statement will at first thought be questioned by many, for we are accustomed to thinking only of the rich as enjoying luxury and spending money needlessly and with lavish hand, but it needs only a moment's reflection for any serious-minded, observing person to recognize that extravagance and luxury are not confined to men and women of wealth. It is true that luxury is a relative term and that the requirements of life in civilized lands are steadily increasing, and yet we are continually running ahead of the requirements and reasonable comforts of life, and spending money freely on rich and expensive foods, costly dress and adornments, extravagant equipment and excessive pleasures until economy is taboo and the simple life is about as popular as Prohibition in the city of New York. Even the men and women of the church are becoming saturated with this materialistic, selfish spirit until there are few who escape it, and high living is either the present indulgence or the coveted goal of almost every one of capability and ambition. Scarcely any of us deem it necessary to deny ourselves of any want if we can get it, and to say we cannot afford it, we are ashamed, in the face of such popular indulgence. And thus we go on, following the crowd in its mad race of spending, trying to keep up a respectable showing by extravagant indulgent, luxurious living.

But when the minister presents the needs of the church of Christ, we suddenly find the courage to acknowledge that we are hard up and to insist that we must give very judiciously. Expenses are so high; wages are so low, and there are so many things we need and cannot get that we are able to do very little for the advancement of the cause of Christ. We would like so much to give generously, if we only could afford it, but of course with all the self-denials and sacrifices we are making it is out of the question. All sorts of excuses and pitiful stories are recited until the minister is made to feel almost ashamed for having asked us, and is about to decide that the cause of Home Missions should not be pressed too strongly in the face of such reduced finances and simplicity of life, when by some strange impulse he lifts his eyes on our surroundings and is surprised to observe evidences of extravagant expenditure and self-gratification. On every hand are to be found the latest contrivances

for the amusement, convenience and satisfaction of man, things that are good and proper, but which can easily be gotten along without if one cannot afford them. Except for the sight of these things and the knowledge of how men are inclined to be free-handed in the use of money when any personal indulgence is concerned, the minister might have been talked out of countenance, and influenced to agree with us that those in circumstances such as ours were justified in going light on giving to missions. But instead, with a conscience enlightened by the Word of God, he saw the inconsistency of it and was saddened by the contrast between what we seem ever able to do for personal gratification and the little we are willing to do for the extension of the kingdom of God, and he said, "Be not deceived, God is not mocked, whatsoever a man soweth, that shall he also reap," and "He that soweth sparingly shall also reap sparingly."

The whole people are like that—all of America, the church included, else we should be farther on with the spread of the Gospel. There has been an occasional voice calling us back to the simple life, but we have not responded. No one takes seriously any talk of simplicity in American life any more, not even among Dunker people. To mention it provokes a smile. We know we do not live simply—the average run of us do not—and truly, we are not caring to. On the contrary, we are struggling for every convenience and enjoyment that life affords, if we do not already possess them. It is only when we are faced with our obligations to the church that we imagine we are poor and hard pressed and can endure very little more financial strain. Then we think we are very economical in our expenditures and that we live very simply. We do not realize how extravagant we are, and how unbecoming is any complaint at the modest demands of the Kingdom. It may help us to gaze more accurately our high-flown and luxurious habits to have a few items of our expenditures placed in glaring contrast along side those of a people such as India, where poverty is as real and as common as life itself.

Simplicity (?) of American Life

"American women paid \$750,000,000 for rouge, lip sticks, powder and perfume during 1919, according to luxury tax returns now on file at the United States Treasury.

"While the American women were paying their \$750,000,000

beauty bill, the men were burning up \$1,310,000,000 in cigars and cigarettes. Of this huge sum, \$800,000,000 went for cigarettes alone.

"Half a billion dollars were spent for jewelry and one billion was paid out for candy.

"The United States prohibition bill increased the American consumption of soft drinks to the amount of \$250,000,000.

"Furs sold at the highest prices in history, but only \$300,000,000 worth were bought.

The American people paid \$2,000,000,000 for automobiles, and \$250,000,000 for phonographs and pianos.

"The gum chewing cost the people \$50,000,000.

"Here are only a few items on the nation's extravagant luxury bill: For joy riding, resorts and different kinds of rests, \$3,000,000,000; luxurious, that is, unnecessary foods, \$5,000,000,000; extra or luxurious service, \$3,000,000,000; toilet soaps, \$400,000,000; chewing tobacco and snuff, \$800,000,000; ice cream, \$25,000,000; confections, \$350,000,000."

Simplicity of Indian Life

It is said on good authority that 40,000,000 of India's people never know what it means to be satisfied with food.

A large proportion of the families of India are maintained on an income not exceeding five dollars per month. Many large families exist on a much smaller amount. Besides this, there are "birds of prey" always ready to rob the poor Indian of what he does receive.

The daily food of the majority of India's people consists of coarse unleavened bread, or a cheap grade of rice eaten on special occasions with a little "gur" or refined sugar.

A year's supply of clothing for the average woman consists of one small jacket and two pieces of coarse cloth of about seven yards each. This makes her clothing bill about two dollars per annum.

(Continued on page 7)

EDITORIAL REVIEW

Do you know the evangelizing and spiritually enlightening power of a tract? Read Brother Porte's corner this week.

Our Christian Endeavor readers will be glad to hear from their teacher at Lost Creek, Kentucky, again. Miss Bessie Hooks writes of the Endeavor work there, and of what the brotherhood may expect of these young people in training.

Brother G. E. Drushal and Sister Grace P. Srack write concerning the work at Lost Creek, Kentucky, and appeal for a more generous support both of prayer and of funds, that will make possible greater progress. This work has had a large place in the life of the brotherhood and it still deserves our best.

Brother G. E. Cone writes of his change of pastorates from Dallas Center, Iowa, where he served three years, to Milledgeville, Illinois, where he succeeds Brother D. A. C. Teeter. He has been well received in his new field and the work is starting off in an encouraging way. Brother Earl Studebaker was left in charge at Dallas Center.

DECEMBER IS CHURCH PAPER MONTH. Every congregation is to be urged to increase its number of subscribers to "THE BRETHREN EVANGELIST," where they are not one hundred per cent, and where churches are not on the Honor Roll, we are hoping they will plan to find a place there by either one of the two routes—the budget, or the individual subscription up to seventy-five per cent of the homes of the congregation. More later.

Evangelist readers can generally be depended on to support every good cause to the extent of their ability, and the American Red Cross is among that class. The Annual Roll Call is from Armistice Day to Thanksgiving. Your membership fee of one dollar will help to relieve distress and suffering wherever disaster may occur.

Sunday school workers should not fail to read Professor Garber's newsletter on Sunday school page this week. We are glad for these occasional reports concerning the good work that is being carried on by this Association, and also for the helpful suggestions. Brother

Stuckey's work among the schools is being greatly appreciated. The making possible of this service alone is sufficient to greatly indebted the brotherhood to the Sunday School Association.

Brother Sylvester Lowman writes of his visit to Krypton, Kentucky, where he went to assist in an evangelistic campaign. They were not able to count numbers, so far as converts are concerned, but the difficulties were great. Brother and Sister Fred Kinzie know their field thoroughly and are working it hard. If he had a riding horse it would facilitate his working the nearby mining town, which is a more promising field than Krypton. Perhaps some farmer has one he can spare.

Brother W. A. Gearhart tells us of the latest effort to revive the work at Fort Scott, Kansas by placing Brother L. G. Wood in charge of the mission. No finer selection could have been made and with the proper support of the members, the work ought ere long to be lifted to a place of encouragement and prospect. Brother Gearhart also makes a statement concerning the situation at Fort Wayne, Indiana, where it is so earnestly desired to open up work in a strong way, but to do which sufficient finances are at present lacking, it is stated.

We are celebrating Armistice Day by publishing this paper on that date. This of course is by accident, but it is not by accident that the influence of the Evangelist has been steadfastly for that sort of a celebration of Armistice Day that will make for peace. And more than the mere celebration of any day, is the promotion of the spirit of peace throughout the whole round year, which is the duty and privilege not only of this paper, but also of every pastor and agency of the church. And the Evangelist has sought to discharge its duty, and to wield its wide influence in behalf of that great principle of peace, which is one of our outstanding heritages from those who gave us our denominational existence. May every leader of the brotherhood do likewise. This is the day for peacemakers to do their work, and that is our high purpose—not merely to refuse to engage in carnal warfare, but to do what we can to prevent it. We have been too wont to emphasize only the negative part of our ideal, and have not always been ready to do what we could in an organized united, aggressive way against the system of war. We have not taught our children the evils of war and the sin of fighting; we have not preached against it as we ought; we have not sought to build up sentiment against it as we ought; our attitude has been too negative. Let us not forget that this ideal is a part of the "Whole Gospel" which we preach.

The First church of Philadelphia has made a great contribution in the form of consecrated life to the cause of foreign missions and recently conducted a farewell service for four of its departing missionaries when the spiritual wave ran high. But with all their zeal for foreign work, they have not forgotten the home base. In their parish paper of the same issue in which appeared the report of the service for their out-going missionaries, we read this statement: "A church with a roll of missionaries like ours has a tremendous responsibility to keep up the home-base. If the source of all missionary activity is not strengthened, everything fails." While these words had a local application, they are just as true when applied to our general home missionary cause, and we doubt not that Brother Paul Miller and his entire congregation would give hearty assent to this application of their words. It is a thing that every congregation everywhere ought to realize. Some give lavishly of their funds to foreign missions, but give grudgingly and meagerly, if they give at all, to home missions. This cannot be the will of God. He requires that we shall not overlook "Jerusalem, Judea, and Samaria" as we make our way out to the "utmost parts" of the world. In truth, we must believe, as our Lord views it, there is no "foreign" or "home" mission work. The world is the field, whether near or far, and every soul must hear the Gospel and every Christian is under obligation to help make it known. Our hearts are naturally tender towards those who are in direst need, but let us not forget that the number of such to whom we are able to bring relief and hope depends largely upon the number and strength of the supporting congregations in the home field. The distance and permanence of the outreach can nearly always be measured by the strength and stability of the home base.

DOLLARS TO HOME MISSIONS MEANS A FUTURE TO THE DENOMINATION.

GENERAL ARTICLES

The Command of Home Missions

By Charles A. Bame, D. D.

I have the privilege of choosing and stating my own subject. Therefore, I have thus stated it. We have reached a place in the history of our church when this thing of Home Missions is not one of choice. It is commanding and therefore, we do well to note why and how it is so. There are a number of considerations that make this so, and therefore I shall proceed to enumerate them and briefly to discuss them.

In the first place, Brethren people profess a very high regard for the Bible. The position of Jesus and the apostles has been final and conclusive with us. One hundred and fifty years before Charles M. Sheldon made himself famous by seriously asking, "What Would Jesus Do?" the Brethren preachers were preaching with all the vehemence of their sturdy characters, "Whatsoever he saith unto you, do it"! If Jesus believed that home missions were important, there needed no higher or greater appeal than that, to have swift obedience. Was this the reason, most of all, that it took the Brethren one hundred and sixty years, really to come to foreign missions? Well, there can be no doubt that Jesus was first of all, a Home Missionary. Neither can there be any doubt that the pioneer Brethren knew well enough that that is the first duty, if one duty be first. And surely, there can be no foreign missions until there is first, home missions. Some one at home must give ere there can be foreign missions. The home base must be strong enough to keep pace with the foreign growth.

Jesus and Home Missions

Now, what was the position of the Master as to this question? There can be but one answer: To the lost sheep of the House of Israel, first. Had I the space of half of the Evangelist, I would like to make a study of all the sayings and parables of Jesus as to this point. I simply make the suggestion and any one who desires can follow it on. Or, if we go to the first task of the church as given on Pentecost, we have the same imperative. Jerusalem first, then Judea, Samaria, and out from there to all the earth.

Thus, we have the example from all history and precept from the Word, and now, I wish to come to my master argument, viz., **Self-preservation**. It would only increase our humiliation to again say that we are growing the wrong way, as to the number of congregations. Numbers here would be sure to discourage, should they again be recited. Is it somebody's fault that we have more than 50 congregations less than we once had? Yes, most certainly. Of course, once there were more congregations started than ought to have been. Some were started where they could not be maintained, hence should have never been started. Also, the shifting of the people from the country districts to the cities, left many of our small struggling congregations without supporters and therefore, we do not have them now.

But there comes the force of the argument for an immediate and already delayed rush for the cities. In many of the great cities of our land, there are more than enough Brethren already, to start a church. Had they all come from the same neighborhood or closely allied or related, as they were in earlier Brethren history, they would have grouped themselves together and organized themselves into a church. But so many changes came with the war, both in character and in society, that it is my conviction, we lost a good deal of enthusiasm for our faith; many of our Brethren by the very broadness of all thought and the very change of convictions that came then, drifted into other denominations and we are the losers.

Now, a study of the leaps we made in giving during this time would be very interesting.

Bauman and Gearhart could both give us statistics that would make us proud of our progress in giving; but if we did not found churches as we ought, then, we have irretrievably lost. I believe we have.

But what do financiers do when they discover the balance on the wrong side of the ledger, but try to retrieve? And this is the business at hand for our people this Thanksgiving season. All doors are not closed to our advance yet. There are still opportunities for new congregations; and whether the nucleus be small or large, it is our imperative duty to see that we have more organizations in the centers of population. This means more sacrifice than it ever did, perhaps, but it must be made. I believe that it is imperative to us all. Preachers must make some of their wage in other lines, perhaps, in some of the needy places; people of the churches must be made to realize that it is an unavoidable duty to make the goal of our Boards or else, we must dwarf instead of grow. Reports from foreign fields make us happy about the progress made there; it is refreshing to hear that the second largest church is, or soon will be, in Africa; but it will be a long

time before they will have the hospitals and colleges and what not, of our civilization, unless we can keep pace with them here and some of our churches raise up others where we can do it with just the sacrifice the Master demands, and no more.

Maybe mistakes have been made. Who would say that other Boards have not made some? Who would say that a human organization can be perfect in its judgment, always?

"Of all the words on tongue or pen,
The saddest are, 'It might have been.'"

The only way to prevent the fateful words in the future of our lives and of our denominational history is to fulfill our present duty. **GIVE TO HOME MISSIONS** or die!

Ashland, Ohio.

What Christ Said

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din,"
And he wept as he sent me back—
"There is more," he said, "There is sin."

I said, "But the air is thick.
And the fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the darkness undone."

I said, "I shall miss the light,
And friends will miss me they say."
He answered, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given,
He said, "Is it hard to decide?
It will not seem hard in Heaven.
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into his hand went mine,
And into my life came he;
And I walk in the light Divine,
The path I had feared to see.

—George Macdonald.

Home Mission Work

As Viewed by a Member of the Foreign Mission Board

By Louis S. Bauman, D. D.

The Brethren church is approaching one of the great days of the year—HOME MISSION DAY. How we wish we might bring the entire church to understand how much her very existence depends upon making this day a success!

There are a good many economical souls in the Brethren church, as in all other evangelical churches, who are soothing their consciences with the idea that the United States of America is "over churching," and that we need a radical reduction in our "overhead expenses," at the expense of the home missionary treasures. This is a most serious error. In the first place, we never have liked the various expressions "Home Missions", "Foreign Missions",

authentic and recent statistics available show us that in 1922 there were 243,578 "churches" in the United States. (We put the word "churches" here in quotation marks simply because this figure includes everything in the United States classed as a "church"—Jewish, Greek, Catholic, Roman Catholic, Protestant, Mormon, Christian Science, Volunteers of America, Salvation Army, Spiritualists, and even pagan temples.)

At the same time, there were in actual use in the United States 271,319 public school buildings, not including several thousand private and independent schools.

Study these figures for a moment. It simply means that the number of school buildings erected for the use of one-third the population of the United States, exceeds by 27,741 the number of churches used for the whole population; and even then, the figures do not tell the whole story, for all these listed schools are actually in use, while a large number of the listed churches are not functioning. For instance, one denomination reporting about 6,000 churches, reports that about 1,000 of them are without any religious ministry.

Moreover, the figures tell us that there are actually employed in these public schools 679,274 teachers, while all sects and creeds report 214,385 ordained ministers. Again, the figures do not tell the whole story, for all teachers listed

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"City Missions", "Slum Missions", etc. The Great Master has said that "The field is the world." Every true Christian ought to recognize this. The work is one, and if it were not for human peculiarities and prejudices, the treasury might well be one.

The author of this article cannot be accused of being unduly prejudiced in favor of home missions. He happens to be the Treasurer of the Foreign Missionary Society of the Brethren church, and naturally it would seem that his enthusiasm would run to that work. Nevertheless, he is not unmindful that the very work that is dear to his heart is dependent upon the success of Home Missions.

As we sat down to write this article, we went back over the annual financial reports of the Long Beach church (of which we are pastor) and summed up our offerings for the last six and one-half years. We find that this church has contributed to the Foreign Missionary Society the sum of \$41,916.67, from January 1, 1919 to July 1, 1925. In that

CONTENTMENT WITH THINGS AS THEY ARE MEANS THE DOOM OF THE GREATER THINGS THAT MIGHT BE.

same period of time, we have contributed only \$12,664.41 to Home Missions. It would appear from these figures that we are somewhat lop-sided, and the appearance may be real. Thinking the matter over, we have determined, not to be less enthusiastic for Foreign Missions, but to be more enthusiastic for Home Missions in the future. It would appear that we should contribute at least one-half as much to Home Missions as to Foreign Missions. As a matter of fact, we have been contributing less than one-third.

There are many devout souls within our congregation that are beginning to feel as we do in this matter; therefore, we are planning this very week to break the ground in an unchurched neighborhood of our own city, and to begin the building of a church. Not a dollar is promised us save from the local church here. The building which we are about to begin will cost us \$5,500.00. A lot for this building was given by our Brother and Sister Harry A. Kirby; the church purchased a second lot, giving us a goodly piece of ground for the building of this church.

We wish to acknowledge here one reason why we have been unduly favorable toward Foreign Missions in the past is because we have been the victim of an erroneous idea that has been prevalent among Christian people these days—the idea that America is over-churched. We are changing our minds on this subject.

Permit us to state several facts that have caused us to do some real thinking in the past few months! The most

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are listed as teachers only while actively engaged in the work, while all ordained ministers are listed whether actively engaged in the work or not. The ministerial lists of the church include all ordained preachers living within the denominations.

Thinking upon these figures, the question comes to us whether or not America is not placing the greater stress upon the lesser thing, although the two—education and religion—must go together. However, we are not yet ready to believe that education which cultivates the brain, is of more value than religion which cultivates the heart.

When people speak of the "over-churched communities" of the United States, they do so sometimes with the idea of lessening the weight of responsibility pressed down upon them by Home Mission Boards. Let us cite one example. There is a certain town not far from here, with ten churches therein, supporting salaried ministers. Now, there are those that say two or three churches in this town would be sufficient. But, consider this: This same "over-churched community" employs nearly 75 teachers in her public

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schools, at salaries ranging from \$1500 to \$3000. In the name of all that is reasonable, should a town that needs 75 men and women to give their entire time to the cultivation of the brains of one-third of its population, think 10 men are too many to give their entire time to the cultivation of the hearts of the whole population?

We talk about the value of "the three R's"—"reading, 'riting and 'rithmetic," but what about the value of the fourth "R"—Religion? To our way of thinking, it is simply tragic that so many Christians stress the need of the first three "R's" at the expense of the fourth "R"! "What shall it profit a man if he shall gain the whole world and lose his own soul!"

As a matter of fact, the hour is at hand, when, if

America's civilization is to survive, there must be more emphasis placed upon the fourth "R." President Coolidge said the other day, in an address before the Annual Council of Congregational Churches in the City of Washington, "I can conceive of no adequate remedy for the evils that beset society except through the influence of religion. Without faith, all that we have of an enlightened civilization cannot endure. We must become partakers of the spirit of the Great Master. This way is outside government; it is in the realm of religion."

If the present riot of lawlessness, of murder, divorce, labor riots, municipal corruption, licentious literature, etc., is not to carry our nation backward into the night of paganism, America must spend more, and not less money upon the propagation of the Christian faith within her borders! Much of the Nile Valley was once as thoroughly evangelized as America is today, but there was a revival of sin, and heresies arose within the church, and the pure Gospel became so polluted that the power of the Christian faith was

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broken and the defeat of the church followed. Today 92 percent of the population of those same regions is Mohammedan. History can repeat itself. It would appear to us that if our Lord shall tarry, the evangelization of America is the supreme need of the world today. Here in the Brethren church, maintaining as she has, the pure "faith once for all delivered unto the saints", should see, and rise to meet, her opportunity. If our ears were really open unto the voice of the Holy Spirit, would we not hear his Voice saying to the Brethren church today—at a time when Modernism in religion and lawlessness in society, threaten the foundations of every building worth while—"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

"From cities of America,
From alleys dark and dim,
The cry comes from the poor today,
"Oh, help us unto him;
We cannot rise above the gloom
Of darkness, death and sin;
Oh, kindly give a helping hand,
And help us enter in.

"Oh, lend a hand to help us to
The fountain deep and wide,
We long to leave our faith and sin,
And in his shelter hide.
Oh, open wide the mission doors,
And speed the Gospel on,
'Til every city on our slopes
Shall hail the glory dawn."

Let those of us who may be enthusiastic as to Foreign Missions but rather apathetic as to Home Missions, make note of this fact: About thirteen years ago, there lived (and still lives) in the City of Long Beach a man well-known to the readers of "THE BRETHREN EVANGELIST," our Brother N. C. Nielsen, who has always been an enthusiast

A VITAL MISSIONARY SPIRIT MEANS PROSPERITY TO THE CONGREGATION.

for Home Missions. This man decided to use some of his money for the starting of a Brethren church in the City of Long Beach, where no Brethren preacher had ever preached a sermon, and where but six members of our denomination lived. As a result of his enthusiasm and gifts, the First Brethren church of Long Beach was born. As we have before noted, this church, in the last six and one-half years of its history, has given over \$40,000 to Foreign Missions, to

say nothing of the large influence it has exerted in the brotherhood to bring the enthusiasm for Foreign Missions to the point where it now stands.

Are we wrong in our contention that perhaps the largest single gift ever made to Foreign Missions was our Brother Nielsen's gift in money and life to Home Missions? Moreover, his home missionary spirit has been largely influential in establishing churches in Los Angeles, Whittier and Fillmore, and consider what those same churches are doing for Foreign Missions today! This is not to say that Brother Nielsen has done nothing for Foreign Missions, for his gifts

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to that work have been large. Moreover, he has given his only daughter as a "living sacrifice" to the work in South America. We here in California and you in the brotherhood, have reason to thank our heavenly Father that Brother Nielsen was not lop-sided in his giving to missions: We simply cite the foregoing to show the relation between Home Missions and Foreign Missions. Without laying a strong foundation and building a good base in the homeland, Foreign Missions would practically cease to exist. From across the waters they are looking, and ever will they look to us at home. As a member of the Foreign Board, thoroughly loyal to every interest of that Board, we are urging with all the power within us that the Brethren church will not fail to do its full duty to our Home Mission work on Thanksgiving Day!

"P. S."—Since we have written an article which will appear in this issue of "The Brethren Evangelist," pleading with the church at large to do its duty to the Home Mission work of our denomination, we have read an article in which some striking facts are set forth. The whole article is too long perhaps to be published here, but permit us to quote several paragraphs from it, as a sort of "P. S." to the article we have written:

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In the United States "There remain literally thousands of communities unreached by the church. These communities are not figments of the imagination. They actually exist. In them boys and girls are growing up who have never heard a Christian sermon, who have never been in a Sunday school and never have read the Beatitudes or heard the Ten Commandments.

A recent survey of 573 communities with populations of 1,000 or less, in western Washington, revealed that 379 of them were without the ministry of any church. Similar conditions exist in many other parts of America. Possibly our man-power is not wisely distributed, but if every paid religious worker in America were used to the very best advantage there would still be large gaps in a very thin line.

Shall we condemn to religious illiteracy all individuals who fail to reside in communities of certain required specifications? Has the church a program comprehensive enough to reach all? Shall we, like Pilate, wash our hands of communities which do not promise speedy "self-support" or shall we face seriously the task of bringing a religious ministry to all the people?

If the church does not do this work, it will not be done. The church must provide religious training for the rising generation. Bobbed-haired bandits, bootleggers, rum runners and a large host of their kin will disappear if we extend to every community in America the opportunities which are now being made available for some boys and girls now being reached by our best-trained Christian workers.

Is the task too big for the Christian people of America?

We do not believe that it is.

L. S. B.

Long Beach, California.

Seeing Saint Paul at Work

By Dean J. Allen Miller, D. D.

From the beginning of the thirteenth chapter of the Acts to the end of the book, with the exception of chapter fifteen, the narratives center in St. Paul. With Barnabas this great apostle firmly planted the Christian church in Antioch of Syria. Although others began the work there these two master evangelists continued it and confirmed it. Here is the first revival that occurs outside the Holy Land and it continues for a year. "And it came to pass, that even for a whole year they (Paul and Barnabas) were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch" (Acts 11:26). When I call this the first great revival I mean of those mentioned in the Acts.

It was in this church that the spirit of Missionary enterprise first took form and found expression in sending

A LACK OF THE TRUE CONCEPTION OF THE OUTGOING SPIRIT OF THE GOSPEL CAUSES MANY TO IMAGINE THAT THEIR CHRISTIAN DUTY IS ACCOMPLISHED WHEN THEIR OWN LITTLE GROUP IS SUPPLIED WITH SPIRITUAL MANNA.

forth workers. Now this was just what the Lord had commanded. But the Jerusalem church with all its prestige apparently got nowhere with that command. At any rate the writer of Acts knows nothing of it. To be sure we must not forget that in scores and hundreds of the villages and small communities throughout all Western Asia, that is between the Mediterranean Sea and the Arabian Desert, the Gospel had been preached and Christian churches founded. Many of these Christian communities were doubtless small. But they were active and energetic. So it is that we read of churches in districts where no previous mention has been made of their founding. For example read Acts 15:40. Now in this church at Antioch the spirit of preaching the Gospel in the regions beyond worked like a mighty leaven and at last the Holy Spirit, doubtless through the prophets who were there, definitely named Paul and Barnabas to go forth. But will the reader please find the account in Acts 13:1 and following?

I am anxious for the reader to get the missionary method of Paul. First the Island of Cyprus is evangelized. But this is done by capturing, as we believe, the two great centers of population in the island, Salamis and Paphos. Then the workers turned toward the mainland of Asia Minor. Will the reader of the Acts observe that only the most important centers of the provinces visited were touched on this first journey? Only four places are named and yet more than a year was taken for the work in them.

PASTORAL LEADERSHIP MEANS EVERYTHING TO HOME MISSIONARY SUCCESS.

Cities were made the center from which the work could be extended in every direction as we know it was. On the succeeding journeys, there were two more important ones, Paul toiled in such places as Ephesus, Philippi, Thessalonica, Corinth. At Ephesus he spent three years, "admonishing every one night and day with tears" (20:31). Ephesus became the point from which radiated in every direction the Good News of the Kingdom. So Luke says in 19:9-10,—"And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." At Corinth he spent almost two years. If we had time it would be of interest to trace Paul at his work in greater detail. This must suffice. And the lessons we may learn from him will be of greater value to us now.

Our churches should be located in the centers of popu-

lation and in fields which others have not occupied. There are literally hundreds of thousands of Protestant parentage who are not in active church fellowship. There are an equally great number of youth under twenty-five years of

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age who are unreached. Where shall we find these millions? In the cities. That is where the call sounds forth for help.

We note in the next place that it is the preaching of the Word of God that won men to Christ from stark paganism and the entrenched idolatry of times immemorial. Paul declares that he knew only "Jesus Christ and him crucified." Yes, he had the skill of the trained man, for he was trained in mind and in heart, and he had the power of a training owned and demonstrated by the Holy Spirit that became all but irresistible. WE MUST PREACH THE WORD. Men are everywhere hungry for the Word of God. They want something that can help them in the trials and the crises of life. Multitudes we believe are ready to hear and accept the WHOLE GOSPEL. We must send men able to CALL ALL SUCH OUT FROM the multitude to the salvation of their souls and the glory of the Lord.

The men who are sent into these fields, any large city that we might name, must be willing to be on the job daily. Paul puts it—"night and day." That means without cessation. There can never be a let up. All classes, all ages, at all times must be sought and won.

Here is an apostolic example we shall do well to follow.

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Will any one doubt that under so great a leader as Paul the apostolic plans for evangelizing the regions beyond and the building up of powerful churches succeeded?

Ashland, Ohio.

A Striking Contrast on the Simple Life

(Continued from page 3)

An ordinary Indian home contains no musical instruments of any description, no books, magazines or pictures and very little furniture. A couple of rickety beds, a wooden trunk, a few earthen jars for storing grain, etc., several baskets of different sizes and six or eight brass dishes are the sole furnishings of "bed-room, kitchen, dining room and parlor." Happy is the family that possesses two or three quilts or blankets for covering during the chilly nights of the cold season.

Such a contrast should stir our hearts! Surely it is not the will of God that one nation should squander billions in luxury while a few thousand miles away millions of people are going to bed hungry for want of enough of the coarsest food. And, more to our point, it is certainly not the will of God that Christian people should spend their substance with lavish hand on the things that perish while the church of Christ goes begging and its extension is hindered by lack of funds. He will not hold us guiltless, if by our selfish and niggardly giving we retard the progress of his church and cause souls to go down to the grave without the knowledge of God and all the wonderful ministries of his grace. Their blood will be upon our heads, if we sound not the warning, or make it impossible for others to do so. Let us not deceive ourselves as to our ability to give in generous amounts. We shall indeed find it difficult to give as we ought out of the left-overs, after we have satisfied every personal desire. But let us look to our extravagances, and be assured that he who notices the sparrow's fall, will not fail to record every misspent dollar.

WHAT IS THE EXTENT OF YOUR HOME MISSIONARY INTEREST?

The Missionary Challenge of the Great West

By W. R. Deeter

Just now I am thinking of days gone by. Eighteen years ago we had in what was then known as the Kanemorado District, twenty-eight Brethren churches and small groups of Brethren in Missouri, Kansas, Nebraska and Oklahoma. Today we have three thriving churches in Nebraska, three established churches and two mission points in Kansas. You immediately ask, "Well, what has become of the others"? I dare say some have gone the way of all the

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earth. But that is not for me to discuss in this article. The most I can say is, times and conditions as well as circumstances change. Most of these which we have lost were country points. Recently a field worker in another denomination closely akin to our own, told me this:—"I am thinking that in the next few years we will have to close from two to three hundred of our country churches." This is due to too many small parish churches, which can no longer subsist on the scant nourishment they obtain from the clientele—or parishioners."

Being once a blacksmith myself, I am reminded of this story:—"A good old blacksmith lived in the heart of a great city, and all day long people could hear the clanging of his hammer upon the anvil, and they knew he was forging a chain. Now and then idlers dropped in to watch him at work, and as they saw how faithful and patient he was to never pass over a link till he had it as nearly per-

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fect as could be made. Some even said, he could get much more done if he took less pains with his work. But he only shook his head and kept on doing his best. At last he died and was laid away in the church-yard, and the great chain which lay in his shop was put on board a ship. It was coiled up out of the way, and for a long time no one noticed it.

But there came a fierce wild night of winter storm, and the wind blew a gale, the rain dashed in torrents, and vivid flashes of lightning darted through the sky. It took three men to man the ship's wheel to guide her. They let go the anchor and the great chain went rattling over the deck into the gloomy waves. The anchor touched bottom and the chain, made by the old smithy, grew as taut and stiff as a bar of iron. Would it hold?

That was the question everyone asked as the gale increased. If one link, just one link, was weak, the crew would be lost. But the faithful old smith had done his best in each link. The chain held."

Can we realize how much of the future welfare of

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our churches is bound up in our present action? For some few years our two mission stations have been struggling, but the coming of Brother Wood to Fort Scott will mean its salvation, and our whole district is back of this staunch man of God, for we feel sure he will hold the fort against any odds that may arise. Our Mulyane mission is, we feel sure, soon to be self-supporting, and the board is negotiating to transfer one of our abandoned church houses, or sell it, and use the proceeds to remodel the present building, for they are in dire need of more room. We feel the future of these two points will be an emblem of the faithful work of God's people, to be living and growing churches. The other churches of the district are hard at work and making pro-

gress. Some are remodeling for more room.

At present we have centers, or cities where a group of Brethren could be mustered in, and perhaps a new church be started. We have quite a number of Brethren in Lincoln, Nebraska, and a goodly number in Topeka, Kansas, both Capitol cities of their respective states.

We are in need of strong men of God, whose work will abide. The Bible makes a plain distinction between mere work and work that abides. We need men who can build well. "The fire shall try every man's work of what sort it is. If any man's work abide, ... he shall receive a reward." May it be ours to do lasting work, work that will

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stand the test of time, or tide, or fire.

The West is calling. A challenge is given. Here is opportunity. A solemn voice speaks to each one of us and says, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain."

Portis, Kansas.

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put it in your Bible for convenience.)

MONDAY

PLOTTING THE DEATH OF JESUS—John 11:47-53.

The Pharisees are incensed over the resurrection of Lazarus; their bitterness is the more increased with each good work he performs. So men today who have set themselves against the good and the true, are the more hardened and embittered with each noble appeal.

TUESDAY

JESUS IN RETIREMENT—John 11:54-57.

Jesus was not fearful for his personal safety, but he could not let his enemies take him before his time; he kept his supreme purpose and mission ever in view.

WEDNESDAY

THE PERFUME OF DEVOTION—John 12:1-11.

Precious and penetrating as was the perfume of Mary's ointment, so is the loving allegiance and sincere devotion of every true worshipper today. (Use the "devotional" as a worship program in your home if unable to attend prayer meeting.)

THURSDAY

CHRIST'S ENTRY INTO JERUSALEM—John 12:12-19.

Just for a moment the fickle Jewish populace seemed to have gotten a glimpse of Jesus' kingly nature, so that for one brief moment he was able to bethen his final and complete triumph as King of kings and Lord of lords.

FRIDAY

THE PRICE OF DISCIPLESHIP—John 12:20-26.

Those who would truly see Jesus must find in him their example of self-renunciation and service.

SATURDAY

THE HEAVENLY WITNESS—John 12:27-33.

In that last great appeal the Father united with the Son to convince the Jews of his true person and mission. But the supreme test of his power was to be when Jesus was lifted up in death.

SUNDAY

THE UNIVERSAL QUERY—John 12:34-41.

The heart alone can answer the question. No prerogative is more inviolate and solemn than this. It is the highest proof of man's freedom of will and self-determination. (Sunday should find every child of God in a place of worship. If denied church privileges, have a worship program in your home, inviting others to share the reading of the sermon.)—G. S. B.

OUR DEVOTIONAL

The Gospel in Every Day Life

By Alice Livengood

OUR SCRIPTURE

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:14-16). Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (Phil. 2:14, 15). Ye are epistles written in our hearts, known and read of all men (2 Cor. 3:2). Therefore all things whatsoever ye would

EVERY MEMBER A SUPPORTER TO THE LIMIT.

that men should do to you, do ye even so to them (Matt. 7:12).

OUR MEDITATION

Every one, from the youth to the aged, has an ideal in mind which he strives to attain. It may be the character and life of a friend or the biography of some great person proves in an inspiration and becomes the deal after which the life is patterned. The higher the ideal the better the life.

Someone has well said, "The best and noblest lives are those which art set toward high ideals. And the highest and noblest deal that any man can have is Jesus of Nazareth." So we readily see that living the gospel daily should be the ideal striven for by every professing Christian and it is the ideal of the true earnest Christian.

To do this the Scripture must be studied and imbibed so that the pattern is ever before the minds eye. "Study to show thyself approved of God, a workman that needeth not to be ashamed." James tells us to be "doers" and not hearers only." He further tells us if we do not practice what we hear we will forget and of course we are losers and our light is dim and the Gospel is not well reflected. Chalmers says: "A Christian's spirituality will depend as much upon his work as his work upon his spirituality."

When we speak of the Gospel in every day life we do not mean spiritual life alone, though it is the impetus and force that produces right living in the world. If we are the salt of the earth we must be on our guard and look to our ideal lest we lose our savoring influence and the cause

WHAT IS THE EXTENT OF YOUR HOME MISSIONARY INTEREST?

of the kingdom be injured. If we forget our ideal our light becomes dim and again the cause of Christ is retarded. We are to let our lights so shine that our good works are seen and the Father glorified. It will not be necessary to tell what is done for our works will be seen. "The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character." Surely this will follow the careful, daily living of the Gospel and cause others to come into the kingdom.

In our social and commercial relations every opportunity is available to use the Gospel in every day life. In the social relations we are to love one another not only in word nor in tongue, but in deed and in truth (1 John 3:18). "They are the true disciples of Christ, not who know most, but who love most." This results in forbearance and for-

givenness of offences. The strong will bear the infirmities of the weak (Rom. 15:1). You know of the early Christians it was said, "behold how they love one another." An effort will be made to heed the message of James regarding the control of the tongue and religion pure and undefiled will be part of the Gospel harvest, not only in remembrance of

WHAT IS THE EXTENT OF YOUR HOME MISSIONARY INTEREST?

the fatherless and widows, but in keeping ourselves unspotted from the world. This spirit will prevail in the home as well as outside.

In commercial relations the Golden Rule will be followed as well as in the social. The vegetables and fruits will be alike throughout the barrel and basket. The scales of both merchant and farmer will be as accurate as possible. The employe will give his employer full service for his wages and the employer will not be unjust nor withhold living wages. Neither business nor pleasure will be allowed to monopolize time or life, which are gifts of God and should be liberally given for his work.

With the Gospel permeating our lives, always we will "live as if we expected to live an hundred years, but might die tomorrow." "Nothing but a good life here can fit men for a better hereafter" and it is only by living the gospel that this can be done. Of course this does not mean a long, solemn face but rather a radiant countenance. The Christian of all persons should be happiest and has many means of pleasure other than worldly pleasures.

We must ever bear in mind that we are epistles known

EVERY MEMBER A SUPPORTER TO THE LIMIT.

and read of all men and gage our lives accordingly that the Gospel be read aright. "One truly Christian life will do more to prove the divine origin of Christianity than many lectures. It is of much greater importance to develop Christian character than to exhibit Christian evidences." So let us strive most earnestly to live the Gospel daily and develop Christian characters that the world be convinced of the power of the Word.

OUR PRAYER

Gracious Father: Thy word is a lamp unto our feet and a light unto our path. Help us to keep it before us that thy word be reflected through our lives and the world made to see the power of salvation. In Jesus' name we pray. Amen.

Milledgeville, Illinois.

Truthfulness, frankness, disinterestedness, and faithfulness are the qualities absolutely essential to friendship, and these must be crowned by a sympathy that enters into all the joys, the sorrows, and the interests of the friend; that delights in all his upward progress and, when he stumbles or falls, stretches out the helping hand, and is tender and patient even when it condemns.—Mary C. Ware.

GIVE, AND IT SHALL BE GIVEN UNTO YOU—MORE MISSION POINTS OPENED UP, MORE NEW CHURCHES BUILT, MORE ABLE PASTORAL SUPPORT, AND MORE RAPID EXTENSION OF THE CHURCH THROUGHOUT THE LAND.

In the fellowship which is established in prayer between man and God we are brought into personal union with him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the Infinite Spirit?—Brooke Foss Westcott.

WHAT IS THE EXTENT OF YOUR HOME MISSIONARY INTEREST?

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman Jr.

(Lesson for November 22)

Lesson Title: Paul Before Felix.

Lesson Text: Acts 23:1-24:27.

Golden Text: "Herein I also exercise myself to have a conscience void of offense toward God and men always." Acts 24:16.

Devotional Reading: Psalm 86:11-17.

After the riot in Jerusalem, during which Paul almost lost his life, and Paul's consequent rescue and defense before the people, events moved rapidly. In twelve days' time Paul had come to Jerusalem, conferred with the apostles there, had passed through a seven days' purification in the Temple, was in a riot, had to make three defense speeches; was the object of an assassination plot; made a hurried night journey from Jerusalem to Caesarea under escort, and finally faced Roman power in the person of Felix. One of the cries of youth today is for thrills. Methinks such experiences as Paul had must satisfy the most thrill hungry. The fact is too, that these things happened to the apostle in the living of his normal, honest Christian life. The Christian life can be thrilling and each day can be crowded with high adventure if one is willing to venture in God's name. On the other hand our interpretation of Christ can be so flat and lifeless that it reminds one of the dried up mummy of Rameses II. What we need today is a new interpretation of our faith in terms of the living, powerful, present Christ who is not only present at the "right hand of the throne" but who is actually alive in our souls. We ought to be ashamed of ourselves if we have to confess that our Christian life is void of thrills for it is also a confession that we are strangers to the thrilling, commanding presence of Jesus in our experience.

When Paul faced Felix that day three charges were in the indictment against him: (1) He was an inciter of sedition among the Jews. This was an offense against the Roman law. (2) He was a leader of the sect called the Nazarenes. This was an offense against Moses' law. (3) He was a profaner of the Temple. This was against Jewish law because the Temple was the center of Jewish religious life; and consequently any profanation of Jewish religion was against Rome who protected the Jews in their worship life.

Tertullus was the Jewish orator and a flatterer of the worst sort. The Jews despised and hated the Romans and for any representative of Israel to commend such a ruler as Felix was nothing less than rank prevarication. Tertullus was following custom, no doubt, but this fact does not lessen the condemnation of the practice one bit. Custom gets us into the same trouble today. We go to a house for a social evening and we're bored to death, but when we leave we invariably say to the hostess: "I had a perfectly lovely time." The same thing happens in our church life. A bunch of "holy ones" get their hands on the balance of power and

"rock the boat," while at every meeting they "pray with power" or sing "Have Thine Own Way Lord," apparently oblivious as to what God might think of their petty, and oft-times devilish, meanness and shame. I've heard people go into raptures over how "they wish Jesus might return right away so that they could see him" and all the time one has the conviction that they don't mean what they say because of spiritual paralysis. It may be customary to let our tongues and emotions run away with us, but let us remember that "the Lord looketh on the heart." It is better to keep quiet and have the goods inside us, than to be forever effervescing over something to which we are stranger. Say what we will about Christianity this thing is beyond contradiction—viz., What we say with our lips must have the guarantee of life behind it. A dried out stock of moth eaten Shibboleths is not Christianity. Christianity is life—not words. It is vital power, not threadbare custom.

Note Paul's incisive attack when his turn to speak comes. He does not flatter. He states a fact. Felix was a judge of many years' standing; hence he ought to be able to judge this simple case without difficulty. Paul had his faults, but appealing to the mere vanity of another was not one of them. He goes directly to the charges and answers the first in the negative making clear that the very time element had been so short since he had returned to those parts that such a charge as inciting sedition was foolish. The second charge he accepts and here he makes a fine testimony to the Christian faith. It may be contrary to the orthodoxy of the Mosaic Law but it has the sanction of God, and

causes one to live in the light of clear conscience and transcendent hope. Hence it is above any mere formal religious system. The third charge he answers by inference. He was purifying himself in the Temple, how then could he be guilty of profaning the very place in which he was seeking cleansing?

Paul was a Protestant. He had recognized the up-to-the-minute truth of the Gospel message and while he still had the profoundest respect for the dogmatic beliefs of the Pharisees and theologians in Israel yet when those dogmas clashed with the finer truth of the Gospel he presented an equally dogmatic position. He stood firmly on the message of the resurrection, and whether others liked it or not he declared the truth at every possible opportunity. Yet note the clean cut charitable way in which it was done. There was no recrimination; no bluster; no harsh epithets directed at those who did not believe as he did. He didn't level his finger at anyone and yell, just because he had the chance. Paul never "hit below the belt," and he always gave a "clean break in the clinches." We modern controversialists might well profit by such an example. We like to call the other fellow infidel, heretic, speckled bird, and such terms of endearment—and somehow we forget that our opponent may be a preacher of God's truth the same as we. We seem to have a very unholy fear that God Almighty can't take care of the spiritual qualities in his word and so we engage in the childish pastime of "calling names." If the truth we believe is not big enough to lift us above such practice in God's name let us revise our findings until we lift ourselves out of such intellectual pettiness. To be a protestant means that we protest against inadequate conceptions of truth in the light of greater truth that has come to us. We can protect earnestly, straight-forwardly and yet chari-

(Continued on page 11)

Sunday School News

addressed to the undersigned.

Hand Book

A full list of helpful books is included in the New Hand Book just published by the National Association. It contains a directory, a sketch of the work to be done by each division and department of the school, and suggested helps and methods of work. A copy is to be mailed to each pastor and superintendent of the Brotherhood. That none may be missed and that no book may be lost in the mail, we hereby request the pastor or superintendent to send us by post card or letter the following information:

Pastor
Address
Superintendent
Address
Name of School
Enrollment

Others desiring a copy of this little booklet may have the same on request.

J. A. GARBER, General Secretary.

Reports from the field indicate that Brother Melvin Stuckey is being most cordially received, and highly appreciated in his work among the churches. The attendance at the meetings is said to be about twice as large as three years ago. There appears to be a corresponding increase in interest. The people seem very eager for his valued help.

Book Service

Among other services Brother Stuckey is advising the people with regard to useful books for church school workers. He has already sent in a number of orders for such books. The Association has arranged with various publishers to act as a distributing agency, and is prepared to supply our workers with any book desired, some that are proving quite popular are: Church School Administration, by Ferguson; The Small Sunday School, by Sensabaugh; The Worker's Conference, by Heron; Plans for Sunday School Evangelism, by Brown; A Top Notch Teacher by McKinney. Orders for these or other books may be

Notes on the Sunday School Lesson

(Continued from page 10)

tably. Paul stated the truth of the resurrection in the presence of materialistic Sadducees in such a manner. Such conduct is worthy of the Master Protestant. Under great provocation he did call another a "whited wall," but even this epithet he courteously and scripturally retracted. Let us learn to tread in such a path.

Paul shook the self assurance of Felix when he witnessed a good confession before Felix and his Jewish wife. Before Paul was

finished reasoning of righteousness, temperance and judgment to come the hardened heart of the shkel loving Felix played tricks with him and his blustery courage left him. This is the kind of personal work that counts. There are folks who delight in doing personal work in such a way that the ire of the "prospect" is aroused. Such a personal worker likes to buttonhole a person in an open air meeting where they become the cynosure of all eyes. I question the lasting quality of such work. Jesus liked private interviews. So did Paul. Both were masters

at close personal touch. To my mind this kind of personal evangelism cannot be beaten. It pays—but it is hard to do, and do successfully.

Felix turned away from the heavenly call. He wanted gold, not God—and as a result he kept his spiritual eyes shut thus blotting the eternal radiance from his soul. We lose track of him shortly after and instead of his name being linked with the great apostles name, in salvation, it goes into oblivion with all those names of those who love the fleeting present more than the eternal God.

J. A. GABER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Happiness and Faith

seek happiness. The world is sad enough without your woe. No path is wholly rough, Look for the places that are smooth and clear, And speak of them to rest the weary ear. Of earth; so hurt by one continuous strain Of mortal discontent and grief and pain.

Talk faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, Say so; if not, push back upon the shelf Of silence, all your thoughts till faith shall come.

No one will grieve because your lips are dumb.

—Ella Wheeler Wilcox.

Christian Endeavor Work at Lost Creek

By Bessie Hooks

The writer just came from a very impressive Christian Endeavor meeting, the topic of which was "The Golden Rule." The spiritual atmosphere, the testimonies, and the views advanced fully convinced the writer that it pays the Brethren people to help support a school at Lost Creek. The school is composed of the most progressive young people from the surrounding communities. It has been the religious teaching through the Bible study in school, the attendance on the part of all at the religious services, and especially the participation in Junior and Senior Endeavor work that has made such a meeting as this one possible.

What are we to expect from these young people? We expect Christian leaders in homes, factories, mines, and in the schools of their home communities and other communities as well. We expect some of these leaders to organize Sunday schools, prayer meetings, and churches in communities where there are no religious services. We expect all to witness for Christ for they have come to know him. Twelve of these young people have already become life service recruits. We do not know where God will lead them, but we are assured that their labor will not be in vain for they have become co-workers

with Christ. Pray that Riverside may be a real training school for Christian leaders and that it may be the means whereby many are led to Christ.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for November 22)

Thanksgiving by Thanks-living
Luke 17:12-19

Autumn days are here—the brightest of the year! Perhaps not the brightest for sunshine and soft winds, but certainly the brightest in color and form. Mother Nature has donned her gowns, and is now prepared to start on her long journey on which she will marshal into array the new fruits for the new spring many months away.

And then November always brings with it a joyous holiday—Thanksgiving! It smells like pumpkin pies and apple tarts to hungry boys and girls skipping home from school. There are only two other holidays which can compare with Thanksgiving. What are they? Yes, Easter and Christmas. And we enjoy them for what reasons? If you do not know, ask your mother to tell you the beautiful stories connected with these two holidays.

Nature has been glad and generous. I wonder if the boys and girls who read these lines are equally as happy and generous with their very own possessions? Will you share your big fat turkey or chicken with another boy or girl who cannot have such a dainty for his or her very own, Thanksgiving dinner! Do you think Jesus would share to the very last penny or very last possession with another—when he knew that one was more hungry than himself? What wonderful stories do we have in the Bible telling us of how much Jesus liked and shared with others. I am certain you can name a number of instances.

Also I think you should re-read once more the story of the first Thanksgiving Day in America. In any other country, in any corner of the world, is there observed such a day as our very own? I have never heard of

any. Should not that fact tell you that you have perhaps more to be thankful for than you are aware of? Ask Daddy about it; see what he says.

The man who wrote the Psalms of the Old Testament had many things to be thankful for, did he not? At least, we know that he wrote one hundred fifty songs and praises to the God he loved. And boys and girls, he gave praises for no things more wonderful than you might give praises for. He was a poet—and not all of us are poets in the manner he typified.

I think Thanksgiving Day would be a very fine day in which to test ourselves. How many kind little deeds can you do for your parents, for our neighbors, or your playmates? Ever time you accomplish one, write it down on a piece of paper, and then at the close of the day, make a grand tally—and see how much you can surprise yourselves. And I'll play the game with you. And then after we have started a new line of endeavor. It must be Christian, you know, it will be so much easier to repeat and re-repeat on all the new days of the year—that soon we shall have inculcated into our character a number of fine new habits.

Will you read the following prayer with me?

"Dear Jesus, for all the little things of life that help to make us strong men and women of tomorrow, we thank thee. May we never be selfish with what is ours in possession only; You shared with the humblest and the lowliest of men and women, and boys and girls, the Greatest Thing in mortal and immortal life—LOVE. Help us to love everyone, regardless of color or creed. May we always be Little Lives of Thanks for thee. Amen."

Daily Readings

- M., Nov. 16. How Jesus used his blessings
Matt. 11:20-25.
T., Nov. 17. Thanking for everything.
1 Thess. 5:18.
W., Nov. 18. How David thanked God.
1 Chron. 29:10-16.
T., Nov. 19. Joy in Thanksgiving.
Acts 2:41-47.
F., Nov. 20. How David showed gratitude.
2 Sam. 7:1-3.
S., Nov. 21. Thankful consecration
1 Tim. 1:12-16.
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Shall Our Mission Work Be Retarded for Lack of Funds?

The Call of the Highlanders

By G. E. Drushal

After these years of labor among the Mountain People of Southeastern Kentucky, there are certain convictions that have inevitably fastened themselves upon us. Our experiences have been varied. Disappointments many.

THE GREATEST CHALLENGE TO HOME MISSIONARY ENDEAVOR IS THE SUPREME NEED OF EVERY SOUL FOR THE WHOLE GOSPEL OF CHRIST.

But after all the conviction remains, that it has been worth while.

Hattie Cope in Africa, Thomas Allen here in the mountains, other splendid young folks in preparation for a life of service for their Lord, a large number of young men and young women teaching school whose influence is commanding, others in places of large influence, homes helped, and hundreds of souls saved are some of the outstanding things. And these may be among some of the least things accomplished for who can measure spiritual values? We look too much at things human and do not see and evaluate things spiritual, for things spiritual are only spiritually discerned. But these things make us feel that it has been more than worth the cost, and

IT IS THE CLEAR DUTY OF THE CHURCH TO EVANGELIZE EVERY SOUL IN THE HOMELAND.

that now there can be no turning back. Luke 9:52.

Another conviction which has been working itself into our thought is that the Bible school is the strategic place of work as a central base. Then from this as a base work out, reach out just as far as we can with the work which may be called the more direct work of the church. **THIS IS THE PLAN OF THE OTHER DENOMINATIONS WORKING IN THIS FIELD.**

This central base with all its work, Bible, high school, and all, enables us to call in for this work the very best young people of the mountains. **THEN WITH THE PROPER SPIRITUAL ATMOSPHERE AT RIVERSIDE,** some of these will be led to give their lives for the work of the church. This has been and is now being done. It was the school that attracted Hattie Cope, and all the other young people who are in preparation for the service of the church.

But this now leads us to the particular call that has come to us, and which we feel that we ought to pass on to you. We feel that it is the challenge of our mountain work at this time, and this challenge is that of funds to properly finance the plan as outlined above. Let the work be properly financed and man

aged, and young life will be continually going from this field for the work of the church. We are now face to face with this problem, and its solution should be met in some way, and can be in the Lord.

We have already had some painful experiences because of the lack of funds. We now have two young men, splendid fellows, who completed the work of the school here. They then completed a three year course of study in a Bible school. These young men both felt called to go to some of these outposts which we have been so anxious to es-

SAVE AMERICA BY GIVING TO HOME MISSIONS.

tablish. But when one of these fellows made application to our Board to be supported in one of these places some distance out from Riverside, he was told that there were "no funds" to finance the project, which of course was true. When our young men are ready for

service and feel called to work in this field must they be turned down because of "no funds"? Some few weeks ago one of these young men, who in our judgment will make a very able preacher and worker, visited us. We questioned him about his work, etc. During this conversation he said to me: "I felt surely called to this field, to go up above Riverside about ten miles. I have made application to our Board, but could get no help. (The Board had none to give). I guess I must

A PRAYER AND A GIFT FROM EVERY MEMBER.

have been mistaken in the matter." Now the Presbyterians are after them, offering them most anything that they might feel led to desire.

To us this is pathetic. After the work of these years must we lose some of our ablest young men for the work of our church, simply because we have "no funds"? It seems to us that here we have the big, the pathetic call, the challenge of the time. How will it be answered?

The Child of Your Love and Care

By Grace P. Slack

Dear Evangelist Readers:

Three years ago I wrote you a letter with regard to this "The child of your love and care," and now Brother Gearhart has asked me to write again. I was away a year and a half, and then last November the Lord sent me down here again to assist in the growth

and development of this precious child of the Brethren church.

The physical growth has been fairly good. Yes, we acknowledge that, to the onlooker, from the natural viewpoint, one would be pleased with the growth. There are more students, more buildings, and another horse; the



Some of the Buildings at Lost Creek, Kentucky

latter making some community work possible. Two of the workers, Miss Ewert and Miss Andrews, go to Clayhole every Sunday, and there is quite a little calling done through the week. I want to add here that if we had another saddle animal we could have a Sunday school in another community where there

AT LEAST ONE DOLLAR AND A HALF FROM EVERY BRETHREN IN AMERICA FOR THE EXTENSION OF THE CHURCH IN AMERICA

is none. In fact we would keep a really consecrated man quite busy doing Christian service in Christless communities. For there are such in these mountains just as there are everywhere.

But we who view the work from within, realizing that God has written about the physical life and health depending upon the work of the Holy Spirit within, feel that this work has not developed in outward things as it should have done, and as we believe God has intended that it should, because of a lack or hindrance in the spiritual life and growth.

When Miss Emmert and Miss Knoll with their college degrees came, they with Brother Drushal made the necessary three College trained teachers required to get the High school accredited. As soon as this was done

A PRAYER AND A GIFT FROM EVERY MEMBER.

it gave a great impetus to the high school and it has continued to grow.

But for some reason the spiritual life has hardly kept pace with the physical, when it should have kept ahead and been the pace setter. We long for a deeper work of the Spirit in the hearts of those who are saved, and the rest of them all brought to the Lord.

Perhaps one reason for a lack of deep spirituality, it may be the greatest reason, is that the faculty, individually and collectively, does not spend the time and labor in prayer that we should. And then perhaps you my readers, individually and collectively, are not bearing this faculty and student body up before the throne of grace as it is your privilege and duty to do.

WE CANNOT KNOW THE JOY OF FULL OBEDIENCE TO THE GOSPEL OF JESUS CHRIST WITHOUT DESIRING THAT EVERY ONE ELSE SHALL HAVE THE OPPORTUNITY OF THAT JOY. THAT OUGHT TO STIR EVERY MEMBER OF THE BRETHREN CHURCH TO A MISSIONARY INTEREST AND GIVING HERETOFORE UNKNOWN.

Time! Time! Yes, we know. It often seems that there are not enough hours in the day, neither days in the week, to keep our work caught up. But prayer is absolutely essential if we are to be co-laborers together with God. Then beloved, God's tasks are all ordered according to his time; and his time is sufficient for the services he has for us to render. This truth is equally applicable to you and to us. But isn't it true with members of the mystical body of Jesus Christ, as

it is with the human body, that when any member fails to function properly in obedience to the head, that another member must do double service?

Brother Drushal is doing the work of four (4) men. That is, he has the full responsibility of what other mountain schools hire four men to do, viz.—Superintendent of the school, Pastor of the church, Boss and usually the mechanic for all repair work, and Supervisor of athletics. Very often it happens that necessary visiting, real spiritual service, must be sacrificed to "Serve tables" so to speak, literally to do some mechanical repair work. No matter how willing a man may be, his ability to accomplish is limited by both time and physical endurance. This condition is caused by lack of funds necessary to employ the help needed.

'SAVE AMERICA BY GIVING TO HOME MISSIONS.

Dear co-laborers of our brotherhood, are we each and all doing all that God would have us to do, both in prayer and offerings, that this, our oldest mission child, may develop and fulfill God's highest purpose for it?

Will you pray regularly and prevailingly, that God will send us all the workers needed to adequately man this work, and that every one be fully consecrated and Spirit filled? Also pray that he will cleanse us of all unrighteousness, and give us a great spiritual awakening. Pray earnestly for sufficient funds to meet every present need, and then to "Carry on" and "Enlarge our borders" in full accordance with his purpose for this great work.

Lost Creek, Kentucky.

A CHRISTIAN'S CONDUCT MUST BE AS RESTRICTED AS THE "NARROW GATE", BUT HIS SYMPATHY SHOULD BE AS BROAD AS THE LOVE OF GOD, AND JUST AS ACTIVE. MY WHAT THAT WOULD MEAN FOR HOME MISSIONS!

The Meeting at Krypton

A few weeks ago I went to our missions in the mountains of Kentucky for a three weeks' meeting. We were almost two weeks at Krypton, then eight nights at Napfor, about four miles further up the mountains.

At Krypton Brother and Sister Fred Kinzie are located. This was not entirely the first time that I have labored with the Kinzies, but I found them again alert and watchful Christians and the pastor is a good yoke-fellow. Brother Kinzie has not been in the active ministry long but I have never worked with any pastor who had his field any better in hand. He could put his finger on any house and say who lived there, how many of them belonged to church, how many children in the family and where they belonged to church. And as far as human power is concerned they are doing all that can be ex-

AT LEAST ONE DOLLAR AND A HALF FROM EVERY BRETHREN IN AMERICA FOR THE EXTENSION OF THE CHURCH IN AMERICA

pected of anybody on that field, and the people respect them.

The field at Krypton has been hard hit. There are 45 houses in the village and 30 of them empty—all because of the closing down of the coal mines in the immediate district. This leaves it hard to work. As the meeting at Krypton, it was not a raging success as far as numbers were concerned, but when I see big men going into big cities with big well organized churches and have three weeks' meetings and no confessions, or possibly two or three, we do not feel so bad.

THE GREATEST CHALLENGE TO HOME MISSIONARY ENDEAVOR IS THE SUPREME NEED OF EVERY SOUL FOR THE WHOLE GOSPEL OF CHRIST.

There were some reconsecrations at Krypton which will mean much to their work.

There are always the faithful few that work right on. These have been strengthened. Any way we can only sow the seed and wait for the harvest until the early and latter rain. We tramped over the mountains and up and down the creeks, hunting sinners and finding plenty as in most other communities. But the devil hardened their hearts against his word. I have been in that field now four times in the last ten years, and this is the first time we have had any shooting around the church during services. On the first Saturday night there was some shooting

AT LEAST ONE DOLLAR AND A HALF FROM EVERY BRETHREN IN AMERICA FOR THE EXTENSION OF THE CHURCH IN AMERICA

nearby and this frightened the folks away to some extent.

The third week we spent at Napfor. Here Brother Kinzie started a Sunday school last April. At that time there was no other religious service in that community with 350 to 400 people. Here there is plenty of work in the mines and a good class of people, who because of their prosperity seem more ready to work for the Lord. They are having Sunday school here every Sunday and have arranged to give them one preaching service each week for a while. Here we hope there may be a group of Brethren gathered together. As a result of eight nights of preaching here there was quite a little manifestation of conviction and we should have had another week there but they banded together to do Sunday school work and support a preaching service once a week. I feel here is a good prospect to gather for the Lord, but Brother Kinzie lives three miles away or four

A PRAYER AND A GIFT FROM EVERY MEMBER.

by horseback. He should have a horse to ride and if somebody would like to help a real worthy cause, help to buy a horse for Brother Kinzie.

Pray for the Kentucky mountain work
Pray for us.

S. LOWMAN, Oakville, Indiana.

NEWS FROM THE FIELD

Home Mission Happenings as Seen by the Secretary

FORT SCOTT, KANSAS

Some years ago a Brethren mission was started in this beautiful, thrifty city of almost 15,000 souls. Our church was located near the edge of the city at that time. We now have a large, brick building which is located ideally on a main thoroughfare just across the street from a large new high school building and only a few blocks from the heart of the city. The work was progressing nicely for a time, but they have had some reverses, and have been without a permanent pastor for months. At the request of the directors of our board, and the call of the members, your secretary went there and took charge as temporary pastor for a month last spring, looking over the field and giving encouragement to the flock as best we could. While there, a reorganization in part, was effected and before leaving, a unanimous call was extended to Rev. L. G. Wood to become their pastor. Brother Wood is well known and highly praised by many Fort Scott people, who learned to love him and his family when he lived there in the early days of the work as a mission point, having served as pastor for a time. We have a number of excellent, hard-working, faithful members, who are willing to make great sacrifices to build up a strong, self-supporting congregation under the leadership of Brother Wood, who is to begin about November first. Let us pray for them.

A PRAYER AND A GIFT FROM EVERY MEMBER.

FORT WAYNE, INDIANA

This is the place where we have been planning for several years to give substantial financial aid in order that the consecrated group of members located in this great center might have the opportunity, with a good leader, to build up a creditable work. Not until this year, has the board been able to promise help to the extent of \$1,000 thinking this amount, plus what would be raised locally, and what they expected to get from the National W. M. S., would be sufficient to get the work started nicely. Rev. Dyoil Belote, who has been the successful pastor at Uniontown, Pa., for a number of years, has been called to become their pastor. The Fort Wayne members counseled over the problem of finances, and came to the conclusion that the burden would be too great for them to have a full time pastor, with no more than \$1,000 outside help. The National W. M. S. did not include this point in their budget this year, and that meant the raising of \$800 locally for pastor's salary and perhaps several hundred more for a place in which to worship. After prayerful consideration, they asked permission to use the money voted by our board to make a payment on the building site and try to get along another year with temporary or part time preaching. The matter was taken up with Brother Belote and the Lord opened the

way for him to accept the pastorate of the Second Church at Johnstown, Pa. We do hope and pray that our Thanksgiving offering this year will be large enough to make it not only possible to get the work at Fort Wayne started right, but that we may also open other strategic points. If every member would double the amount given last year for Home Mission work, this could be done, and oh, how thankful we would be.

THE GREATEST CHALLENGE TO HOME MISSIONARY ENDEAVOR IS THE SUPREME NEED OF EVERY SOUL FOR THE WHOLE GOSPEL OF CHRIST.

GLENFORD, OHIO

On October 11th, Brother Wesley Baker and the writer drove to this point, arriving in time to partake of the splendid repast served in the basement of the church after the morning service. There was a super-abundance of fried chicken, baked beans, potato salad, cakes, pies, etc., etc. The members brought their baskets well filled and it looked as if there was enough left to feed another audience. In the afternoon we enjoyed an interesting musical program by Romanengi, our South American missionary. He sang and gave a brief talk in the Spanish language. Dr. Miller interpreted it. A very helpful and inspiring Bible lecture was then given by our Dr. Miller. The congenial pastor, Rev. Koontz, is doing a very nice piece of work at Glenford. He seems to be well liked, and why should he not be. He returned to Ashland immediately after the afternoon session, taking Dr. Miller and Brother Romanengi with him in order that they might be ready for their school work on Monday morning. This left us to take charge of the evening service. We tried to make ourselves at home with these good people, giving the Kentucky stereopticon lecture and showing some of our slides on the history of the Tunker fraternity. There were ten descendants of Alexander Mack in my audience. That was interesting to me. We enjoyed the very generous hospitality of the C. E. Deffenbaugh family, where we remained over night. The next morning Brother Deffenbaugh took us out chestnut hunting, after which we returned to the Gem City of the Miami Valley.

W. A. GEARHART.

Dayton, Ohio.

AT LEAST ONE DOLLAR AND A HALF FROM EVERY BRETHREN IN AMERICA FOR THE EXTENSION OF THE CHURCH IN AMERICA

THAT WONDERFUL FAREWELL SERVICE

For the sake of our out-of-town members and those who are sick and others who could not be present last Sunday night at the farewell service held for the four members of our church who have just sailed for Africa, we give here a few words about it. The attendance overflowed the main auditorium and com-

pleted the use of the Sunday school room. After a spirit-filled song service, our ladies' quartette, which is peerless, sang a most effective piece. The entire congregation joined in reading Romans 10:6-17. Then our choir gave a most beautiful piece to the glory of God. The ordination of Brother and Sister Foster and Sister Jobson to the offices of deacon and deaconess, respectively, followed, and was a most impressive service indeed. Pauline Seitz sang a simple message that reached all our hearts. After the offering the audience stood and sang, "Shall I Empty-handed Be?" and every verse seemed to grow in power and meaningful significance. Following a few remarks by the pastor, each of the four missionaries gave a short message that was upon their hearts. Brother Jobson spoke last, and as he sat down, a call was given for all who had ever offered themselves to God for life-service in any of the previous services to stand. As numbers began standing all over the house, they were asked to form in line about the platform and join hands. But the numbers so increased that the circle extended clear around the middle section of the church from the front doors to the pulpit, and then joining hands they sang, "I Can Hear My Savior Calling." The Spirit of God was filling the whole place and many hearts were giving up to God. Then came the call to all who would offer themselves to God to lay down their lives for him to rise and join that circle. The response of young life to the claims of Christ was beautiful to behold and many were weeping at the sight. And some not so young offered him what was left—what more could they offer? They kept coming till nearly seventy precious lives joined that "inner circle." Then the entire congregation stood and sang with deep-touched hearts, "My Jesus, I Love Thee." After dismissal farewells were being said till nearly eleven o'clock. We daresay that Eternity alone can reveal the work accomplished in this service, of lives touched in a hundred ways for God! Let Jesus Christ be praised!

Farewell at New York

Between forty-five and fifty "Brethren" took a day "off" and went to New York to say farewell to the Fosters and Jobsons as they embarked on the liner Paris for France. Most of them went over by auto and three went by train. Among them were the mothers of both Brother Jobson and Brother Foster. It is a noble sacrifice these two women are making, as well as the other aged parents of the members of the party. Most of the "Farewellers" arrived about 7:30 Saturday morning, the 11th, and from then till 10 o'clock there was one grand time of singing and praise. The missionaries were in the highest of spirits at the fruition of all their hopes and prayers, with the exception, perhaps, of Mrs. Jobson, who was leaving behind that which the others were not doing, the babies God had given her. But, while subdued in spirit, her dedication was strong and her faith unwavering.

It was very plain that our delegation of "Brethren" dominated the situation when it

came to getting attention. All the multitude were attracted and got a taste of real Christian affection and devotion such as they had perhaps never seen before. Perhaps some of them awoke to the fact that God was still sending out missionaries to evangelize the lost in darkened lands. One thing was certain, and that was that Jesus is still real to many people, regardless of how the rest of the world pass by.

The Paris is a magnificent vessel and they are assured of a most comfortable voyage. From the character of the passenger list, they will likely have much opportunity for testimony while on the boat. Well, our confidence and knowledge of our missionaries are such that we have no doubt they will get it and use it speedily. We trust they will have many souls before they arrive in Africa as an earnest of the harvest they shall enjoy when they get there.

They are gone. But we are already anxious to take another trip to New York with some others whom the Lord is now preparing among us for the salvation of that dark land. But the most urgent call is for red-blooded young men who will go forth and plunge into these hopeless tribes and open them up to the gospel and build stations for the other workers. Young man this is the greatest call of your life, will you go?

—From the Weekly Calendar of the First Church of Philadelphia.

THE GREATEST CHALLENGE TO HOME MISSIONARY ENDEAVOR IS THE SUPREME NEED OF EVERY SOUL FOR THE WHOLE GOSPEL OF CHRIST.

DALLAS CENTER, IOWA, TO MILLEDGEVILLE, ILLINOIS

Under God, it has been the privilege of the writer to spend three years with the good people of Dallas Center, Iowa. We are positive that we have made a great deal of valuable growth in the Lord's work in those three years. We acknowledge with thanks the cooperation of the brethren in carrying forward the work of the kingdom. The Lord and Master, we are sure, will use the work done to the glory of his name. We praise him for all the blessings he has bestowed. We certainly will not forget the many kindnesses bestowed upon us while in Dallas Center.

The work there has its problems to be solved as does the Lord's work in every place where his servants go. The Lord always enables for the tasks and problems and we bespeak for Brother Earl Studebaker many joys and much success as he labors with the good people of Dallas Center in the extension of the Lord's work.

Our last service with these good people was on the evening of September 13th and we spoke to a well filled house. The churches with whom we have cooperated in the work of the Lord dismissed their services that evening and came to the Brethren church. We enjoyed, very much, the fine spirit of those churches.

After the work of packing up and loading into the car we spent three nights and two days on the way with the car of household goods, landing in Milledgeville, Illinois, early in the morning of September 25th. Thanks to

Brother Teeter I was tendered a cordial invitation to come on to Milledgeville and enjoy his closing services on the 27th of September. No outgoing pastor could have been kinder to me than Brother Teeter was and it speaks eloquently of the fine spirit of Brother Teeter and his good wife.

We found the work here in the best of condition with a thoroughly organized church in its every branch. The prayer meeting, the thermometer of any church, stood at a degree that showed active, wide awake spiritual life. The church services are well attended and the large, efficient choir, under the leadership of W. W. Fike, accompanied by the loyal orchestra, adds wonderfully to the life and inspiration of the services. The Sunday school is a powerhouse developing the intellectual, social and moral life of all who attend its services. The attendance is gradually climbing toward the 150 mark in spite of the bad weather the past few weeks. It would not be too optimistic to look for an attendance nearing 200 in good weather. The young people have their society of Christian Endeavor which is doing its part to develop the young life of today into efficient Christian workers of tomorrow. It is well known that this church has a Woman's Missionary Society that the pastor need not hesitate to commend. They know that "Prayer Releases Power" and we are certain that they will continue to do good work as they have been doing. Here, as elsewhere, the women of the society have taken upon them the care of the parsonage. They cleaned from upstairs to basement before we moved our goods in. These women we are sure will do their full part in all the work of the church.

Beyond question, the flourishing condition in which we found the work of this church is due, in large measure, to the efforts of Rev. and Mrs. Teeter with the cooperation of the people with whom he worked. May the Lord be praised for this good work and may he bless them in their new field of labor.

We are quite well settled in our new home and feel that we will enjoy our work with the Brethren in this place. We were accorded a very hearty welcome into their midst. A royal reception by the church and community was given us on the evening of October 16th at the Brethren church. The fine spirit with which we have been welcomed and the many useful gifts we have received are very much appreciated by us and make us feel quite at home.

May the Lord grant his blessing and strength to these people and give their pastor and family strength and wisdom to be of service to him in their midst is our thought in the very beginning of our work here.

The prayers of God's people in behalf of the work here will be appreciated.

GEO. E. CONE.

SAVE AMERICA BY GIVING TO HOME MISSIONS.

A TRIBUTE TO JULIA ZOOK

By the Sisters of Sunnyside Brethren Church

Our beloved sister has entered the great silence from which none return. We will miss her but our loss is her gain. Death is

as certain as life. We see dimly but we believe and hope that all good things of this world are, by divine plan, transferred to the infinite realm.

Our memories see Sister Zook a faithful member of the church, a devoted Sunday school teacher, an honored president of the Sister's Missionary Society, a beloved wife, a fond mother. Her pleasure in life came from leading others in paths of duty as the Divine Master revealed them to her. She threw her whole heart into her church and service to her friends, with no self-seeking purpose and with no thought of gain but that of humanity. She had the rare gift of standing firm without showing antagonism. We who knew her intimately knew her to be a real friend, reliable in time of need, genial and appreciative of every good trait in others. Members of the Brethren church know how she worked unceasingly for her church. Minute by minute she did her duty and the results all helped to form the present Brethren church of Sunnyside. Her's was a life well spent and we like to believe that when she crossed the invisible line between earth and eternity that the Master met her with these words, "Well done, thou good and faithful worker, enter thou into the joys of thy Lord." She did her duty on earth. The work she left others will carry on. Her example will beckon to those who knew her.

IN THE SHADOW

CLARK—Maria Clark departed this life October 18, 1925, at the home of her granddaughter, Verna Cooper. She was the widow of Elder Walter Clark, who passed away seven years ago. She was born in the State of New York, nearly 83 years ago, and with her parents moved to Cass county, Michigan, when a little girl. She has spent the major part of her life in this community. She was a life-long member of the Brethren church. Their home was always open for visitors, or those passing through this part of Michigan. Her health has been failing for six years. Services were held at the Brethren church, October 20, 1925. J. H. ENGLISH, New Troy, Michigan.

MILLER—Mrs. Emma Herr Miller, born in Millersburg, Lancaster, County, Pennsylvania, on March 1st, 1854; promoted to glory on the morning of October 3, 1925.

Mr. and Mrs. Frank M. Miller came to Long Beach, California, in 1904 and both were charter members of the First Brethren church of this city. They have often been heard to say that the church at 5th and Cherry Streets, Long Beach, was the dearest spot on earth to them, and while still in the flesh they did not forget to honor with their substance their Lord who died that they might have eternal life. According to Christ's own teaching, they invested a goodly part of their earthly substance in the Master's work here, thus laying up for themselves "treasure in heaven."

Brother Miller passed on fifteen months previous to his wife. They are now both in the glory land, together with Christ for all eternity. We here "in the shadow" rejoice with them, knowing that it is but for "a moment" for us—for "in a moment, in the twinkling of an eye," our Lord shall come and we "shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord!"

L. S. BAUMAN.

ARNOLD—Solomon David Arnold was born January 5th, 1855, and fell asleep October 1st, 1925. He was united in marriage to Miss Mollie Skinnell January 1st, 1890 to which union were born a son, Dobson, who is our Sunday School Superintendent, and a daughter Lelia who is our organist, and teacher, besides being a deaconess.

At about the age of 15 Brother Arnold united with the German Baptist Brethren church and served there as deacon for some years. December 14th, 1919 he became one of the charter members, and was one of the promoters of the Limestone Brethren church and served the church as deacon to the end of his life.

He was ever most interested and full of hope in the work of the church; was a cheer-

ful and liberal giver toward its maintenance; attended most regularly her services, always partaking of the benefits of her ordinances. In the home there was no kinder husband, father, and brother; given to hospitality having made a pleasant home for many servants of the Lord.

A most commendable thing concerning him was his perfect assurance of his salvation through no merits of his own but by simple faith in the atoning blood of the Lord Jesus Christ. This hope of heaven was expressed in all confidence for some years and to the end of his life. This is such a comfort to the family and makes funeral addresses the easier to give. So the church and family sorrow not as those that have no hope for we have the assurance that by that same Blood we shall meet again and ever be with the Lord. Funeral services by the writer.

MARY PENCE.

Limestone, Tennessee.

STEINER—Harvey T. Steiner was born July 8, 1872 and died October 29, 1925, aged 53 years, 3 months and 21 days. He was married to Alice Brenneman, March 26, 1905. To this union five children were born, Mrs. Katharine Irene, and Helen. About 30 years ago he joined the Brethren church and was a faithful member until his death. He was a kind husband, loving father, a good citizen, and leaves to mourn his loss his wife and daughters, several brothers and sisters and a host of friends.

Services were conducted in Smithville church by his pastor, M. L. Sands, assisted by Dr. J. Allen Miller of Ashland College.

BRUMBAUGH Samuel Harrison was born in Bedford County, Pennsylvania, March 16th, 1835, and departed this life, October 12th, 1925, at his home in Fortis, Kansas. His age was 61 years, 6 months and 13 days. He was one of the four oldest members of the First Brethren church, organized in 1833. His father, D. O. Brumbaugh, was the first (Progressive) Brethren preacher in Osborne County, Kansas.

His wife and seven children, two brothers, four sisters and eleven grandchildren survive. The Brumbaugh family has been closely connected with Dunkard history from its inception.

Has death knocked at our door and stolen from us our brother, our neighbor and friend? From beside an open grave we see Jesus standing with these words on his lips: "I am the resurrection and the life. . . He that liveth and believeth on me shall never die." Funeral by the writer, assisted by Brother Walters.

W. R. DEETER.

DUPLER—Marion Dupler was born October 20, 1872 and passed from this life August 3, 1925, aged 52 years, 9 months and 13 days. On March 16, 1893 he was united in holy matrimony with Viola Helser. This union was blessed with one child.

Which but a lone child united with the First Brethren church at Zionsville, and continued an active member, holding also for some time the office of trustee therein. He leaves to mourn his loss his wife, three daughters, one daughter, Mrs. Hazel Long, the wife of Angus Long, one granddaughter, one sister, Mrs. Emma Long of Kirkersville, one brother, Jesse Dupler of Ashland, Ohio, and a host of friends.

Mr. Dupler's influence upon the community has been deeply felt. His sympathetic kindness and ready help to those in need has been evidenced in many instances. His neighbors ever found him a true friend in time of need as well as in prosperity. Though he has gone from our midst, he still lives in the hearts of his loving, sorrowing friends; a beautiful benediction in their lives.

H. W. KOONTZ.

MYERS—Brother Adam Myers was born at Louisville, Stark County, Ohio, June 17, 1862 and departed from this life at his home in Louisville on Wednesday morning, August 26, 1925 having reached the age of 63 years, 2 months and 8 days.

Brother Myers was a member of the Louisville Brethren church. He had a firm faith in his Savior shown by his faithfulness in reading the Bible and prayer in his home and his desire to win others to Christ.

He is survived by his wife, three daughters, one granddaughter and two sisters. Funeral services were conducted from the church by his pastor, R. F. PORTE.

ZOOK—Julia A. Zook, the fourth daughter of David and Eliza Crofford was born at Davidsville, Pennsylvania, October 25, 1854. At the age of fourteen years the Holy Spirit spoke to her in a definite way and by the encouragement of her three consecrated sisters she was led to make a public confession of her Lord and on September 15, 1869 she was baptized in Clover Creek, Pennsylvania, by J. W. Brumbaugh. From this time until the division in the church she was a consistent member of the Dunkard church. At the time of the division she cast her lot with the Brethren church, maintaining her membership in this organization until the time of her death. On November 8, 1883 she was married in Lincoln, Nebraska to Elder David B. Zook and until June, 1903 resided

at Crete, Nebraska, where their only child, Clarence Vincent Zook, was born. Desiring a closer contact with the church of her choice the family removed to Sunnyside, Washington, making this their home until June 22, 1918 when the husband and father departed this life for his home above. For some years Mrs. Zook continued to live at Sunnyside. At the request of her son she took a vacation trip to California in August, 1922, with the result that the last three years of her life were spent at Long Beach, Santa Ana, and La Verne, California. She passed away suddenly at La Verne on August 15, 1925, leaving to mourn their loss, her son, three sisters, Elizabeth Brubaker of Johnstown, Pennsylvania, Mary Smouse of Altoona, Pennsylvania, and Susie Helsel of Duncansville, Pennsylvania.

Services were held at La Verne, California on Wednesday afternoon, August 19, after which the body was shipped to Sunnyside, Washington for final interment by the body of her husband. Mrs. Zook was held in high esteem by the Sunnyside people in the midst of whom she had lived for years. This esteem was evidenced by the large number of her old friends and neighbors who gathered to show their last respect. In the absence of the pastor of the Sunnyside church the services were in charge of Rev. J. C. Beal, a former pastor of Sister Zook.

MCCANN—Mary C. McCann, wife of Lindas McCann, and daughter of John and Mary Barber, was born July 6, 1876, in Green County, and died in Masontown, October 13, 1925, aged 48 years, 3 months and 7 days. Death was due to organic heart trouble. Deceased was a loyal Christian for 35 years and a member of the Masontown Brethren church for the last eight years. Besides her companion and parents, Mrs. McCann is survived by three brothers, Walter, William and Charles; Two sons, Walter and John.

Mrs. McCann was a devoted and consecrated mother and companion. She was also a faithful and loyal Christian. Quoting from a friend we read:

"Mary was mild and lovely, gentle as the summer breeze, pleasant as the air of evening that floats among the trees."

"Human hands tried to save her,
Tender care was all in vain.
Holy Angels bore her from this weary world of pain."

To sum up our appreciation of the life and work of the deceased, one word is sufficient, "She has done what she could."

Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won.
And thou art crowned at last.

Two hands upon thy breast
And labors cease to rest
Two pale feet crossed in rest
The race is won.

J. L. GINGRICH.

ANNOUNCEMENTS

BRYAN, OHIO

The First Brethren church of Bryan, Ohio, will observe the Lord's Supper and Holy Communion, Sunday evening, November 15th.

MISTLETOE

This time-honored Christmas rarity is obtainable right in the vicinity of the Brethren churches in Kentucky. Add this exquisite charm to your festive boards, and at the same time help the work at Krypton, Kentucky, by letting the Krypton church supply your congregations. Church secretaries, W. M. S. or C. E. leaders, pastors and others, please write the undersigned for details and prices. Transportation charges will be insignificant and shipment can be made just in time for the holidays, direct from tree to table. Write at once.

FRED V. KINZIE, Pastor,
Krypton, Kentucky.

All of such faith and desire will be very welcome to worship with us.

E. M. RIDDLE, Pastor.

NOTICE OF DEDICATION

The First Brethren church at Fremont, Ohio will be dedicated November 29, 1925. The dedicatory sermon will be preached by O. C. Starn of Gratis, Ohio, who will remain after the dedication for a series of evangelistic services. We extend an invitation to the nearby Brethren to be present with us.

S. C. HENDERSON.

AN INVITATION TO JOIN

Would you care for those whom disaster has made homeless? Would you show gratitude to the wounded veteran who courted death that war might give way to peace? Would you save life and prolong health? Would you teach children to love and to serve? If so join THE AMERICAN NATIONAL RED CROSS during the Annual Roll Call, Armistice Day to Thanksgiving,—November 11 to 26, 1925—

MASONTOWN, PENNSYLVANIA

The Masontown Brethren church will observe their semi-annual communion service on Sunday evening, November 22, at 7 P. M. We invite all Christians of like faith to share this service with us.

JOSEPH L. GINGRICH, Pastor.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



The Lost Chord Found

"One day when I was engaged as a missionary colporteur, selling the Moody Colportage books, I climbed the back stairway of an apartment house in the suburbs of a city, where several mill workers lived.

"A young German girl opened the door. She could speak broken English, but could read only in the German language. I had a book with me of Mr. Moody's translated into the German. It was entitled 'Secret Power,' a book on the work of the Holy Spirit. She bought it.

"Later I happened to call in the same house, and she spoke to me as I was passing her door, and told me a great blessing had come into her life. She had been a Christian and a member of a German Evangelical church, but she had lost the joy of the Christian life.

"The little book had shown her the cause of her unhappy condition, and how she could have the joy of the Spirit-filled believer.

"She told me of her experience with a face radiant, and expressed to me her gratitude for what she had found. I went by on my way with a joy in my heart that I had been able to bring to her such gracious and wholesome truth."

—W. A. STEVENSON.
R. F. PORTE,
Director of Tract Publicity.

VOLUME XLVII
NUMBER 44

W. C. Genshoiff, 48-20-31-32.
-33.
-34-35.
Berlin, Pa.

NOVEMBER 18,
1925

THE BRETHREN EVANGELIST

The President's Thanksgiving Proclamation

"The season approaches when in accordance with a long established and respected custom, a day is set apart to give thanks to Almighty God for his manifold blessings which his gracious and benevolent providence has bestowed upon us as a nation and as individuals.

"We have been brought with safety and honor through another year, and through the generosity of nature, he has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative services.

"As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are God fearing people who should set ourselves against evil and strive for righteousness in

living and observing the Golden Rule, we should from our abundance help and serve those less fortunately placed. We should bow in gratitude for his many favors.

"Now, therefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 26th of November next, as a day of general thanksgiving and prayer, and I recommend that on this day the people shall cease from their daily work, and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek his guidance that they deserve a continuance of this favor.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington this 26th day of October in the year of our Lord 1925, and of the Independence of the United States of America the 150th."

Signed "CALVIN COOLIDGE"

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918.

Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Road of the Loving Heart

We are told that a few months before the death of Robert Louis Stevenson, certain Samoan chiefs whom he had befriended while they were under imprisonment for political causes, and whose release he had been instrumental in effecting, testified their gratitude by building an important piece of road leading to Mr. Stevenson's Samoan country house, Vailima. At a corner in the road there was erected a notice prepared by the chiefs and bearing their names, which read:

"The Road of the Loving Heart. Remembering the great love of his highness, Tusitala, and his loving care when we were in prison and sore distressed, we have prepared him an enduring present, this road which we have dug to last forever."

"The road of the loving heart" is the way of wholesome appreciation, of kindness and of service. It is a road that few seek, but the way that leads to most of all that men in their noblest moments desire. It is the way on which many will meditate at this season of the year, a thing which it were good if more of us were wont to do, and not to meditate only, but to incorporate the spirit thus indicated into our hearts and conduct.

We live too much in a pessimistic atmosphere, contemplating the sordid, disappointing, deplorable things of life, having our hearts filled with gloom and discouragement. If we dwell more upon the bright side of life, we should be able more often to see the sun peeping through the clouds; if we traveled more the road of the loving heart, we should discern more of the good in the midst of the evil, and would be glad and rejoice in it. Henry Ward Beecher once said, "If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles, by the mere power of attraction! The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold." There is so much more good in those about us than we are wont to appreciate and so many more signs of hope and so much more cause for gratitude than we are accustomed to see, because our own lives are not filled with gratitude and good cheer! Life is found to be much brighter and richer when we have a kind and thankful heart.

If we travel the road of the loving heart we shall find other hearts responding in loving kindness and grateful sacrifice and ser-

vice. An irate hostess in the early days of the country was driving a hungry Indian from her door because he came asking for shelter, confessing that he had nothing with which to pay. A man sitting by directed the hostess to supply him his wants, and promised to pay her. After the Indian had received his shelter and food, he thanked his benefactor and promised to repay him some time. Several years after this man was taken prisoner by a hostile tribe, and, though his life was spared, he was held in slavery. One day an Indian appeared to the captive and without explanation quietly bade him follow. Day by day the man followed his mysterious guide, until one afternoon they came suddenly on a beautiful expanse of cultivated fields with many houses rising among them, which he recognized as an old familiar spot. Then in the midst of his surprise and amazement the Indian said to him, "I am the starving Indian on whom at this very place you took pity, and now I have paid for my supper and lodging." Truly did Jesus speak when he said, "Blessed are the (loving and) merciful (hearts), for they shall obtain mercy."

The road of the loving, grateful heart will bring men out from under the clouds of pessimism into the sunshine of gratitude and joyful recognition of God's love and bounty. Wadsworth writes that when the New England colonies were first planted the settlers endured many privations and difficulties. Being piously disposed they laid their distresses before God in frequent days of fasting and prayer. Constant meditation on such topics kept their minds gloomy and discontented, and made them disposed to return to their fatherland, with all its persecutions. At length when it was again proposed to appoint a day of fasting and prayer, a plain, common-sense old colonist rose in the meeting, and remarked that he thought they had brooded long enough over their misfortunes, and that it seemed high time that they should consider some of their mercies; that the colony was growing strong—the fields increasing in harvests—the rivers full of fish and the woods of game—the air sweet—the climate salubrious—their wives obedient, and their children dutiful; above all that they possessed what they came for, full civil and religious liberty. And therefore, on the whole, he would amend their resolution for a fast, and propose in its stead a day of thanksgiving. His advice was taken, and from that day to this, whatever may have been the disastrous experience of New England, the old stock of the Puritans have ever found enough of good in their cup to warrant them in appointing this great annual festival. And while that spirit has spread very widely in many sections of our land, yet taking the country as a whole, and comparatively speaking, there is a vast

dearth of the spirit of appreciation and thanksgiving, and it would seem to be the duty of the church and of Christians individually to seek by precept and example to inculcate that spirit into the life of the nation. Much of the carping criticism and despondency would disappear if the church were characterized more by confidence and gratitude.

The road of the loving heart would tend to bring men to a grateful consideration of the goodness of God and a joyful acknowledgment of the Saviorhood and Lordship of his Son, Jesus Christ. Gratitude that is genuine shows itself in loving service and it is in so doing that we bring men's thoughts to the loving kindness of God. That was the spirit that characterized the negro Christian, who offered assistance to the white man who had been reduced from affluence to poverty and in sickness was destitute of home, money, medicine, food and friends. The Negro supplied everything, acting the part of doctor, nurse and host. Through the grace of God the sick man recovered and inquired of the expenses and promised remuneration as soon as possible. The generous old Christian replied, "Massa, you owe me nothing; me owe you still. Me neber able to pay you because you taught me to read de Word of God." The old Southern master had not been a Christian, but that reply so affected him that he decided to yield his life to God. We do not half realize how far-reaching is the influence of a truly grateful and loving heart. The sorry thing is that so many professed Christians have seldom a thought of gratitude and little of love for God. The divine lament through Isaiah must still be upon the Father's heart, "The ox knoweth his owner, . . . but Israel doth not know (me), my people do not consider." Let him who is thoughtless and thankless go to the farm-yard and see the farmer with his favorite cow, how it comes to him and licks his hand, expressing in its humble way its gratitude for his kindness and care, and let him return with his heart rebuked and repentant. Surely with our lives crowded with blessings and with the bestowal of everything else conducive to human happiness, the one thing needful is a grateful and loving heart.

EDITORIAL REVIEW

President Jacobs kindly supplies the host of College friends with another installment of "News of the College."

The Jobsons and Fosters, who have arrived in France, proved good sailors, according to the letter from Sister Jobson. They are now located and engaged in school work, further preparatory to their work in Africa.

In connection with Brother Porte's Tract Corner, on page sixteen, we are publishing a list of several of the Brethren doctrinal tracts now on sale. Others are in process of preparation. Begin now to supply our people with these.

One of our good sisters from Masontown, Pennsylvania, writes of a visit to the Highland church of the same state and speaks of the good work being done there by Brother and Sister Thomas F. Howell, who are shepherding that work.

Brother Freeman Ankrum, pastor at Oak Hill, West Virginia, reports a successful evangelistic campaign there under the leadership of Brother F. G. Coleman. Twenty-nine souls were counted as the fruit of their labors together. These will doubtless add much strength to this growing and ambitious congregation.

From Dr. Gribble's letter it is evident that the new Ford truck which is now in use in our African mission field is proving a great time-saver and a blessing in many ways. Sister Gribble writes of the farewell to Miss Minnie Deeter, who was compelled to return home on account of her health.

The smaller difference between churches the more ready have they been to fight over it. But thank the Lord, the spirit of controversy is largely disappearing and those who belong together are getting together, and all are becoming one in spirit and co-operation.

An interesting letter is received from Brother J. E. Patterson, pastor of the Hollins circuit, near Roanoke, Virginia. In the Red Hill church during a revival meeting conducted by the pastor, nineteen confessions and reconsecrations were received and a total from

two meetings of twenty-one baptisms are recorded. From Boone Chapel eight confessions are reported, and a meeting is in the offing for Mount View.

Brother E. M. Riddle writes of a successful evangelistic meeting he conducted at Racket, West Virginia, where ten souls were received by baptism. He found the people hungry for the Gospel and eager for instruction. Brother Riddle told us personally that this field offered great possibilities for Brethrenism and opportunities for leadership on the part of some enterprising and consecrated young man.

Brother A. E. Whitted, the secretary of the Mid-West district conference, gives briefly the results of the recent conference held at Beaver City, Nebraska, where the secretary is pastor. It was largely attended and the interest is reported as fine. Among the speakers, we are glad to note the special commendation of the addresses given by Brother Melvin A. Stuckey, the field secretary of the Sunday School Association.

Brother Edwin Boardman writes his first letter as pastor of the church at Waterloo, Iowa. This work shows encouraging signs under his energetic leadership. The Sunday school and Christian Endeavor are deserving of special mention because of the revival they are experiencing. The leadership of the former auxiliary is responsible for bringing to Waterloo Prof. H. Augustine Smith to stage his great Sunday school pageant, "The Light of the World."

Brother E. A. Duker gives a report from Lake Odessa, Michigan, of the kind that we all like to read. It is optimistic and encouraging, and, in addition to the credit that is doubtless due the fine people there, we dare say that Brother Duker's optimism and courage has something to do with the success. Fifteen souls were added to the church during the year and the membership was much built up in faith. They are now improving their church equipment, which will mean greater opportunities for service. We are glad to note that these people are reading the "Evangelist."

There is general rejoicing when a new church is built or an old one is remodeled and enlarged, for it speaks of growth and possibilities of still larger growth. The announcement by Brother S. C. Henderson that the Fremont (Ohio) church, which is being remodelled and enlarged, will be ready for dedication on November 29th, is occasion for special rejoicing on the part of Ohio congregations, inasmuch as Fremont is one of our thriving mission points. Brother O. C. Starn of Gratis, Ohio, is to preach the dedicatory sermon and conduct a revival meeting immediately following. Let us all cooperate by praying for them. This church is going to entertain Ohio Conference next fall.

DECEMBER IS CHURCH PAPER MONTH, and on the first Sunday in the month in particular the Publishing Board has requested that pastors and members of the various churches shall do what they can to enlarge the subscription list of THE BRETHREN EVANGELIST. We do not ask that the pastor shall preach a sermon in the interest of our church paper, but we do ask that he shall bring it publicly to the attention of his people in whatever way he may deem advisable and urge a loyal support of it. Let some one present it to the Sunday school, to the Christian Endeavor service (to the Juniors as well as to the Intermediates and Seniors, if you have all three societies), to the W. M. S. and the S. M. M., and also at the church services proper, and urge its claims upon every member of the church, old or young, and upon every department. Then if the church is on the budget, seek to bring the membership to appreciate anew the value of a church paper in the homes of all the members, so that they will want it to remain on the budget. If it is not on the budget, we urge that you lay plans to put it on, if at all possible, for this has proven the most satisfactory way of getting and keeping the "Evangelist" in the homes of the members. If the budget system is not feasible at your church at this time, appoint a committee of the best solicitors you have to attempt to get at least seventy-five per cent of the homes to subscribe at a dollar and a half a year, providing the goal is reached. If you cannot make the Honor Roll, do the best you can to increase your number of subscribers at least twenty-five per cent, at the regular two dollar rate. Our goal for "Church Paper Month" is a **TWENTY-FIVE PER CENT INCREASE IN SUBSCRIPTIONS IN EVERY CHURCH NOT ON THE HONOR ROLL**. Can we make it? Let's try.

GENERAL ARTICLES

The Shepherding of Young Life

Address By C. R. Koontz at the Mid-West Conference at Beaver City, Nebraska

"The Youth of Today" is a much discussed topic. The public press labors overtime at the task of printing what is said and written about them. The purpose of this paper is the Shepherding of this Young Life.

Many are of the opinion that the youth of today do not compare with those of yesterday. Some are very outspoken in their views and say that they are not as good. The picture drawn of the flapper, adorned in mannish apparel, and the boy with his shiekish appearance, speeding away in dad's car to some pleasure or amusement park, or more probably to some secluded spot suitable for "petting," reveal the beginning of a bad end. She is often looked upon as silly, flippant, frivolous, immodest, unhealthy and unconcerned about things religious. He is supremely interested in sport life, a gay time, and, if his every want is not satisfied he will early and easily find his way into the ranks of criminal society.

Without making a brief for youthful folly, sin, or wickedness, whether committed ignorantly, unadvisedly, or intentionally, or without asking from whence come these dark pictures of our youth, or what may be the artist's outlook upon life, may we consider a few other questions which may prove more helpful?

Is this all that is to be said of and for the youth of today? Is this the only picture that can be drawn? Is every flapper in appearance a flapper at heart? Does every boy with balloon trousers have a head of equal size? If you were a youth again and should have such a picture drawn of you, what would be your reaction to it? In all fairness to the young folks of our land, for there are a host of them that have not sold their virtue, nor bowed the knee to the

devil and his ways, that something should be said in their behalf rather than so adversely and mercilessly criticise them. They should be guided. THEY SHOULD BE SHEPHERDED.

A look at the girl and the boy will reveal certain great characteristics which need to be developed in the right way. If they are not properly led out, evil will be the result.

In spite of the seeming flippancy and irreverence of the girl, her religious nature can be appealed to. Her interest in self is often forgotten in the thought of others. I need only cite you to the fact that in increasing numbers the girls are entering the Y. W. C. A. and Student Volunteer Movements and accepting the challenges of the numerous mission fields. This only goes to show to what magnificent heights of service she will reach if given the proper shepherding. Many others do not reach such heights, but do equally valiant service.

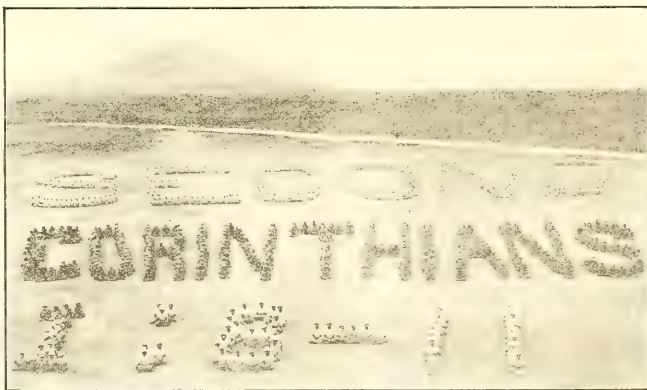
"Behold the dreamer" may be said of the average girl as truly as it was said of Joseph. But from whence come the materials that she weaves into her dreams? She is a lover of the beautiful—"pretty things" mostly called. From many generations she has inherited the desire to "please" and to be attractive, hence, appearance means much to her. Is this inherently wicked? Someone has said that "the difference between a house and a home is a woman." How many girls enter into the marriage relation with an adequate understanding of its meaning? How many come from exemplary homes? Is it any wonder that our social problem is as it is today?

When the boy is mentioned, he is usually styled "the

Their "Thank You" to America

These children, so uniquely arranged in this picture, bearing a message of thanksgiving to their benefactors in America, are a part of the more than one thousand orphans under the care of Near East Relief in modern Corinth alone, near the site of Paul's ministry. Most of them are under twelve years of age, and are not only without fathers and mothers, but are without country. They represent the seven churches of Asia that were in Smyrna, Ephesus, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life:



"But we had the sentence of death in ourselves, that we should not trust in ourselves but in God which raiseth from the dead:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our

behalf."—II Corinthians 1:8-11.

The grace of God is not for fair weather alone. To the man who lives in humble dependence upon God and in living fellowship with him there is safety and victory anywhere.

problem." But is he naturally bad? Is he gorged with original sin? Would he rather be bad than good? Would he rather be despised than respected? Would he rather be vile than clean? Beneath the unconcerned manner of the boy lives a soul open to the influence of good, but so often there is more evil sown than good, and critical upon matters of principle. He is not easily fooled the second time.

The deeper we sound his religious nature the more evident it is that he possesses the faith faculty, and that he can exercise faith in Jesus Christ as naturally as did his father or grandfather. But one thing should be kept in mind, while he likes ready-made clothing, he does not care for ready-made hand-me-down doctrines with preemptory orders to accept them unquestioningly. One of the cornerstones of Protestantism, reemphasized by Brethren, is the right to private interpretation of the Word of God. No honest man can or will believe anything simply upon the authority of man. There must be some intelligent basis for his faith. This is the mission of the teacher, to place before the boy the materials for an intelligent faith in Jesus as the Divine Son of God, the Savior of the world. Then, he or she as the case may be, may rest assured that as the boy in earlier years loved to build his own play house, so now will he be equally interested in constructing his mental and spiritual mansion.

A further look at the boy and the girl of today reveal another fact that we must face squarely. The church is losing many of the young people that rightfully belong to her. Her various auxiliaries are losing them. You may not agree with the above statement but nevertheless it is a fact that the numerical strength of both the Sunday school and the Christian Endeavor has been reduced. This is an indication that at least something is wrong somewhere. The Sunday school boasts of giving to the church over 80 percent of its membership, but it says little about that 80 percent being scarcely more than 20 percent of its enrollment. It is here that the young folks "leak away."

Now however we may view the situation of the young life of today, whether good or bad, indifferent, deplorable, tragic or pathetic, the future will be worse unless the youth are shepherded much better than they have been for the past few generations. I cannot vouch for the accuracy of the following figures, but I am informed that 68 percent of all Protestant children, 78 percent of all Catholic, and 95 percent of all Hebrew children are not enrolled in their religious schools. We cannot hope to make much progress in the suppression of crime and the reduction of social evils and lawlessness so long as these conditions prevail. For it is pretty generally admitted that the chief cause of the above is the absence of any thing which savors of the true religious life.

Put the law of God in their inward thoughts, write it

upon the tablets of their hearts and it will be worth a hundred laws written at great cost upon our statute books. The work of reformation is always difficult, but the work of formation, while not always easy is much better. If you save the end of a wasted life, you have saved a unit, but if you save the child, you save a multiplication table.

Whatever may be the chief cause, or the fault, the fact remains that in America has been born, bred, or reared a generation, large numbers of which are ignorant of God, indifferent to religion. Placing the material above the spiritual, having no regard for the laws of God or man, and worshipping with a passionate devotion the god of pleasure. We are simply reaping the harvest, the only harvest that could be reaped from what has been sown. We have sown to the wind and reaped the whirlwind. The recent occurrence at Omaha stands as a testimony to this thing. Such a flagrant violation of laws both of the land and common decency will go down in God's book against us. These things were not seen either at the World's Sunday School Convention, nor at Portland, the scene of the C. E. Convention. Why? Because such seeds are not sown by those organizations as are sown in war life.

How shall this shepherding be done, and who shall do it, do I hear you ask? History records the time when the home was the smallest complete unit of society. In it the man was the father, the teacher, and the priest. As time passed on and society became more complex the priestly ministry was given over to what is now known as the church. Likewise the teaching ministry was given over to the school. We now have these three great shepherds of society. There are also other organizations or agencies which have arisen because of seeming or imperative need.

There are those who throw a heavy responsibility for these conditions upon the church. But the church is alone responsible, or that she can single-handed and alone meet the need and solve the problem is surely false. It has always been the weakness of human nature to try to shift the responsibility off from our own shoulders on to the shoulders of others. The truth is that sin in its multitude of forms is a disease of society, and therefore, there is a measure of responsibility resting upon society as a whole, upon each individual, upon the home, the school, the church, the various organizations—religious, political, social, civic, and industrial both for the existence of sin and its eradication.

Therefore, my closing appeal to this conference is that when we return to our homes or respective fields of labor, we go with the burden of Young Life upon our hearts and minds. 'Tis true that often they do things they should not. Just as the young sheep sometimes stray away from the flock. And just as that sheep needs the shepherd's care and attention so do the youth of today need the careful shepherding that is in accord with the Great Shepherd's Word.

Carleton, Nebraska.

Pennsylvania Conference Moderator's Message,

By W. C. Benschhoff

(Extracts selected by the Editor with the kind permission of the Author)

Brethren in Christ, Greeting:

Through the dispensation of a divine Providence we have safely passed through another year of Christian activity and find ourselves convened in this our thirty-seventh church conference.

There are many more things which might be said about the work of the past year but time will not permit. We have been wonderfully blessed by a divine Providence. This fact makes us all the more responsible to the work before us. We have been kept for a purpose, we have been "saved to serve."

Dr. C. F. Yoder in his address before our late General Conference said some great and timely things. He spoke as one in authority. He knew his field. Having spent "a

year visiting the churches of the brotherhood, he was in a position to address us on conditions as they exist and to recommend to us a course of action. It is not my purpose in this address to enumerate the recommendations made in his splendid address. They are easy of access. But I do feel it incumbent upon me to urge you, especially the ministers, to make a close study of the suggestions or recommendations made by Dr. Yoder and, in so far as possible, to put the same into practice during the year. The faithful doing of this will make us a greater people.

You have already heard, and will continue to hear through the sessions of this conference, thoughtful discussions of every phase of our work. Through Bible lectures, sermons, addresses and reports the field of interest will be

covered. In view of this I will confine myself to the subject above stated, Loyalty to the Church.

What I have to say further is in the nature of an appeal and I hope to make this direct and practical. But do not misunderstand me. I take second place to none in my appreciation of the labor and sacrifice on the part of many believers in Christ. The churches of the district have reason to be proud of their pastors. These men are efficient and faithful. And what shall we say of the laity? Particularly that group, found in every congregation, of men and women who have dedicated, who have consecrated themselves to the Master's service.

Look over our congregations. What a wealth of the very noblest is there. They offer heartfelt prayers and perform their Christian duties in the true spirit; they are genuine in their service in spite of what the sneering critic may say. Take the work of the Sunday school as an illustration. Think of the expenditure of time and effort on the part of the 547 officers and teachers in our district. And for what purpose do they spend themselves? Certainly not for pecuniary remuneration. They are actuated by the motive of love. Their interest is spiritual. Many youth, in whom there are no others who have such an interest—not even the parents—are sought and cared for by a loving teacher and devoted superintendent. And what can be said of these workers, can truthfully be said of others.

But, while there are those who are faithful, it seems to me that in the work of the church we are not getting a corresponding result. There are many about us who have not yet been reached for Christ. Many youth are wandering. The dropping away from the church of the teen age folks is indeed alarming. Who is to blame? Where is the fault? Certainly not in the world. The trouble is to be found within the church. The cause of Christ has friends tried and true, men and women who have hazarded their lives. But the number is too few. It occurs to me that the greatest need is that of a revival within the church.

We need a revival which will bring us back to Christ. Back to a thoughtful and prayerful consideration of the meaning of the vow taken when we sought salvation. Then we expressed belief in Christ as the Son of God, we pledged ourselves to his cause, we vowed to be true. This vow was heard in heaven, and by the church and the world.

Just what is meant by loyalty to the church? "Constancy and faithfulness in any relation implying trust or confidence; true devotion." We are loyal to our country when we defend its constitution. We are loyal to the church when we defend the cause of Christ. Now there is no virtue in half-hearted loyalty in any cause. Our hearts should surge with intense love and adoration for him who has redeemed us; they should beat faster and grow warmer when we hear his name.

Let us enlighten ourselves concerning the church that we may know what it is we are called to be loyal to. From the Word we learn that the church in its relation to the world is the ecclesia, the "called out." "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). This passage defines the work of the church, the taking from among the nations a people for Christ's name. This implies that the church is in the world but not of it. Christians are called to separate themselves. "Wherefore come out from among them and be ye separate sayeth the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). Called out and separated from the world, believers are a peculiar people. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

It is to be noted also that the church is represented in Scripture as a building. As such, Christ is the foundation. "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Mt. 16:18). All believers are a part of this structure. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a

spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:4, 5).

Further, the church is a body—an organism. Of this body Christ is the head. "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). To this body we are all joined or made a part. "Now ye are the body of Christ and members in particular" (1 Cor. 12:27).

The church is also likened to a family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). This suggests the condition of entrance into the church. We must be born into it.

Christ in his sacred and divine relation to the church is the Bridegroom and the church the bride. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, Write. Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Rev. 19:7-9). Read also Rev. 21:9.

It is only natural to conclude then, that this mystic body the church, called out of and separated from the world, established upon Christ the rock; that this fold and family of God, ordained to eternal life, has a mission to perform in keeping with its relation to the great and mighty God.

To the church has been given a full and complete revelation. To the church and to the church only, has divine truth been entrusted. "The church is the pillar and ground of truth" (1 Tim. 3:15). It is the business of the church then, to receive this revelation, to correctly interpret the truth and to make the same known to a perishing humanity.

This demands loyalty, faithfulness. Christ was faithful and he is our example in all things. Consider the length to which he went in his loyalty to the church. "Husbands love your wives, even as Christ loved the church, and gave himself for it" (Eph. 5:25). We are admonished to be one with Christ in sacrifice. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (1 John 3:16).

As Jesus was sent, so are we. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). Jesus never lost sight of the fact that he had been sent of the Father. Twenty-one times does he refer to this as recorded in the Gospel of John. Just as definitely has the Lord given us our work to do. This is affirmed in his words. This commission gives us an interpreting view of the Christian life, enabling us to find something of its meaning.

Each should seek to know his work, that work which lies within his opportunities and his possibilities. Our location in life, the needs we face and our natural gifts tell of our work. Moses was to use the staff in his hand and bring deliverance to Israel. David, accustomed to the sling was to choose the pebbles, and with these smite down the brag-gart Goliath who was stalking about and defying the armies of God. And what an exhaustless list we have both within the Scriptures and without, of those who have had the faith to arise and use their powers for the Lord!

As ministers of Christ are we loyal to the church? Ours is a high calling. Are we faithful to the trust committed to us? There is no success apart from labor; results do not come by chance. Puck says: "Foresight is where we are able to blunder into success without looking surprised." But pray, Mr. Puck, when do we ever blunder into success? Never! The thing is impossible. There can be no success unless one works for it. This thought is applicable in the work of the church. Did Christ blunder into success? Did Paul, or Peter, or John, or Luther, or Mack, or anyone else of our highly successful Christian leaders blunder into suc-

cess? No. Every one of them achieved success by assiduous devotion to the genius of hard work. There is no blundering, no tumbling into great results. Success comes—wonderful, marvelous, unparalleled success—because the price demanded is paid; hard, everlasting work. You can blunder into failure, and that very easily, but into success—never. Now we of the ministry have liberty in the preaching of the Word. But there is a tribunal to which we are all responsible. There is a court in heaven to which we must give answer.

What has been said about the work of the ministry applies as well to the laity. To you belongs the privilege and duty of service. In the early church, while the apostles remained in Jerusalem, the laity went everywhere preaching the Word. Chiefest among these, Stephen and Philip. In Ephesians, chapter four, we read, "But unto every one of us is given grace according to the measure of the gift of Christ. . . . For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And you say this has reference to the work of the ministers. And true, but, to more. Note the revised, "unto the work of ministering, unto the building up of the body of Christ." "Unto each one of us was the grace given."

"What a mischievous notion this is! Why cannot we rid ourselves once and forever, of these rags of Romanism? Why must we go on with these relics of Paganism, these inventions of Satan, tending to rob us of our commonwealth in the Lord, our common brotherhood in Christ, our blessed fellowship in the Holy Spirit, and leading us to think of the ministry as something confined to the man in the pulpit, something apart from the man in the pew, something even denied to him, because he is not ordained? God help us! What confusion we have come to! What a condition of things! Let us get back to the Word." You of the pew are also called, and you are perfected that you might be ministers of Christ unto the salvation of souls.

S. M. Calvert says, "In the Christian view it is the business of every man—lawyer, physician, teacher, manufacturer, farmer, housekeeper—to use his energies in a way that will contribute most to the purpose of God. Every profession and occupation is to be regarded primarily as a method of establishing his kingdom in human society. The true appeal of the church to youth is not to leave the ordi-

nary task of life and take up what is commonly called 'religious' work. Rather it is to make every business or trade or profession a means of helping to fulfill God's purpose for the world."

In his work then, we are individually called. The tendency is toward organization, committees, and the individual is lost sight of. You read a great newspaper and you think of the "staff" rather than the individual back of it; you buy a manufactured article, and you think of the factory, the machinery rather than the person who has designed and produced. Now this works in things material, but not in things spiritual. In the work of the church we need the expression of individuality; individuals who will wait before God, hear his call, receive his power and then go out and touch individuals for Christ. We need more of the Philip-to-the-Ethiopian type of service. "The church's concern is with the whole life, and therefore with all vocations. Its aim is to open men's eyes to the will of God that their daily work will no longer be a greedy scramble for profit, or a monotonous routine that has no spiritual meaning, but their great way of glorifying God and serving their fellow-men."

We need then the consecration of life. There is too much of counting life dear unto self. This is especially true in Christian work. Our modern inventions have been advanced and given to us at the cost of human life. If lives are lost out of the air or under the sea, or in other ways, we say it is all in the day's work and others step in to take their places. But if the church lays its hands upon the best among the youth for definite Christian work, the objection is raised that such promising ones should not be sacrificed upon this altar. There is entirely too much complaint when the claims of Christ are presented. Loyalty to the church means meeting the needs at whatever cost.

Let us be influenced then in our work during this conference year by the facts before us. They are in brief, as follows: Through the church God is working out his divine plan of redemption. Those who believe on him through Christ are laborers together with him in this great work. A duty, an obligation, rests upon us. In Christ we have our strength. The reward is certain and will be glorious. As we give, so shall we receive. "We must give the all for the All."

Berlin, Pennsylvania.

THE BRETHREN PULPIT

The Eternal Foundation

By Dr. Charles M. Sheldon

TEXT: Thou, Lord, in the beginning, had laid the foundation of the earth . . . They shall perish; but Thou remainest.—Hebrews 1:10, 12.

(This sermon, selected from the "Christian Herald" is timely because of its strong emphasis of the importance of religion in the Nation's life.)

God has always been present in history. It is because his ways are not as our ways and his thoughts are not as our thoughts that men have sometimes said, "There is no God any more." But of this we may be sure: God is always with us and always active. "We may not see his mighty arm nor hear the still, small voice, but it is impossible to think of a loving Father, divine, all-powerful, intelligent, sitting off somewhere in space remote from his children, doing nothing, thinking nothing, caring nothing for them. Man has made history and left God out. Nevertheless God was there, for all history contains God, whether the human historian gives him a place in its annals or not.

And if God is with the world at all times, most certainly is he with it during its crises of history—during calamities, great financial disasters, unparalleled trouble, widespread

unrest, or vast changes in affairs. God allows men to govern themselves. He does not step in and do everything for them, but through and in all experiments of nations, God is present, and ready to help. He certainly does not banish himself from the world just when the world is most in need of his wisdom and his love.

One of two things has generally been the result of what we call great crises in history. Men have either felt God's presence in wonderful power, or they have denied him altogether. They have either turned to him as the only refuge left, or they have turned away from him and gone their ways alone. That was what France did after the Revolution. America, under her Revolution, kept alive a warm spirit of devotion and religious belief. During the great flood at Johnstown, Pennsylvania, it was related that several persons who had lost all their property and all their children in that disaster, took their Bibles and tore them in pieces, renouncing forever their faith in a loving God, while

others, just as deeply afflicted, turned again to him with renewed faith and a love that has blessed the world with kindly deeds.

But if men and nations have an abiding knowledge of the continual presence of the Divine in world events, the rising tides of history only lift them nearer God. That is what we want to pray and work for in this age—that our nation, that the world, may turn to God as the greatest, most real, most important, most needful of all facts today. No one denies that we are in need of him. No one denies that we are facing a crisis in the history of man. There is also a crisis in the affairs of the church, according to some of the most thoughtful of our religious leaders.

At such a time and with such history-making, nothing can be of so much lasting power and blessing to us as individuals, and as a country, as to be turned with all our hearts and minds to the Divine Presence in history, an abiding principle, a fixed and unalterable fact, as much a reality as gravitation, as hopeful as the shining of the sun, as quieting to men's passions as the brooding Spirit of the Creation over the heaving waters of the first tumultuous tempest of the earth.

What is the result of a life lived with God? I think the first result to an individual or a nation is Peace. If there is anything the world needs today it is the peace of God. Unrest, dissatisfaction, discontent, these tear at the heart of the world today. A feverish unrest boils over our splendid civilization. Its demands grow more exacting on brain and heart and home. The world must turn to God soon, or it will grow mad through its nervous lack of spiritual repose. We need an equipoise, a steadier of life, a leaning back on something with "eternal" written on its forehead.

Another result of a life lived with God is Hope. The nation that lives with God has always the hopeful spirit that looks on the strongest and best in its own history. It gives a man or a nation a wonderful uplift to feel that God is near. The man who believes in God believes in all good things and is heady to help all good things. The man who has little faith has little work. We go to God in a crisis of life and we say, "Lord, it seems pretty dark and gloomy, but our souls repose on thee as the hope of the world." And once close by his side we seem to hear him say: "There is a good deal of cheer yet."

That is what God is saying to the world today when it turns an ear to hear. "Behold the praying mothers and fathers of the world. Behold the consecrated intelligence of your college and university youth growing up to take responsible places as statesmen. Behold the churches are not all given over to display and architecture and formality, doing Christ's work in the slum and on the frontier. Behold an age which, in spite of its materialism, still is not an age of infidel thought, but rather of honest search for truth. Behold a vast array of goodness permeating society and forbidding much evil that once was tolerated." That is the way the Divine breathes hope into the human when the man turns to him for help. Hope!

Another result of living with God is Wisdom. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." Does that not include the statesmen and law makers of today? If ever a nation needed help from God to direct its affairs, ours that needs help. There is a perfect chaos of reasons and remedies for our national ills. And every man is sure that he is right and all the rest are wrong. Do we not need wisdom from a Divine source? And is not the promise exact and positive, "If any of you"—that means all men—"lack wisdom"—that certainly means our nation—"let him ask of God"—not of human statesmen or human opinion, but of God—"who giveth to all men liberally and upbraideth not." He will not refuse us even though we ask foolishly, if we ask sincerely—"and it (wisdom) shall be given him." What more could we ask?

Certainly the "wisdom" referred to does not mean simply spiritual or religious knowledge of God. It means

what wisdom always means in the Bible, applied knowledge. It is positively sure that if this nation lived with God and sincerely asked for wisdom to direct its affairs, such wisdom would be granted.

Another result of living with God in times of need is the Courage which comes to us from the knowledge that we are co-workers with God in building up his kingdom. This gives us a nobler thought of ourselves and furnishes us with needed inspiration and enthusiasm. As Paul says, "We are laborers together with God." That is what makes life worth anything after all. Suppose we were allowed to fall back on our weakness and our human limitations. Suppose God said, "You poor, weak man, you need not put yourself to any trouble to help make things any better. I will do it all. I made the world and it is my affair to make it right, now that it is going wrong."

What a poor, contemptible creature man would be, shunning all responsibility, knowing nothing of self-denial, living to himself alone, destitute of the strength which comes from struggle, ignorant of the joy which springs from victory! And on the other hand, suppose God said to us, "The whole affair of fighting sin and bringing in the reign of peace is yours. You need not look to me for help. You brought your own evils on yourself by your disobedience. It is your duty now to extricate yourselves, all alone." What then had been the bitter burden mankind had carried, as it toiled painfully over the road of life?

But now! The divine and human go together through this world! That is the blessed consolation of life! God

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put it in your Bible for convenience.)

MONDAY

THE GRAVITY OF UNBELIEF—John 12:44-50.

One of the most arresting facts of life is the inevitable judgment that one brings upon himself by his attitude towards truth.

TUESDAY

BASIS FOR THE ORDINANCE—John 13:1-3.

Nowhere is Jesus represented as proceeding with a clearer and more definite purpose to establish an ordinance than here.

WEDNESDAY

THE EXAMPLE AND NECESSITY—John 13:4-11.

Jesus teaches the fact of feet-washing by example and meets rebellion by emphasizing the necessity of it. It takes strong opposition to withstand the force of these two. (Attend prayer service at the church, or invite friends to join in a prayer meeting in your home, using the "devotional" for your program.)

THURSDAY

EXPLANATION AND ENFORCEMENT—John 13:12-17.

In the face of such plain statement of duty and promise of blessing, how can we do else than take these words seriously, notwithstanding its general unpopularity.

FRIDAY

JUDAS DISMISSED—John 13:21-30.

Jesus could not endure the restraint which the presence of the traitor caused during those last precious moments. With his dismissal he freely poured forth the deepest treasures of his heart in that final intercourse.

SATURDAY

THE NEW COMMANDMENT—John 13:31-38.

The greatest and most vital thing Jesus taught his disciples was that they should love one another. That, his last word, was his most fundamental.

SUNDAY

THE WAY—John 14:1-14.

Few words of the Master are more consoling than these, which center the thoughts of troubled hearts in the "heavenly mansions", to which Jesus is THE WAY. (Worship God in his sanctuary or invite others to join you in a worship program in your home, reading the sermon and engaging in prayer and singing.)—G. S. B.

says, "Son, daughter, take my hand. Rest your burden on my strength. Fight, but feel me near, ready to help. It is your own battle and I will fight it with you." Truly it is said: "One with God is a majority."

Oh that the nation might turn heart and mind to him now and feel his presence near; feel conscious of his fellowship with the race; know, and know deep, deep down in the real life, that the national life must be lived with God! It means a great deal that the Almighty works for us. It means a great deal more that he works with us. There is a sweetness in fellowship which is not found in allowing some one to give or do, outside of our sharing with it. Sharing! That is the divine thing. The thought that God shares my joys, griefs, ambitions, hopes, desires, aspirations, enthusiasms, is a thought so great that sometimes it seems almost as if it could not be true. And yet I am assured again and again that it is true and he is Immanuel, God with us. He understands us. He will care for his own. What has our nation to fear now, or any time, if it will accept the help of God?

What we need most of all, therefore, is the pouring out of the Holy Spirit of God upon our nation, that it may, in the light of revealing truth, turn unto the Almighty and ask forgiveness for its sins and to do his will. What the nation needs is a powerful conviction of its need of God. The business men of the country need it. The colleges and schools need it. The churches need it. The entire structure of society needs the purifying, uplifting, redeeming, regenerating incoming of the God who laid the foundation of the earth, whose presence in human history is an eternal fact, whose power to help has been witnessed at many turning-points in the lives of men and nations.

Let us turn unto the Lord and he will have mercy upon us, and to our God, and he will abundantly pardon. God shall bless us and all the ends of the earth shall fear him. For our God will be our guide, even forever. May the Holy Spirit bless with power the preaching of the truth.

OUR DEVOTIONAL

Our Devotions

By Harold L. McAdoo

OUR SCRIPTURE

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me (Rev. 3:20).

OUR MEDITATION

The challenge of the Glorified Jesus is here a subtle one. Nevertheless it is a challenge. When Jesus speaks it is time for men to listen. If Thomas A. Edison should issue a statement, men connected with science and invention would be concerned; if Henry Ford should speak, a group interested in the automobile industry would attend; if the Standard Oil should speak, a great mass of patrons would heed; but when Jesus speaks, all men listen. Great infidels have attacked the authenticity of the Bible, but no man of mental importance has ever questioned a statement of Jesus. His great character has made him so respected among men as none other has ever been. While small men speak to diminutive audiences, Jesus speaks to the world.

One of his messages is contained in our Scripture lesson. "Behold, I stand at the door and knock." Jesus announces to every one of us that he is at the door of our lives, knocking, waiting for admittance. Here he throws out to us a challenge to open to him.

One of the hardest things in this life is to open one's inner self to some person. We seem instinctively to close the doors of our lives to all corners. Perhaps it is because

we have something to conceal, or perhaps it is a sensitiveness that we can not explain. Nevertheless we are close to every one, even to Jesus. Jesus knew of this habit and quietly he challenges us to open ourselves to him. There are many things in this life that are hard. But human life thrives on difficulties. It is a well known fact that the people who have lived in the hardy climates, where there are rigorous winters to overcome, have accomplished many great things and have surpassed in achievement their brothers in the warm climates. They have thrived on hard things. Jesus knew that, not only in physical things, but in spiritual also, men develop strength from difficulties. And so he was not afraid to ask us to do this thing which is so necessary for complete fellowship with him.

Jesus does not rudely burst in upon us. Indeed he cannot, for the latch string is within. We make him stand outside. And there is nothing for him to do but knock, hoping that we will forget the pleasures that are absorbing us just long enough to put the latch string out that he might enter.

After we have let him in, he has promised that he will commune with us. "I will come in to him, and sup with him." To sup with us means that he pledges eternal companionship with us. A very ancient custom among all primitive people, is to pledge friendship and brotherhood by a simple ceremony. Almost any other vow could be broken but this vow of friendship, which consisted of breaking bread or some other form of meal, remains inviolable. And when he promises to sup with us he promises eternal friendship. If Jesus is our friend and companion we need worry about nothing. The light of his presence will shine from our countenances, and all the world will know of our visitor.

In this connection we are thinking of an old lady with whom we are intimately acquainted. She was born in Alsace when that province of France was in a troubled state. When Germany came in possession of the country her parents moved to America. She has been living in this section of Ohio for more than fifty years. Her history contains a story of the hardships of a conquered nation and the privations of an immigrant. Through all this she has entertained the Divine Visitor. Her life contains that sweet satisfaction and peace that only the Savior can give. To know her is to love her because she radiates the presence of her Master in every act of her life. She has left the latch string out for his convenience and he has blessed her abundantly.

Although Jesus has given us this pledge, that he will be our friend and protector, he does one other thing. He invites us to sup with him. He has invited us to be his guest. He asks that we sup with him, or that we give in return our pledge of service. We are to take the pledge of affiliation. When this is accomplished we have a great obligation to meet. "By your works ye shall know them," he said at one time. Our communion and brotherhood are not genuine unless it is manifest in our everyday lives.

So the lesson which we may draw from this passage is parallel with many other lessons from his messages to us. First we must admit him into our lives. After this we must draw strength and power from communion with him. This very necessarily leads to an active life and a transmitting of power to others, for his love is a contagious thing which cannot be contained in one's life alone.

OUR PRAYER

Our Father in Heaven, We thank thee first of all for thy great gift to us, thy Son. We thank thee for the strength that he is able to give us. We pray thee that we shall never turn away from him when he calls, but that we may always welcome him into our lives and that from his communion with us we may gain enthusiasm for the work which thou hast given us to do. Use us in thy Kingdom Building. May our every word and action be a constant testimony for thy presence and thy love and tenderness to us. Amen.

Ashland, Ohio.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman Jr.

(Lesson for November 29)

Lesson Title: Paul Before Agrippa.

Lesson Text: Acts 25:1 to 26:32.

Golden Text: "I was not disobedient unto the heavenly vision." Acts 26:19.

Devotional Reading: Ps. 43:1-5; Mt. 10:32-39; Lk. 23:13-23.

The Lesson

After his imprisonment under Felix, Paul was tried by Porcius Festus who desired to take him back to Jerusalem for examination. Paul knew that he'd never be safe on such a journey so he appealed for trial by the Roman Supreme Court—Caesar himself. This appeal lifted Paul out of any further hindrance or trial by the Jews, and gave him an assurance of consideration from the Romans. It also made certain the apostle's visiting Rome, and the opportunity he so much coveted—viz., to impart to the Roman church some spiritual gifts and blessings.

Before his journey to Rome could commence, however, Paul had a fine opportunity to preach the Gospel to Herod Agrippa. This Herod came of a line which had opposed the new Gospel from its very beginning. Herod the Great had sought the infant Jesus to kill him. His son, Antipas, tetrarch of Galilee had beheaded John the Baptist. His grandson, Agrippa I, slew James the son of Zebedee with the sword. Now we see Paul brought before Agrippa's son. As his Lord had stood before Herod Antipas so Paul stands before Agrippa II, and—strange to say, on each of the two occasions the friendship between the Herodian prince and the Roman governor had been cemented. Agrippa came from the wrong family to be favorable to what Paul might say, but the Apostle presents one of his finest and most direct apologies, on this occasion.

One of the things we Christians forget is that Christianity is ever on trial before traditional and age long enemies, and each individual one of us must be in his own life a defender of the faith. These foes are not to be placated by what we say or do, but rather our testimony will but serve to arouse all the sneering unbelief they can muster. Isaiah in his mission was faced by this very same situation. Isa. 6:8-13.

The whole point on which Paul's witness to Agrippa turns is his obedience to the heavenly vision. Paul had seen his Lord. He had seen him in a moment of ecstasy, when earth and heaven had met in his experience. Though blinded physically for awhile after that vision, Paul had risen from that glorified place on the Damascus Road a wholly changed individual. Narrow Jewish fanaticism gave way to broad, humane Christian universalism. Paul's Hebrew lineage was swallowed up in his kinship with the whole world. Would God that the Damascus vision would be the possession of every Christian in Protestant America today! Would God that the Breth-

ren church would see her Lord, with the consequent changing of her whole life! Vision is the need of the 20th century church and because we Protestants have so largely lost our vision we are dying of dry rot. Our faith has lost its fervor. Our gospel has lost its ringing challenge to holy and reasonable living. Our worship has lost its inspiration. We need to be able to say: "I saw in the way a light from heaven, above the brightness of the sun, shining round about me"—and the memory of that bit of heaven in our experience must permeate our whole life and thought forever. When once we've seen Jesus it's going to be hard for us to forget him.

But vision is not enough. It is fine to see God and receive an unction from on high, but if that supreme moment is to function in our experience we must OBEY the vision. As some one has aptly put it, "If God writes 'Opportunity' on one side of open doors, he writes 'Responsibility' on the other." Heavenly visions are not given to individuals just to deepen the already deep shadows of indifference and neglect. They are vouchsafed to call us out of an experience redolent with mistakes and disobedience into a holier mode of endeavor in God's name. Obedience will prove for us—as it proved for Paul—the "Open Sesame" to eternal glory and power. "The Christian life is not that of visionaries, it is a life of action. The first thought of those who live it day by day is of something immediately to be done. It is this practical quality of the Christian life which keeps in both healthy and honorable. For the soul, as for the nation, service is the highest honor." So when the vision came demanding a wholly new and different kind of service, Paul obeyed the vision and lived his life to the very limit.

We have only the mere skeleton of Paul's address but Luke is very particular to stress the lines along which the thought was developed. These lines were Jesus' suffering, resurrection and the universality of his light giving power. If we intend to hold fast to the grand facts of our redemption (Jesus' suffering) and our hope (Jesus' resurrection) let us not forget our function—to be lights in the world radiating out that greater Light to all men. I am more impressed daily with this thought that our Christianity is not a mere matter of formal worship, but it is the very necessary experience of apprehending Jesus in our own life and helping others to apprehend him.

Paul preached with such wonderful earnestness that the gay Roman Festus—could not forego taunting him, so he cried out, "Paul, you're mad!" The idea seems to be—"Paul, you are a great philosopher, but you have no common sense." Perhaps talking about a "crucified man's sufferings" and consequent rising from the dead did seem like mere vaporings to the Roman mind, but it has always been by such "foolishness" that God has won men to the realest kind of living. People still have the "Festus Complex" and they will not believe anything they cannot prove, but their mocking laughter and sneers do not change one bit the fact that God has worked out his will. If Paul was "mad" that day it would be a wonderful thing for America if she had 100 million such madmen within her borders.

Finally Paul appeals to Agrippa. There the puppet king sat in all his finery—outwardly a king but in allegiance a grovelling serf of Caesar, while Paul—the kingly prisoner—shot the question point blank at him, "King Agrippa, believest thou the prophets?" Agrippa was equal to the occasion. No reply of fear or surrender did he give, but rather the supercilious mockery of one who refuses to be convinced. He replies, "With but little persuasion thou wouldest fain

(Continued on page 11)

Just One Sunday School Lesson Help for Natives in South Africa

The South African National Sunday School Association publishes a monthly lesson help for natives in the isi-Xosa language. This language is spoken by one of the largest groups of natives in that country. "Apart from this publication," says John G. Birch, Secretary of the Association, "there is nothing in the way of a Bible help for the use of the native teachers in their own language—not even a reference Bible. The lesson help is therefore eagerly taken by the native but the cost of production, though very modest, is too high to enable the majority to purchase it." The South African Association issues single copies, on certain conditions, to individual native teachers who are too poor to pay for them. Appeals for the publication of Sunday school helps in other languages

are continually being made. An edition in Zulu is planned and even prepared for, and it will be issued as soon as means are available. The Sunday School Association in South Africa is affiliated with the World's Sunday School Association whose headquarters are in the Metropolitan Tower, New York City.

Addressing the Europeans at one of the Sunday school conventions which Mr. Birch is always preparing for, a missionary referred to the adjoining Exhibit Hall with its fine display of Sunday school literature in English and the general equipment. Then holding up one of the Xosa Lesson Helps he said, in a silence that was intense:—"This—this is all there is for the help of the native teacher."

J. A. GABBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

Wonderful Advance in China

China has doubled the number of her Christian Endeavor societies.

Not long ago the China Christian Endeavor Union celebrated the fortieth anniversary of the founding of Christian Endeavor in China in 1885. At the time of the celebration there were 1,200 societies in China. The leaders decided to start a fortieth anniversary campaign to double the number of societies in the country. This goal has already been reached. More than 1,300 new Christian Endeavor societies have been formed in China. This good news comes to us on a closely written postal card from Rev. Edgar E. Strother, Christian Endeavor field secretary in China. The following is Mr. Strother's message:

"We have just completed a very satisfactory campaign in this district (the postal card is written from Yih sien Sung), starting fifteen new Christian Endeavor societies in addition to ten old ones reorganized. I am leaving early tomorrow morning on a wheelbarrow for a very interesting place, where a revival is going on and where they are very keen on Christian Endeavor.

"Our field secretary, Mr. Li Chi An, is here with me during these days. He is a talented young man, and is full of zeal for Christian Endeavor. We have been praying that the Lord would raise us up a Chinese Baer, Shaw, or Gates, and it seems that Mr. Li may be the answer to our prayer.

"Mrs. Strother writes that 175 report cards have been received recently reporting more than 4,000 new Christian Endeavor societies in addition to the two hundred or more new societies in this province; so we have an increase of one hundred per cent already in our fortieth anniversary campaign."

The Amusement Question

More than seven hundred young people met in the Al-Azar Temple at the Portland Convention for a conference on amusements. This conference was conducted by Carlton M. Sherwood, New York State field Secretary. It was announced that no one above thirty years of age would be admitted, and the conference was therefore confined to the young.

Emphasis was laid on the fact that Christian Endeavor is a religious organization whose aim is to uphold the ideals of Jesus. "What would Jesus do?" is a helpful question to ask one's self with regard to amusements.

On a large blackboard the conference listed amusements that are unqualifiedly bad, gambling, prize-fighting, intoxication, and so on; those that are good, such as socials, hikes, and so forth; and those that are in the twilight zone or doubtful.

The young people freely expressed their opinions on all sorts of amusements. Dancing received a good deal of attention. Some maintained, for example that the dancing foot and the praying knee cannot go together;

others maintained that they can. Sunday amusements were discussed from various angles. The Endeavorers were urged to remember that their example affects others, and to see that it does not lead any one astray. "Amusement should be recreation, not wreck-creation," said Mr. Sherwood. Most of the problems lie with the individual, and the great danger is not that the Endeavorer will choose the bad as opposed to the good, but that he will be satisfied with the average instead of the best."—C. E. World.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for November 29)

A Flight to South America Mark 5:19

It has been a long, long while since we made a flight to foreign shores, has it not? So I am certain you will not be loath to jump into my aeroplane and travel with me to a land of sunshine, wide open plains and rich, unhappy peoples.

We shall attempt to stop at all the large cities, and search around for the fine things a foreign land may share with us.

Most South Americans, if native to the clime, are of Spanish, Indian or Mexican blood; they have swarthy dark skins and coarse, wavy black hair. The Spaniard has a fine musical talent, and has given the world many famous classical operas and many heroic characters. They are an ingenious race in many respects, yet very unprogressive in other fields.

Let us next go into the wide countryside of any one of the nations of South America. Wide, rolling prairie lands, for hundreds and thousands of acres, comprise often a single ranch or domo for the enterprising young American cattle-grazer. His home, however, is often an adobe, one storied, many winged structure, or in other places a Spanish villa. Sometimes we find a large, beautiful mansion built in true Spanish or English type, where the great land owners live.

The people are very illiterate; that means they do not know how to read or write. This condition of education is due to the fact that most South Americans are Catholics by faith, and so have been held in ignorance and are not ignorant of their own choice. The Catholic priests are very corrupt, accepting bribes and forcing payments of excessive amounts for their illegal or fraudulent practice as healers. The poor people are kept in dire poverty, because they must pay to the priest, all their earnings for prayers, for funeral services, and for upkeep of the church. The people are so ignorant that they cannot but comply with what they deem essential to the means of their salvation.

The population, however, of the large cities, is comprised of many foreigners speaking the English, French and German languages. They have builded the large churches, public libraries, and governmental buildings. So we must attribute the progress of industrial and political as well as social rights to those not native to the soil.

There are many wonderful stories, part of them legends, coming to us from this land of romance. It was the home of the Inca Indians, and the great Indian tribe of pre-historic times. We are discovering many new and valuable tokens of a high civilization through our Research Committees from the large museums. Some day South America may be as great as our own land, for she possesses a vast store-house of minerals and native resources, not yet developed.

You ask, what is to be done for such peoples? Likewise, what can boys and girls do for the boys and girls who live so far away? I only can answer that perhaps some day, your opportunity may come to live among these very people, and your task will be to tell them of Jesus, and to teach the children who now are not attending school and perhaps never will.

Yes, South America is a land of romance and adventure where great men and women may labor to recreate and to bring salvation to the poor and dejected who live there. South America needs you—pray that some day you may serve her willingly.

Daily Readings

M., Nov. 23. A corrupt priesthood.

Jer. 23, 11, 12.

T., Nov. 24. Worship of images. Acts 19:35.

W., Nov. 25. Pit for ignorance. Heb. 5:1, 2.

Thu., Nov. 26. Working in Vain for Salvation. Titus 3:5.

F., Nov. 27. A simple salvation.

1 Cor. 1:21-25.

S., Nov. 28. Jesus yearning to save.

Matt. 23:37.

Ashland, Ohio.

ONE HAT IN A SEASON

"How could you be so patient with that tiresome, ill-tempered woman?" asked a woman who had been watching her milliner wait on an exacting customer.

"I am glad you thought me so," was the reply. "I confess I felt a little impatient at first, until I reminded myself, as I often do, that while this hat was to me only one of many that I handle in the course of the week's work, to her it would probably be the one hat of the season, and if it proved a failure, she would be unhappy and uncomfortable every time she put it on. So I tried to make it the most important hat of all for myself, as well, and when she went away satisfied I was just as much pleased as she was."

If we all would cultivate this kind, thoughtful way of looking at things, this world would be a happier place.—Forward.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEAHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Letter from Africa

By Florence N. Gribble, M. D.

Yalouki, par Beali, par Bangui, Afrique Equatoriale Francaise, Busy days have come and gone, both for you and for us since last I wrote you. August has been a busy, but for the first part, an uneventful month. Four of the workers only were upon the station, Mrs. Hathaway and Miss Tyson in one house, Miss Emmert and myself in the other. Preaching, teaching of converts, medical work, building and other activities continued as usual. Meanwhile our Brother Hathaway was in Bangui setting up the automobile and attending to numerous and various items of business. On August 17th, he returned, not in the tepoi, but in the automobile at last. The automobile for which we have waited so long and which has cost so much. Three or four busy days—days of consultation, days of service, days of manifold labor, and he was off again, this time to Bangui, to get Miss Deeter and to leave with her upon the long, overland journey to Bangui via Yalouki. Long—I say, consuming sixteen days in the tepoi, but shortened to two or three by the auto. Even this length of time would not be required were it not that the roads are very soft because of the heavy rains. As Yalouki is the halfway station between Basai and Bangui we had the privilege of receiving on the afternoon of August 21st, not only Brother Hathaway and Miss Deeter, but Miss Bickel as well, the latter having come to us for a short rest. In the former days of tepoi-traveling a runner used to speed ahead with a letter—often very thin—with the brief news, "Am arriving at (say) 4 P. M. tomorrow." Then there was bustle and activity, a preparation of an extraordinary meal, and everybody on the station,—if more than one household—united around a common board to welcome the newcomer or newcomers as the case might be. Now the longed for ones arrived unannounced, for where is the runner who can pass the automobile? So on this occasion when the party of three arrived suddenly, shortly before 4 P. M. unannounced—but I assure you not unwelcomed—the cooks from both kitchens and the boys from both households united to do them honor. Together we gathered around the cheerful supper table and joyously planned for the few days of fellowship which were to intervene before Miss Deeter's departure. The time sped all too quickly, for there was so much to be done—so much to be planned—so much to be remembered. We found time however before Miss Deeter's departure on September 1st, for one social evening together. A program had been devised—a surprise to most of us. After our usual united prayer in which every missionary joins, the first number was announced and the graphophone responded nobly, setting the rest of us a good example at impromptu speaking. None of us however were permitted to speak

in our mother tongue. Brother Hathaway presided—making all announcements in French.

Misses Deeter and Bickel sang a duet in Kare. By the way are you hearing Miss Deeter sing her sweet Kare solos? If not we trust you will when she has recovered her health and strength. Miss Emmert gave a French reading, Miss Hathaway sang a Banou solo of her own recent composition, Miss Tyson gave us an organ voluntary, and I being called on for a solo in Sango made a speech in that language instead. Then the promise box was passed and each of us claimed a promise—being called upon to translate it immediately into some one of our many languages, and to make a speech thereon in the same tongue. The evening closed with John 3:16 in five languages, and the brief social hour was over.

On Tuesday, September first, Miss Deeter left. We do not know the exact date of the sailing of her river boat, but she hopes to sail from Matadi on the Anversville on September 24. We bespeak for her a happy sojourn in your midst, where no doubt at the time of your reading this, she will have already arrived.

The month has meant development along many lines. Some of the newer missionaries have begun preaching in Sango as well as in Banou at our daily services which must be bilingual in order to reach the many tribes for which Yalouki forms the only spiritual center.

The need of discipline in the church has become evident. God is able to overrule—and good will be the outcome. Two of our

evangelists have proved themselves so faithful that they are about to be ordained as deacons. Steps are being taken toward this prospective ordination.

The mail of August 31st, brought a most precious gift of \$400 for a church building at Yalouki. A combined storehouse and garage must soon be erected. We trust that the coming of the automobile will mean increased village evangelization. Hope swells high as the work pushes forward. Yet as always life and growth come through death. During the months of July and August God has seen fit to remove five from our midst, four of them the infant children of Christian parents, the other a young Bunda Christian. Our little graveyard on the concession now has five graves, four of them very tiny ones. How blessed that the loved ones await the coming of the Lord and the glorious resurrection out from among the dead.

"But I know that Jesus rose from the dead," said Li Pu-cheo, a Chinese Christian, during the Boxer uprising, "therefore everything is possible!"

Dear ones, as we pray and labor on, let us remember the words of a venerable missionary long since gone to his reward:

"Leave God to order all thy ways,
 And hope in him, whate'er betide.
 Thou'lt find him in the evil days
 Thy all-sufficient strength and guide:
 Who bursts in God's unchanging love,
 Builds on the rock that naught can move."

"Oh, think what it must be," said the same missionary, "to exchange earth for the rapture of his presence, his bosom, his smile." They are there, our loved ones, who have gone before. Let us follow on. Soon shall we enter his glorious presence, and rejoice with him and them.

From the Jobsons in France

39 Grande Rue,
 Nogent-sur-Marne, France,

We arrived safely at Havre, France, Saturday morning at 2 A. M., October 24th, after a rough voyage of seven days. The sea was quite boisterous for three days, the Paris being tossed to and fro, waves came in on deck, and the Stewards in the "Salle a manger" did not seem to be very busy as most of the passengers were either "mal de mer" or not able to walk down stairs, yet through all of this we had perfect peace, and praise our God for guiding us safely here.

After having our passports examined we were permitted to go ashore about 7:45 and found our train waiting to take us to Paris. While on the boat we had our compartment engaged so did not have any trouble getting a seat. These compartments hold eight people but there were only six persons, except "Maggie" (the dog) belonging to the other couple. And with all our baggage we were about filled up. Arriving at Paris about 12:30, we secured a taxi and went to the

Hotel Commerce, just a few blocks from the day, when we came to the Bible Institute at Nogent. Married people are not permitted to live in the school so we secured rooms at the Hotel Commerce, just a few blocks from the school, and take our meals at the Institute, except breakfast. The French breakfast consists of a cup of cocoa, bread and butter, and we have that sent to our rooms, as that seems to be the custom here. We are indeed thankful for the fellowship we enjoy with the French students and have the opportunity of conversing with them in French, although our French must sound very crude, yet they are patient and try to help us speak correctly, as you know the French are polite and also complimentary.

On Tuesday, November 3rd, we shall start school at the (Alliance Francaise) and take the regular four months' course. Pray that we may acquire this language and speak it fluently, for the conversion of souls in French

In his Service,
 MRS. ORVILLE D. JOBSON.

NEWS FROM THE FIELD

CAMPBELL BRETHREN CHURCH Lake Odessa, Michigan

We have now started our second year of labor with these good Brethren and can truthfully say that if the ensuing year shall pass as pleasantly as the year just finished, as pastor and people we shall have much for which to be grateful. The year past has been pleasant, not alone for the lack of any discord, but for the very splendid spirit of co-operation and of kindness, and then, too, for the things we have seen accomplished.

Being a rural church, we cannot expect to grow into numbers as is possible with many of our city churches, but it is not always numbers that count most. We have seen where churches grew so rapidly as numbers count that individual growth was overlooked. If one's Christian experience is no greater as the years pass, and if the individual finds himself doing no more for the Christ's kingdom with each succeeding year, we are not presuming when we say that the most desired growth is lacking. Just why some church members are satisfied to remain babes in Christian experience and work is more than we can fathom. We are glad to report that we feel that this church has grown in both numbers and works. Fifteen members have been added during the year by confession and baptism and by letter. While our hearts rejoice over those who have established their faith in the Father through Jesus Christ, we are also glad for the growth of faith of those who have been longer in service. We have found these brethren very ready to move to bigger things. In their individual affairs we find they are striving that each succeeding year shall find them better situated as concerns material things, and this is good, but better still they are wanting that the church, too, shall do more and more each succeeding year. During the last year this church has responded to every call as given by the National Conference, and as far as we can ascertain in larger amounts than in any previous year, and this is as it should be. We are grateful, too, for the fact that the "Brethren Evangelist" is read in nearly every home in the parish, thereby feeling more definitely the pulse of the church at large.

At the present time the church building is in process of some minor changes. About \$1,000.00 is being expended in the placing of a basement under the church and the installation of a furnace. The basement, when finished will give the much needed rooms for the proper functioning of the Sunday school.

As soon as the building work has been completed, we will hold our fall communion service, notice of which we will have in the "Evangelist," and we trust that any Brethren living in central Michigan will avail themselves of the opportunity and be with us. We recall in our boyhood days, how the members of the Church of the Brethren went for miles to attend these sacred services and then were gladly entertained in the homes. We assure you that these good folks will gladly return to such a custom if you will only come.

These people are Brethren because they be-

lieve in doctrines as taught and practiced in the Brethren church. It is not a case of this church being the most convenient one. Neither do they want their children to go untaught. Therefore, we have called Dr. G. W. Rench of South Bend, Indiana, to come to us during May, next year, to hold a two weeks' evangelistic meeting, and have requested that the entire first week be given to teaching of doctrines.

In closing, we would not want to overlook mentioning our appreciation of our young people, and the fine interest they are showing in the work of the church. It was our pleasure to have Miss Dorothy Darby accompany us to National Conference and it was there that she caught the spirit of the work of the Sisterhood, with the result that today we have an organized Sisterhood and they are doing things. Thanks to those who work so earnestly at National Conference for the promotion of Sisterhood work. There is at least one more Sisterhood class because of your efforts.

And so we go FORWARD praying and believing that our present year shall be bigger and better than the last.

E. A. DUKER, Pastor.

1455 Byron St., S. E., Grand Rapids, Mich.

MID-WEST CONFERENCE NOTES

On the evening of October 15, 1925, the churches of the Mid-West District closed another very helpful and instructive conference at Beaver City, Nebraska. The attendance was better than usual which alone voiced a deeper interest in that Beaver city is situated at the very extreme northwest corner of the district.

Business

The District was organized for the year's work in the following order:

Moderator, A. R. Staley—Morrill, Kansas; Vice-Moderator, C. R. Koontz—Carleton, Nebraska; Secretary-treasurer, A. E. Whitted, Beaver City, Nebraska.

Mission Board

President, A. B. Cover—Falls City, Nebraska; Secretary, N. P. Eglin—Hamilton, Kansas; Treasurer, E. E. Lichty—Carleton, Nebraska.

Ministerial Examining Board

A. B. Cover, Falls City, Nebraska—3 years. A. R. Staley, Morrill, Kansas—2 years. C. R. Koontz, Carleton, Nebraska—1 year. W. R. Deeter, Portis, Kansas, was re-elected to act on executive committee.

Board of Religious Education

A. E. Whitted, Beaver City, Nebraska; A. R. Staley, Morrill, Kansas; Mrs. J. D. Kemper, Carleton, Nebraska.

W. M. S. Officers

Mrs. A. B. Cover, Falls City, Nebraska, President; Mrs. L. G. Wood, Fort Scott, Kansas, Vice-President; Mrs. A. E. Whitted, Beaver City, Nebraska, Secretary and Treasurer.

The district pledged itself to stand behind these leaders in a more consecrated way in the carrying on of God's work. All rejoiced in the return to our district of our good Brother,

Rev. L. G. Wood, and family, who are now in our midst and at work with the Brethren at Fort Scott, Kansas.

Addresses

Every address of the conference was of a very high order, and showed a thorough preparation on the part of the speakers. Special mention should be made of the addresses given by Melvin A. Stuckey, our able Field Secretary of Religious Education and who acted very commendably as College Representative. We believe he won for the College many new friends by his sincere interest and presentation of needs. Several of these numbers will undoubtedly find their way to our Editor where they will be placed before the whole brotherhood in print.

We are made glad to note the splendid reports that are coming in from fields in the various districts and pray that God may enable us as a district to expand and grow after his own will.

A. E. WHITTED, Secretary.

RACKET, WEST VIRGINIA REVIVAL

What is in a name? This question has been asked many times. We shall not attempt to answer the question except that the writer's name brought forth a desire on the part of some folks, who live at Racket, West Virginia with the same name, to make an acquaintance and if possible claim relationship, so we were called to the above place to conduct a short meeting.

This place is not much known to the brotherhood. They are located about 55 miles from Parkersburg, a strictly country church, which has stood for Brethrenism for more than 30 years. This is the home of Elder George W. Riddle, who has preached the Gospel for years. However recently he has been compelled to refrain from preaching on account of his health. The care of the flock has for several years been in the hands of Brother N. D. Wright.

We were there eleven days, and such days, for the weather man tried very hard to rain us in completely. He succeeded two nights the first week, for the water ran over the roads so deeply that even a Ford hesitated to ford the creeks. When the weather permitted at all, folks came in large crowds to hear the old time Gospel. Never has the writer had such a privilege to preach to so many young people night after night who were hungry for the Gospel. The last week we conducted two services each day and one day three. The visible results of this meeting until the time, of our return home were nine confessions and one who had formerly confessed decided now to be baptized and continue her Christian experience, thus ten were ready for baptism when we left them. Brother Wright intended to continue the meeting a few days and conclude with the Communion service.

Fellow ministers, if you want to go where it is quiet and have a real change for a few days or weeks, plan to preach a few times for the Brethren people in the hills of West Virginia. They are appreciative of all efforts. Seldom have our men gone into this section.

They are fine people. They like the Gospel. You will be rewarded for so doing.

While we could not find any close relationship with the many Riddles of West Virginia, we did enjoy talking about our own. However we can all live with the Lords' help that when the roll is called up yonder we may be together there. We shall not soon forget our visit and work in West Virginia.

E. M. RIDDLE, Pastor,

Bryan, Ohio.

ECHOES FROM OAK HILL, W. VA.

"The Switzerland of America"

Following the return from our vacation a brief report was sent into the Evangelist. We found the people anxious to get back into the harness again, or rather to have us back in the pulpit, and seemed to think a month was too long for us to be away. We agreed with them in this view. There was much to do in preparing the final touches for the meeting that was to start September 30, with Evangelist F. G. Coleman doing the preaching. We had long anticipated this meeting as pastor and evangelist had worked together twice in Iowa and so were not strangers to each other. We started on schedule with a good attendance to greet the evangelist. The attendance varied throughout the campaign owing to the great varieties of weather that the weatherman served on to us. Our average attendance was not as high as it would have been had conditions been somewhat more favorable. Some of our people had to walk quite a distance and unfortunately were prevented from attending as regularly as they desired.

Coleman hammered away during the campaign and used all the power at his command, and when the meeting closed Sunday night, October 25th, there had been twenty-nine that had come by way of confession, reconsecration and relation.

As in nearly all meetings there are those who are left just outside of the ark of safety, and this was no exception, when the meeting closed.

Brother Coleman made many friends while here and it was a real pleasure to work shoulder to shoulder with him again. As he goes from here to his other fields of work he has the well wishes of many new found acquaintances. FREEMAN ANKRUM, Pastor.

PORTIS, KANSAS

Some time has passed since a letter from this field has gone forward to the Evangelist reporting the splendid progress that we are making under the leadership of our most efficient and much beloved pastor, Brother W. R. Deeter, whom the church at our last annual business meeting, realizing his value, retained for another year. We are praying that big things will be accomplished this year, and we know we will have it if every member will give their loyal support.

Twenty new members have been received into the church during the past year by baptism, while we rejoice for the new ones our hearts have been saddened by the loss of three by death, one of which was a charter member. Our Sunday school is pushing forward under the able leadership of Brother Dell G. Lemon as our superintendent. Our attendance is increasing slowly but taking into con-

sideration that there are two other Sunday schools in our little city, the average attendance of the three schools outnumber the population. I will venture to say there are very few cities that can boast of such a record. This can easily be accomplished if we just co-operate with God. Brother M. A. Stuckey, National Sunday School Field Secretary was among us October 20th and 21st giving two splendid talks on "The Building of a Larger and Stronger Sunday School," "The Qualifications of a Teacher," and many other vital points relative to the school. Brother Stuckey is a mighty fine and able speaker and may God bless him in his work. The W. M. S. and S. M. M. are still active and taking on new work, helping support one of the African missionaries and pledging financial support on the church budget for the new year. Both societies have enrolled several new members.

May the Lord continue with all the faithful ones in the brotherhood is our prayer.

F. C. RATLIFF.

A VISIT TO HIGHLAND, PENNSYLVANIA

It was a most enjoyable week end that our family spent in the home of Rev. and Mrs. Thomas Howell, of the Highland church, Washington County, Pennsylvania, on October 31, and November 1st. It was in response to an invitation by the Howells to attend a musical program given by the young people of the church.

The program, on Saturday evening, consisted, in part, of vocal and instrumental music and several excellent readings. On Sunday morning several vocal duets and a short talk were followed by a most inspiring sermon by Brother Howell.

A. L. Lynn of Pittsburgh, was to have begun his evangelistic meetings on Sunday evening, November 1st, and the church as a whole was all enthusiasm.

Highland church is rightly named and reminds us of the Biblical statement: "A city built on a hill cannot be hid." It is situated on one of the highest points in Washington County, about twelve miles east of the city of Washington, Pennsylvania.

We arrived late Saturday evening and found a well filled house, regardless of the inclement weather. We were very much impressed with the well lighted, well heated, comfortable little country church that bid us welcome.

Brother and Sister Howell served these good people some half dozen years ago. Thence going to several of the western states, doing mission work. This spring they came back, in response to a unanimous call, which reflects well on their former service.

Brother Howell is loved by the whole community and rightly so, for he gives his whole life and soul for service to others. He preaches the whole Gospel.

To know Mrs. Howell is to love her. To see her in active work, one would not suspect her to be, constantly under the care of a physician. But for the love of God and his children she, like her husband, is prompted to go steadily on.

This little band of workers, consisting of about 80 members, are very faithful and yield to their leader.

In Sunday school on this particular Sunday

morning, they had an attendance of fifty, and to me, the most remarkable thing was—everyone stayed for church services. A victory over most of the larger congregations. In a good many places you see the majority going elsewhere after the Sunday school session.

Let me mention too, they use literature from the Brethren Publishing House.

Dear readers: will you not join in prayer for this faithful little band at Highland, that their faith may not waver; that the revival may strengthen all and be the means of bringing many souls to Christ; that the health of Sister Howell be improved; and ask God's special blessing on Brother Howell and each and every one whose efforts make the Brethren church at Highland possible.

MRS. HARRY BERKSHIRE,

Masontown, Pennsylvania.

WATERLOO, IOWA

We began our work at Waterloo on Sunday, September 5th, and in the interim have been steadily preaching the Word of God to steadily growing audiences. It is no easy thing to preach a straight gospel in these days when people are so restive, but we have found that people in Waterloo are just like the folks in the West Virginia hills in that they need and appreciate the message that the gospel has for them.

The Sunday school is taking on new life as the busy days of fall and winter approach and we are very hopeful of making the attendance reach new records as the season advances. People in Iowa have the idea that the three summer months are "vacation months" and they act on this idea with a vengeance. Hence it takes some real degree of effort to get any of the church organizations back to the point of real efficiency when the vacation season is over. I know that Iowa is not the only guilty state with respect to these "religious vacations." The Sunday school is splendidly organized and manned and there is no reason why the Waterloo Sunday school should not be heard from in some striking way before another summer approaches. It will be the endeavor of the Sunday school board to encourage specific goals for each department and class.

The Christian Endeavor was reorganized and started off with real power. Until the reorganization was completed and the new officers in charge the pastor was asked to present a series of messages on our work in the Argentine. Three Sunday evenings in the Christian Endeavor hour was used in this way and before we were finished we had the joy of seeing the Christian Endeavor room begin to fill with young people. The attendance has kept its pace and we believe that the young people are going to handle their work in a very able manner. They are up and coming and we have found the whole group of an especially high calibre from the standpoint of their ability to present intelligent thought in a clear and concise manner.

The Woman's Missionary Society needs a special word of commendation for they have set themselves a fine goal for the year's work and as usual the ladies are right on the track of their goal. It is a source of real joy to any pastor to have a highly efficient W. M. S.

Akerman in 1901. They had no children and he is survived by his wife, one brother, five sisters and his father, Brother Harry C. Cassel who is well known throughout our brotherhood. Over twenty years ago and his mother died thirteen years ago. Brother Cassel was in the clothing business all of his life and until his death. He was for several years trustee of the Brethren church in Philadelphia. He enjoyed good health until July 1924 when he suffered a severe stroke which left his left side completely paralyzed. From that day he gradually declined until he died July 13, 1925. He died witnessing to a most beautiful faith in Christ Jesus as his only hope.

R. PAUL MILLER.

ORVILLE D. JOHNSON, Sr., was born near DuBois, Pa., December 23, 1874. He confessed Christ as his Savior in May, 1923 in the First Brethren church in Philadelphia, during a meeting conducted by A. V. Kimmel of Whittier, California, and during the time Alva J. McClain was pastor of this church. Immediately upon his conversion he left the Marine Lodge (P. O. Box 10) in Christ only. His faith was strong and noble. His life was exemplary as a Christian, he was a good husband, a good father and a splendid Christian business man. He died after a very short illness January 31, 1925. He leaves to mourn his wife and seven children, four boys and three girls, all of which are living. His oldest son, Orville D., Jr., is very well known as one of our missionaries to Africa. May the Lord comfort all his loved ones.

R. PAUL MILLER.

DALZELL—Charles William, son of Robert and Mary Ann Dalzell was born December 13, 1870 and departed this life, September 10, 1925, aged 54 years, 8 months and 2 days. He was united in marriage to Miss Olive Swank November 2, 1892, to which union were born four daughters and one son.

He leaves to mourn their loss, his wife and five children.—Mrs. Paul Tabbot of Detroit, Michigan; Mrs. Dewey Earl, Mrs. William Gross, Cleo, and William, of Twelve Mile, Indiana. Five grandchildren, and three sisters, and one brother, and a host of relatives and friends.

He united with the Corinth Brethren church in February, 1895, under the pastorate of Elder J. H. Swihart, and he went to be with his Lord in the Brethren church at Ft. Funck. Funeral services were conducted at the Corinth Brethren church by his pastor, who was assisted by two of his former pastors, Rev. C. A. Stewart, and Rev. L. V. Ditch.

J. W. CLARK, Pastor.

BUCK—Sister Charlotte F. Buck, for almost half a century an active and loyal member of the Brethren church at New Enterprise, Penn., died October fourth at Coatesville, Penna., following a stroke of paralysis which she suffered a week before.

Sister Buck was a daughter of the late Jacob and Catherine Martin Brenneman, and was born November 25, 1848. She had reached the mature age of seventy-six years, ten months and six days. Upon her marriage to the late Brother Samuel L. Buck, she united with the Brethren church at New Enterprise. During their long and useful life, Brother Buck was successfully engaged in numerous business activities, and the family was widely known and favorably known.

For more than forty years Sister Buck was a devoted teacher in the Bible school, usually teaching the immediate class of girls. For many years also she was church organist, and ever rendered faithful service to her Master. She was a devoted wife and mother in a distinctly Christian home. Surviving are three daughters, Mrs. Jacob Ober and Mrs. Richard Lininger, of Coatesville, Penna., and Mrs. C. L. Brumbaugh, of Bellwood, Penna., with one sister, Mrs. Jennie Christy, of Altoona, one brother, Scott Brenneman, of Denver, Colorado, and one sister-in-law, Mrs. Amanda Buck, of the New Enterprise church. She was eighty-four years old. Funeral services were conducted from the New Enterprise church October seventh by the writer, assisted by the Rev. D. T. Detwiler, of the Church of the Brethren.

W. S. CRICK.

SWONGER—David C. Swonger was born December 20, 1839, in Franklin County, Pennsylvania, and departed this life at his home near Tiosa, Fulton County, Indiana, October 5, 1925, having lived to the good old age of 85 years, 9 months and 15 days.

In 1866 he was united in marriage to Lucinda Culver. To this union were born three children, all dying in infancy. Brother Swonger united with the Tiosa Brethren church in December, 1885 and was baptized by Elder J. W. Fitzgerald. He served his Master well for nearly forty years, having served as a pastor for several years.

Uncle David, as he was known, leaves to mourn his departure his aged companion, the entire church at Tiosa, who will miss him in no small way, besides many warm friends. Funeral services were conducted by the writer, assisted by Brother J. W. Brower, who was his pastor during the past year.

S. M. WHETSTONE.

ALLBAUGH—Letta C., the eldest daughter of John and Caroline Lesh, died at the home near Flora, on Thursday, October 7, 1925, at the age of 48 years. Besides her husband, Letta had three children, one son and two daughters, and she left to mourn her departure, two daughters, Mrs. Harry Sheagley and Mrs. Chas. Loy and two little grandsons, namely, Harry Sheagley, Jr., and Chas. Max Loy—and a host of more distant relatives and friends. Sister Allbaugh had been a faithful worker in the Flora church until her health was impaired in December, 1924, and since then she has been very patient, manifesting that "God was her refuge and stay." The funeral was held by the writer Sunday, October 10, at 2 P. M. and the church was crowded with friends to show their respect. As the casket passed down the aisle the women of the church were all seated in a group opposite the friends and arose, standing until all the relatives and friends were seated, which made an impressive sight of their respect.

W. T. LYTLE.

STUTZMAN—Eli, son of Jacob and Catherine (Knayal) Stutzman, was born near Johnstown, Pa., on September 25th, 1852 and died at his home in Johnstown, Pa., October 12th, 1925, at the age of 73 years and 17 days.

Mr. Stutzman was married to Miss Sarah Yoder on February 15th, 1880. The ceremony was performed by Elder Solomon Benshoff, deceased.

To this union were born seven children, five sons and two daughters. A son and one daughter preceded him in death by several years. His widow and the following children survive him: Irvin, of Altoona, Pa.; Elmer, of Elton, Pa.; Max and Quin of Johnstown, and Mrs. May Hickman also of Johnstown.

There also survive three brothers, William of Defiance, Ohio, Ephraim and Hiram of Johnstown, and thirteen grandchildren with many other relatives and friends. The deceased had been a member of the Brethren church nearly all of his life.

The funeral was conducted from the Third Brethren church of Johnstown on Thursday, October 15th, by his pastor, the writer, assisted by Rev. J. Jones, an old friend of the family. The body was laid to rest in the Benshoff Hill Cemetery.

L. G. WOOD.

HAMPTON—Raymond Bee, son of Stanley and Hazel (Bee) Hampton, was born in Johnstown, Pa., on August 30th, 1914 and departed this life Sunday evening, October 11th, 1925, at the age of 11 years, one month and 11 days. Raymond was a very courageous sufferer for eight months, with leakage of the heart, resulting from a case of influenza. He leaves father, mother and one brother to mourn their loss. One brother having preceded him in death, several years.

Raymond made a brave fight for life, but was always very patient and submissive to the Lord's will.

He asked to be anointed and this rite was administered to him by the writer, assisted by Brother Orville Jobson. Funeral from the Hampton home October 14th, by the writer. Burial was made in Grand View Cemetery.

Raymond, thou hast gone and left us,

Here thy loss we sadly feel,

But 'tis God that hath bereft us,

He can all our sorrows heal.

L. G. WOOD.

MEADER—Joshua R. Meader was born on May 10, 1865, at Highland, Nebraska, and was promoted to service in the Master's presence on the morning of October 14, 1925. The funeral services were conducted the following Tuesday, by his pastor, L. S. Bauman, in Long Beach, California.

Two months ago, Mr. Meader and his son Maynard, together with another young man, left Long Beach for a motor trip to Oregon. Far up in the mountains of the northeast county of California, Mr. Meader became ill with bronchial pneumonia and was taken to the hospital in Lakeview, Oregon. A message was sent to his wife, notifying her of his serious illness. She immediately left for his bedside, arriving there the day before he departed to be with Christ.

Mr. Meader is mourned by his widow and two sons, yet they can truly say, "We sorrow not as those who have no hope." In his own knowing Joshua Meader doubts that he was prepared to answer the call of his Master when it came. His little ten-year-old son expressed the thought of all who heard him when he heard the news of his father's home-going in the words, "Oh, I'm so glad that papa was a Christian!"

The First Brethren church at Long Beach has lost one of its best, and feels the loss keenly. Joshua Meader was a friend to the limit of his ability, to any one in need. His pastor testified that a man with a bigger, finer spirit, a deeper consecration to his Lord, with true humility, he has never known. While our brother put first always the things of his Lord, he was anxious to express his dissatisfaction at being able to do so little. However, this was his own estimate as to his works, for he gave himself to every good work, without reserve. He was one of those humble, faithful ones to whom the

Lord says, "Friend, go up higher." (Luke 14:10). To those who are left behind—his family, his friends and his church—the loss of such a man seems ir retrievable, but his brother and we know that his promotion is all gain, and that his departure, for him, is surely "very far better!" "BLESSED AID THE DEAD WHO DIE IN THE LORD." L. S. BAUMAN.

ANNOUNCEMENTS

ALLENTOWN, PENNSYLVANIA

We will hold our love feast and communion service on Sunday evening, November 29th. All Brethren who may be located near us are cordially invited to attend.

E. W. REED, Pastor.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



One of the simplest ways of bringing the Gospel to the attention of the heedless multitudes, especially of the multitudes who never go where the Gospel is preached, is by the distribution of tracts. It can be done by anyone, and in various ways; so that all who have been saved through the Gospel ministry of others, can (and should) engage in this useful form of Gospel-effort.

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R. F. PORTE,

Director of Tract Publicity.

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The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

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These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,

Albion, Ind.

VOLUME XLVII
NUMBER 45

NOVEMBER 25,
1925

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



"Publish Glad Tidings"

A PUBLICATION

**That is Loyal to the Gospel of the Son of God
DESERVES THE SUPPORT
Of a Church that Stands for such Loyalty**

DECEMBER IS CHURCH PAPER MONTH

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Twenty Thousand Links

More than twenty thousand words a week are now being herded to the four corners of the brotherhood through the medium of THE BRETHREN EVANGELIST. Do you realize what that means? Does it have any significance for you? Intercommunication is recognized as having great significance in the affairs of the world. And every medium of facilitating such exchange of ideas is received with great acclaim. Not long since when a new Atlantic cable was opened newspapers far and wide discussed the great influence it was destined to have on world relations, and their headlines were equally as significant as their discussions. These are some that were seen: "Another Link Between the Old World and the New," "Knitting the Two Sides of the Atlantic," "The World Growing Smaller," "Ten Million Links," the latter growing out of the fact that nearly ten million words were being exchanged each week between Europe and America.

"The Dearborn Independent" pointed out that the cable connections between the nations of the world wielded a great influence as a result of better understanding and world peace. It said in part, "No doubt wars have been waged for trade, but commercial relations are much more likely to prevent wars. And the war fever cools when you know your man. About four hundred million words we have exchanged with Europe this last year—business, personal messages, news. The latest cable is of a new alloy and much faster than the old ones. Wireless is being tuned up to higher speeds. Shortly, experts say, long messages will be 'photographed' across the ocean. Shot through the air as a halftone is now transmitted; and then static will be a dead obstacle. All these things mean cheaper communication, an increase of our knowledge of each other and a consequent decrease in quarrelsomeness. The North doesn't quarrel with the South, or the East with the West so much any more, since the motor car has shuffled us up and made out the distances we learned in our geography classes to be gross exaggerations. The exchange of ten million words a week reduces the war risk." And this "Chronicle of the Neglected Truth" is right; nothing has meant so much for international understanding, harmony and good will as this ability to converse together about all matters of common interest.

In a similar way it means much to the widely scattered Brethren constituency to have a medium whereby week by week they can broadcast many thousands of words of greeting, instruction, inspiration and general uplift, not only to every congregation, but into all

the homes. It gives and maintains a sense of oneness. It makes our people feel that they belong to each other, that they share a vital relationship and have common interests. Notwithstanding their widely separated localities and their greatly diversified pursuits, they are made to adhere together because of this organ circulating among them, and are kept conscious of their common faith and their common task. And this works to their mutual encouragement and upbuilding. For, as plants, growing together, share with each other the nourishing dews of heaven and the vitalizing pollen by means of the wind that blows amongst them, so we Brethren and members together of the body of Christ build each other up in faith and hope and grow in unity by means of this fellowshiping together through our church paper.

It also helps to harmonize our ideas and interests as we discuss them through our official organ, whose columns are open to all. We need something to keep us together and in line with true Brethrenism, because we are being subjected on every hand and constantly to many diverting and antagonistic influences. There is the danger of taking on elements that are foreign to the Gospel and of being led off into by-paths that subvert the spirit and neutralize the strength of our denominational life. How shall we meet these dangers and avoid the weaknesses they would engender? We must meet them in the same manner in which Jesus met similar tendencies in his own day—by the harmonizing power of teaching, and not by man-made devices or compulsion. And the circulation of the printed page is an indispensable means of corrective and harmonizing instruction. Get all the people to reading the same church paper, characterized by loyalty to the Word of God and a fraternity of spirit, and there will be brought about a voluntary harmony of belief and practice that is not otherwise obtainable.

Then again the circulation of our church paper encourages the spirit of cooperation and strengthens the hand of achievement. We could not by any possibility launch and carry forward a program for the whole church requiring concerted action, if we had not some such medium for the exchange of ideas as THE BRETHREN EVANGELIST. It is indispensable to the general work of our church. It is constantly informing the people of our common tasks, encouraging faith in them and appealing for loyalty to them. It is the "loud speaker" for our denominational boards and directors of general interests and activities, the means of conveying their visions and transmitting their enthusiasm to the people. It is constantly chal-

lenging them to loyalty and united action. It is the one designated agency for the enlistment of the whole of our membership in the whole task of the church, and stands for the promotion of every individual, legitimate interest of the church. And that is the big problem before us—to stir our people out of their indifference and to move them to do the work at hand. The church has no task too big or too difficult to do, if it can only get its membership to set itself to it with confidence and determination.

Karamsin, the Russian traveller, having witnessed Lavater's diligence in study, visiting the sick and relieving the poor, greatly surprised at his fortitude and activity, said to him, "Whence have you so much strength of mind and power of endurance?" "My friend," replied he, "man rarely wants the power to work when he possesses the will." It is one of the outstanding functions of our church paper to bring the men and women of God to the point of willingness to cooperate in doing the task of the church.

But if it is to have a chance at the people, if it is to be given the opportunity of succeeding in the largest measure, it must be placed in the homes of the members, and continual encouragement given to read it. If this great chain of more than twenty thousand links is to bind the Brethren constituency together and weld them into one harmonious whole and move them to concerted and powerful activity under the inspiration of its chosen leadership, it must be linked up with every heart and home. We may wire the current of divine inspiration and denominational appeal to the very door, but if the local connection is not made, it will carry no light of knowledge or warmth of loyalty within.

Concerning Christmas Greetings

It is a beautiful custom we have of sending greetings to our friends at Christmas time. If ever there is a time when the spirit of love and of friendship ought to run high, it is at this season of the year; and it does. It is the most generous time of all the year, the time when we think most unselfishly, when our expressions of good will comes most freely. And well may it be, for it is the season for the celebration of the birthday of the King of heaven and earth, the Savior of men. This particular fact, however, we are too wont to forget, that is, the occasion for all this rejoicing and lavishing of greetings and good will. And in the type of greetings we send, we are inconsiderate and thoughtless and pay more tribute to the creations of the fancies of men than to the incarnate Christ. The consequences of our thoughtlessness are the more serious when it is understood that the vast majority of our Christmas greetings have their origin in the minds of men who do not honor the Christ.

This matter was brought to our attention by one of our appreciative readers recently, with a request that a plea be made to our people "to let their Christmas greetings bear tribute to the Christ Child rather than to Santa Claus, Kewpies, and many similar characters eulogized on so many of the greetings." Our friend believes that "this exchange of messages is a beautiful custom indeed and does much to increase Christmas joy, but," she queries, "why cannot the exquisite art and appealing sentiments, carry at least some reminder of WHY we pause at this season of the year and let our hearts go out in warm remembrances to absent friends and loved ones?" And she thinks that "those of us who claim Christ as King of our lives, should choose only those messages that represent him King of the holy Christmastide." And we must confess that there are many Christmas greeting cards and folders sent that give no honor at all to the Christ whose birthday we celebrate, and some of them are really a reproach upon the season. And besides that, we ought to be considerate as to the message or impression that we convey to the mind of our friend whom we desire to remember in this manner. Who can tell the far-reaching influence that may result! But we can determine whether it shall be of the right sort or not, whether the impression shall be noble, inspiring and reverent, or otherwise.

EDITORIAL REVIEW

The Hammer church, near Franklin, West Virginia, lets us share their rejoicing in the Lord. Brother S. P. Fogle has served this church for eleven years.

We kindly call the attention of our readers to the personal letter from the Jobsons, and request the prayers of God's people in behalf of them, and the Posters as well.

The director of Tract Promotion offers a splendid suggestion this week, one that any member of the Brethren church can put into practice, however feeble his talents.

Brother B. T. Burnworth has just closed an evangelistic campaign at Hagerstown, Maryland, and is spending a few days with his family in Ashland before going on to his next campaign at Des Moines, Iowa.

Brother A. E. Thomas is engaged in a union revival at Ferndale, Johnstown, Pennsylvania, and is being assisted by song Leader Walter Camlin of Scottsdale, the same state. He promises to let us hear from him in the near future.

Brother I. D. Bowman reports his meeting at the Mt. Olive congregation in Virginia where Brother G. W. Chambers is the faithful and much loved pastor. Six confessions are reported and much inspiration and instruction received by the membership.

Brother Russell Humbert writes of his work with the Mt. Zion congregation, near Logan, Ohio. He reports three having been added to the church by baptism recently. The work seems to be going forward nicely considering the difficulties of the field.

One trouble with man-written creeds is that they are constantly needing revision, because they say too much or too little. Those who are satisfied to make the Bible their creed save themselves a lot of trouble.

The Business Manager is in his "Corner" again and you will want to read what he has to say. "Church Paper Month" is his theme and we hope pastors will take advantage of his kind offer to send sample copies of *The Evangelist* for distribution in churches where a subscription campaign is to be launched.

Brother Homer Anderson writes that the work is proceeding at Mulvane, Kansas, in an encouraging manner. They are in the midst of the task of remodeling their church home to make room for more efficient work. We note also the addition to the pastor's family—"a new preacher." Congratulation, Brother and Sister Anderson, and may the little fellow some day fully realize your hopes for him.

The Annuals are off the press and their sale, according to the ruling of the late General Conference, is in the hands of the Conference Secretary, Rev. O. C. Starn, Gratis, Ohio, who has a note in this issue concerning the matter. If you don't receive an order blank, write Brother Starn your order, and he will supply you with your desired number of Annuals.

We hope parents will urge their children to read the interesting letter written by Sister Estella Myers from Africa. They will be interested in it. Also, they will find the Junior stories written each week by Miss Ida G. Weaver very interesting and helpful. Miss Weaver is doing a great service for our Junior readers and we hope her work is being rightly appreciated.

Brother William A. Steffler, pastor of the Sergeantsville and Calvary churches in New Jersey, writes an interesting letter and states that the work in that field is going forward in a satisfactory way. The Calvary church has been repaired and rededicated and the money provided. This church is not slack in dedicating its young people to the service of Christ.

Sister Mary Pence, pastor of the Brethren church at Limestone, Tennessee, reports an evangelistic campaign under the leadership of Brother I. D. Bowman, who has rendered such service to these people on a number of previous occasions and is much loved by them. Three were received by baptism during the meetings and one during the summer. Sister Pence has been retained as pastor for another year.

Brother and Sister Homer Kent, after having been royally received into their new pastorate at Washington, D. C., are now well established, and the work is starting forward along all lines. They are finding these people a devoted group and the people are finding their new pastor and his talented wife worthy leaders. A building program, a much needed project, has been launched, and the brotherhood will gladly cooperate in prayer that they may be enabled to carry forward their aims in a worthy manner.

GENERAL ARTICLES

The Power of Our Distinctive Plea

By Martin R. Goshorn

We like to emphasize the fact, that, "Our Distinctive Plea" is, "We teach and follow the whole Gospel." That is good. We want life. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). We propose teaching, and living his words, and they are spirit and they are life. If we fulfill this proposition and plea, our power is unlimited, for we are moving in and with the mightiest of all forces." Without him was not anything made that was made" (John 1:3). "The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

When this sword is rightly applied, nothing can hinder or retard its power. It pierces through, opens a way, divides and penetrates every obstruction, that it may touch, and if possible, stimulates and awakens the inner man to nobler and higher living.

Ezekiel saw a valley strewn with many dry bones. The Lord told him to prophesy upon these bones, and say unto them, "O ye dry bones, hear the word of the Lord." So he prophesied as he was commanded. The bones moved, sinews and flesh came upon them; but there was no breath in them. The Lord told him what he should do that breath might come into the dead bodies. Again Ezekiel prophesied as God had commanded him, and breath came into them and they lived and stood upon their feet, an exceeding great army. See Ezekiel 37: 1-10. This vision of Ezekiel's showed to him that Israel, without obedience to the word of God, was like a parcel of dry bones. While on the other hand, when obedient to the word, it became a mighty force, an exceeding great army. There was a way for the word to be applied. Twice Ezekiel followed, literally, the commands of God—commands which the skeptical mind of today would class as figurative, or brand as unreasonable, foolish or idiotic—and twice the power of the Almighty manifested itself with wonderful force.

Science holds, in general, that natural laws, speaks and the thing, which to the finite mind seems impossible, is done. "The wisdom of the world is foolishness with God" (1 Cor. 3:19). The truth of our Lord endureth to all generations (Ps. 100:5).

If we were carried out in the spirit of the Lord today, as was Ezekiel of old, to behold the indifference and lukewarmness of the church people—ourselves included—would we not be made to exclaim, "Behold the dry bones are very many and, lo, they are very dry."

Paul tells us that if men are to be awakened out of the snares of the devil, "If God peradventure will give them repentance to the acknowledging of the truth," it should

be through the work of servants of the Lord who are "Apt to teach" (2 Tim. 2:24-26).

Christianity is intellectual. The word of God requires much study and thought if we would have a clear knowledge of the facts and fundamental principles underlying it. After we have the facts and principles in mind and exercise our wills in putting them into practice we reap the reward of happiness and rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me" (Matt. 11:28-29). "If you know these things, happy are ye if you do them" (John 13:17). Know—do—and happiness follows. "Be ready always to give an answer to every man that asketh you for a reason for the hope that is in you" (1 Peter 3:15). "Study to show thyself approved unto God" (2 Tim. 2:15).

Many people profess to be full-fledged Christians who have made but little effort, if any, to know the truth. "And ye shall know the truth, and the **TRUTH** shall make you free" (John 8:32). If ye would be his disciples, we should continue in his word. See John 8:31.

Is there power in our plea—**The Whole Gospel?** Yes, untold latent power. The results of this power are only great to the degree that the **latent power** becomes active. Likewise our plea—"The Whole Gospel"—is only powerful to the degree we are able to wield the "Two edged sword."

"Now they have known all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me" (John 17:7-8). The learned Nicodemus early recognized Christ as "A teacher come from God." He gave us the words the Father gave him. It is our duty to give to the world the words he gave us. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). He brought freedom. "If the son therefore shall make you free, ye shall be free indeed" (John 8:36).

His method of teaching was fearless, clear and forcible. He taught not only by precept but by example. He "Suffered for us, leaving us an example that we should follow in his steps" (1 Peter 2:21). He oftentimes plead with the people that they should follow him. Recognizing the power of the word and interceding for his disciples, he prayed, "Sanctify them through thy truth; thy word is truth" (John 17:17). His followers are a separate people (2 Cor. 6:17); the light of the world (Matt. 5:14). Peter says of them, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9).

The Gospel when rightly applied, lights the individual, lights the nation, lights the world.

My Bible And I

We've traveled together, my Bible and I,
Through all kinds of weather with smile
or with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and
my psalm.

We've traveled together, my Bible and I,
When life had grown weary and death
e'en was nigh;
But all through the darkness of mist, or
of wrong.
I found there a solace, a prayer, or a song.

So now who shall part us, my Bible and I?
Shall "isms" or "schisms" or "new
lights" who try?
Shall shadow for substance or stone for
good bread
Supply thy sound wisdom, give folly in-
stead?

Ah no! precious Bible, exponent of light,
Thou sword of the spirit, put error to
flight;
And still through life's journey until my
last sigh,
We'll travel together, my Bible and I,
—Rose Been, in Young People.

But will the "Dry bones move?" Yes, through our plea—the whole gospel—they will move when we are truly sanctified through the truth and perform our duties as a royal priesthood, "rightly dividing the word of truth" (2 Tim. 2:15). Yes,—but perhaps only after the Naamans who would substitute the waters of the river of Damascus as equal to, or better than, the waters of Israel (2 Kings 5:12), are removed from the camp as was Achen, when "The anger of the Lord was kindled against Israel," at Ai (Joshua 7:11). Yes, when we have full faith in our plea and are not ashamed to teach a full gospel and of being called a "Peculiar people." Then can we "show forth the praises of him who hath called us out of darkness into light, with mighty power."

Finally, our faith may seem peculiar to those who have not made an intensive study of the word. Nevertheless we must contend for the faith as it was delivered to the saints (Jude 3). If Jesus was "The Way," then we must follow him. All who profess to be Christians claim to have faith.

We should have such intensive faith that we gladly show our faith by our works (James 2:18). "If we continue in the faith grounded and settled, and be not moved away from the hope of the gospel," we will be reconciled to God, through Jesus Christ our Lord, "holy and unblamable and unreprieved" (Col. 1:21-23).

Power in our plea! Yes, power to convert and hold. If we fail, it is ourselves and not our plea. "I charge, you therefore, . . . preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 2:1-2).

We should never question the power of the **Word**, our plea. The all important question for each of us is, **Is our plea within us? Do we know the truth?** Are we able to exhort with all long suffering and doctrine? Can we give an answer to those who ask us a reason for the hope we have within us (1 Peter 3:15)?

Clay City, Indiana.

While Others Slept

A little mother arose from her bed one morning. A heavy day's work confronted her—meals to get, dishes to wash, dusting, cleaning, mending, baking. But as she slipped into her house dress and arranged her hair in which already a few silver threads were shining she whispered: "Hurry as I must, I will stop long enough to pray for my missionaries."

And then dropping on her knees beside the bed in the gray morning light while other members of the household slept she offered up a fervent prayer for the three she knew who, leaving home, had gone forth in his name to tell the old, old story.

It was over in China. In one of the hospitals there lay a young missionary. She tossed wearily back and forth with pain and weakness and fever. "If I could only get better," she whispered feebly, her head burning, her poor lips parched. And then as she lay there in her helplessness suddenly she seemed to feel flowing through her veins strength. She turned on her side and sat up. "What has happened?" she said in an awe-struck tone. "I am better; I am going to live."

But she did not know about the prayer.

It was in Burmah. "I'm not fitted for this work," whispered a little missionary as she sat surrounded by brown-faced little children. "I have made a mistake. I want to go back. O, I am so lonely and so homesick and so miserable! I can't stay. These little brown faces are dis-

tasteful to me. It is America for which I sigh—America with her rosy-cheeked little ones."

And then suddenly there came stealing over her a new peace, an awakened zeal, a sweet serenity. And, lo, the little brown faces seemed to change and grow beautiful.

"We are not America's children, but we love you," they seemed to say. "Will you not stay with us?"

She turned to her work with a joy and courage she never felt before. The lonely, discontented, discouraged feeling had changed to a glad and cheerful willingness to serve.

But she did not know about the prayer.

It was in Africa. The missionary in his little hut sat with his head in his hands. "What could one hope to do in this land of dark faces?" he thought. "My work is standing still. I am discouraged and forsaken."

And then suddenly he felt lifted up as if he were in the presence of his Master. Hope and strength and a fresh determination surged through his being. He fell on his knees. "Lord, forgive me," he cried. "Here will I stay. Here will I win souls for thee."

But he did not know about the prayer.

The little woman who in the gray of the morning had prayed for the three missionaries went about her work as usual. But even she did not know what her prayer had done.—Susan Hubbard Martin, in Christian Advocate.

Read the Shepherd Psalm

In connection with this tenth chapter of John I always like to read the Shepherd Psalm in the light of a thought which was suggested to me at Keswick. David was a shepherd on these same hills of Judea, and he knew well what sheep liked. But he knew that he too needed a shepherd, and he chose the very one he could find. He said: "The Lord is my shepherd." Then he goes on in his twenty-third Psalm to tell us what he shall have with the Lord as his shepherd.

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He guideth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou hast anointed my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd. And one day it occurred to me to see how this twenty-third Psalm was fulfilled in Christ. "This is what I found in Christ's own words: 'I am the good shepherd.'"

Thou shalt not want rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Thou shalt not want drink. "If any man thirst, let him come unto me and drink."

Thou shalt not want forgiveness. "The Son of man hath power on earth to forgive sins."

Thou shalt not want guidance. "I am the way, and the truth, and the life."

(Continued on page 9)

December is Church Paper Month

How to Rid Ourselves of Ignorance and Powerlessness

Not more than about one-third of the entire membership of the Brethren church has any definite share in supporting the general enterprises of our denomination.

What is the reason for this lack of cooperation and apparent indifference?

It is first of all a lack of information—that kind of information which, coming week after week, develops conviction and cooperation. Get the people widely and thoroughly informed and almost any reasonable task can be put across.

By far the greatest single factor in supplying this information is THE BRETHREN EVANGELIST, yet it finds its way into the hands of only one out of every five of our total membership! Does this mean anything to you? Does it mean anything to your church?

How Can We Have Power?

Many of our people are powerless because they are prayerless. They have not because they ask not.

Many churches, too, are powerless because they have not known Pentecost. They have not tarried in prayer that they might be endued with power. For the promise is unto us as well as to our fathers and those who tarried in Jerusalem, Jesus Christ is the same yesterday, today and forever; he changeth not. Neither is God's arm shortened. No one questions his power, nor his ability to impart his power to others. Nor does any true Brethren question the veracity of God's word. But God gives his power only on condition that we ask in faith.

The Way To Progress

Confident that both the intelligence and spiritual power of Brethren people can be greatly in-

creased by the wider circulation of our denominational paper, and a larger reliance upon God for help in this and every great opportunity and need, we are counting it a privilege, by the action of the **Publication Board** at the late General Conference, to call upon our pastors, deacons, Sunday School and Christian Endeavor leaders, children, young people and adults, men and women, to throw themselves as fully as possible into the program for the larger circulation of our church paper during the month of December, and especially that on the First Sunday of December there shall be prayer offered in the homes and in the public worship for the success of this undertaking for God.

A Most Reasonable Goal

A twenty-five per cent increase in all churches not on the Honor Roll is a most reasonable goal, and yet if every church does that much or more it will greatly extend the influence of our church paper and the service it is able to render to missions, and education and the general uplift and empowerment of the denomination. Many churches can do vastly more than that, but if, on the average a twenty-five per cent gain is realized, we shall be greatly encouraged. Besides, we ought to have a number of new Honor Roll churches. The Business Manager promises to make honorable mention of all pastors and churches reaching the goal.

We can do it, if we think we can, if we think it hard enough. "All things are possible to him that believeth."

The Brethren Church must go forward all along the line. Here is the way of progress—remove our ignorance and powerlessness.

Loyalty to your Church Paper means Loyalty to every Other Interest of the Church

*December 6th is the Day of Prayer for the Church Paper
and for Starting the Campaign for New Subscribers*

THE BRETHREN PULPIT

The New Birth

By George H. Jones

The Kingdom of God was, in the mind of Jesus, the supreme fact of life. In the Gospels, Mark and Luke writing especially for the Gentiles, use the phrase exclusively. Their purpose was to use a term that had a more familiar sound, and that would teach the idea of unity in the Kingdom. Matthew however has no such purpose in mind; the people he writes to are already clear in their mind regarding the monotheism of their faith, so his phrase is the Kingdom of Heaven. Each writer had in mind however the same thing. Relating it to the community they meant the advent of Jesus as the dominant personality; related to the person they meant that state of heart in which he controls all the emotions; related to the life of the world to come, they meant that perfect state in which there was absolute submission by every heart to the divine will. Matt. 25:34—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The Hebrew writers meant by these expressions, the theocracy, and expected in the establishment of the kingdom of heaven, the restoration of political power to Judah and a world supremacy for the Jew. The Coming Kingdom meant to them the beginning of a supernatural power in a natural world. This "King" was of too common a clay to be their ideal of a king. John preached clearly the truth about the "Kingdom of heaven being at hand" but though many believed in John's preaching yet they refused its fulfillment in Jesus.

The person of John appealed to them and John's theme became a scourge that drove them in multitudes to be baptized. But repentance meant more than regret, more even than remorse. The heart of the motion was not pleasure, but pain. Its feeling is not emancipation but condemnation. Its scope is not spiritual, but carnal. Its working is not joy but sorrow. Its attitude is fear of sin, not joy of righteousness. It is not a whole motive, but a fractional one.

Repentance is an appeal to the conduct. It is ceasing to do evil and learning to do well. Luke 3:8—"Bring forth therefore, fruits worthy of repentance." The core of repentance is not pardon, but pain. It is literally a "care after," the carrying of a burden of sorrow for past misdeeds. Trench says, "He who has changed his mind about the past is in the way to change everything; but he who has an 'after care' may have little or nothing more than a selfish dread of the consequences of what he has done."

Nicodemus is a Greek name rather than a Jewish one and meant "Conqueror of the people." Nicodemus was a typical Pharisee. He was a scribe and a religious teacher of no mean parts. His membership in the Sanhedrin proved that. He like all the Pharisees just partly accepted John's teaching. The Jewish state was to the Pharisee the Kingdom of God; he was already a member of the kingdom by virtue of his birth. But Jesus said of him "They shut up the Kingdom of Heaven and neither went in themselves, nor permitted others to enter" (Matt. 23:13).

Jesus entered into the temple and cleared it of its money-changers, templemerchants- and their merchandise. This was a practical lesson. He cannot enter the mind and heart of Nicodemus until the truth cleanses his mind of error and wrong opinions. The Truth is an intellectual appeal. "The entrance of the Word giveth light." Jesus cleansed the outer court of the temple—opened the way by clearing out the obstacles that cluttered it. He drove the traders that were there from the outer court. In a like manner he must displace the wrong ideas that are in possession of the outer man—or mind. In the Greek thought the mind was the man, therefore a change of mind was a change of man.

The body is the temple of the Holy Ghost. Man is the Father's Temple. The cleansing of the temple was a practical lesson. It meant that the Hebrew mind must be cleansed of its wrong conceptions. "Except a man be born (anew) again, he cannot see the Kingdom of God" (John 3:3). An understanding of this conversation of Jesus and Nicodemus is found in the contrasting views between the two conceptions of religion they held. One believed in a system of doctrines manifested in observances, the other as a new spiritual life. The old conception born of false ideas, must be cleared away and a new one—that of a new birth—must be instilled; a "changed mind" is absolutely essential to see the Kingdom. The outer mind assents to the Truth first and then the inner mind through the suggestion of the truth consents, and the man, outer and inner man, is born "anew" "from above", into this Kingdom.

John 3:3, "Except a man be begotten anew (genao), he cannot see (idein) the Kingdom of God." A new spiritual life is necessary even to the understanding or apprehending of the teaching of Christ. Hence the necessity of a "change of mind." Repentance by John the Baptist and conversion by Jesus. Nicodemus desired proof that Jesus was the Messiah. He needed sight. Jesus stated the law of spiritual growth, which he pointed out began with John's teaching—his doctrine and point of view, which led to their baptism. All inward change proceeds from outward change. A change of outward situation induces a change of mental consciousness; a change of mental consciousness induces a change of moral disposition; a change of moral disposition induces a change of outward life. Give a man a new consciousness and he will develop a new nature.

"We must be born again, not merely because we are wicked, nor because of occasional lapses, but because we are flesh, and need to be carried forward and lifted up into the realm of the Spirit, a constructive rather than a reconstructive process." As one born deaf can know nothing of the entrancing delights of music, or as one born blind cannot conceive of the glories of vision, so without spiritual life no one can understand the nature of the Kingdom of God.

"O where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?"

Nicodemus was old in the outward kingdom of God. To expect again a birth in the Kingdom was inconceivable. He, in his own opinion, was already born into the kingdom. Jesus replies by repeating the truth with emphasis. "Except a man be born of water and of the Spirit." Several things are to be here noted. (1) John was baptizing with water as a symbol of repentance. (2) Baptism symbolized the cleansing of the soul from sin. (3) Baptism symbolized the outward profession, the entering into the visible kingdom. (4) Nicodemus was familiar with the rite with this signification. (5) His mind rested on the outward Kingdom of God. Jesus therefore, said to him, "You must not only be born of water, i. e., enter the outward kingdom as you have done, but you must also be born of the Spirit, or you are not really in the kingdom. (6) Jesus enforces this truth by the statement of a general principle.

"That which is born of flesh," the visible man, including the appetites, desires and faculties which govern the body, is flesh, is of the same kind as that from which it is born. Outward things can bring men only into the outward

kingdom. That which is born of the spirit is spirit. Relating to the spiritual life of the soul, thus bringing men into the real spiritual Kingdom of God. Showing the two senses in which men are the children of God; one expressing the fact that they are created with mind and faculties like God's, and the other referring to those who are made in his moral image." The new birth is not a constitutional change, the impartation of new faculties or new powers to the soul. It is a greater change than this: a change of character; the supreme inclination of the affections is changed. A converted man thinks, reasons, remembers, imagines, now; and he did all these before conversion. A regenerate heart feels, desires, loves, hates now; and it did all these before. But the chief subjects of thought, of love, of hatred, are changed; they are revolutionized. It is the most radical change of which human character is susceptible. It is a change from sin to holiness.

The birth of a child is but the beginning of its life. It is to grow, develop, unfold its powers, be disciplined and trained almost without limit or end. The sprouting of a seed is but the beginning of the plant's life, but we cannot develop the plant unless it is alive. No plant grows from a grain of sand. The child must be born before it can grow into a man. Regeneration and new birth are physiological and psychological truths, in obedience to laws governing as positively the individuality of a higher life as those which rule generation and birth in the material world. Therefore the unborn cannot apprehend these things that are perceived by one that is born, and there must be an orderly coming forth from the unborn state to the born—from darkness into light.

If any man wills to come after me, let him renounce himself and take up his cross and follow me (Matt. 16:24). The will to repentance is the turning point of the way. The belief in his deity is the converted point of view; the transformed disposition is the new nature of a regenerated man.

Nicodemus rejected the baptism of John; he had not been born of water. But Nicodemus felt the need of a new nature, although he knew not how it could come. The Spirit works through the Word in the whole work of man's salvation. "Of his own will he brought us forth by the words of truth, that we should be a kind of first fruits of his creatures (Jas. 1:16). Having been begotten again, not of corruptible seed, but of incorruptible through the Word of God which liveth and abideth (1 Peter 1:23). Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope, by the resurrection of Jesus Christ from the dead (1 Peter 1:3). Paul writes in 1 Corinthians 4:15, 'In Jesus Christ I begat you through the Gospel.'

Word and symbol go together, and are the two witnesses addressing the soul through the ear-organ of the heart, and through the eye-organ of the intellect. These two witnesses agree. Baptism is the symbol of the truth, the symbol and gate of the teaching. The apostles speak of the word as the element in the new birth, but Jesus, looking at the fact from the divine as well as the human point of view, takes up the teaching and the preaching, and every means by which the truth can be made known to man, in the phrase "born of water" and adds to it with repeated insistence that power alone which can make the water and all that it signifies effective, the Holy Spirit.

"The breath of God blowing where it listeth, touches with its mystery of life, the dead souls of men, bears them across the bridgeless gulf between the natural and the spiritually inorganic, and the spiritually inorganic endows them with its own high qualities, and develops within them these new and secret faculties by which those who are born again are said to see the Kingdom of God."

Bishop Warren writes, "Jesus taught Nicodemus that there is a life so high, pure, and rich that it cannot be attained by any culture of any present faculties, however excellent. It must be born. No culture makes a rose a bird, a bird a man, a natural man a spiritual child of God. How glad we are! There is more for us than we ever anticipated,

or could acquire. How much richer life is after birth than before. How little can the unborn know of the wider life of the born. As little do the first-time born know of the life, the hopes, the joys, and spiritual possibilities of the secondtime born.

Conemaugh, Pennsylvania.

A GOD OF BEAUTY

Nature teaches us that God delights in beauty. He might have made the world without beauty. He might have left out the stars from the heavens. He might have let the sun rise and set without painting the sky in glowing colors. He might have left out the gorgeous hues and sweet fragrance from the flowers. He might have created the birds without the power to fill the air with melody. Yes, he could have made this a drab world without its varied forms of melody and beauty. But that would not have represented his nature.

In making this an attractive world to live in God again showed his friendliness to mankind. He seeks our welfare and happiness. He has filled the world with the things which appeal to the soul's desire for beauty, and in multitudes of ways he surrounds us with tokens of his loving-kindness. Surely nature ought to lead us to a greater appreciation of our Heavenly Father.—Religious Telescope.

"The requests we make of God interpret our character."—T. L. Cuyler.

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put in your Bible for convenience.)

MONDAY

THE HELPER PROMISED—John 14:15-21.

The Helper, the Spirit of Truth, is given for all, but not to all, only to those who love the Lord Jesus and keep his commandments.

TUESDAY

TEACHER AND REMINDER—John 14:22-31.

Jesus could tell his disciples only a few things, that they were enveloped in obscurity, the Holy Spirit will come and teach them all things, dispel the mists and make fresh and clear all that Jesus taught.

WEDNESDAY

THE EFFECTIVE UNION—John 15:1-11.

Those in whom the glorified Christ dwells are united to him and by him are united to each other; and they work together as members of one body, and are fruitful (Don't neglect your church prayer meeting. If impossible to attend, use "Our Devotional" and invite friends to share a prayer service in your home.)

THURSDAY

THE JESUS CIRCLE AND THE WORLD—John 15:12-21.

The disciples are to be united by the bonds of Christian love, of which our Lord's is the model. They may expect the hatred and abuse of the world because it hated Jesus.

FRIDAY

HIS REJECTION INEXCUSABLE—John 15:22-27.

The Jews' rejection of Jesus was deliberate, in full knowledge of the divine character of all that he taught and did. In hating Jesus, they hated God, whom they professed to worship, which made their sin unpardonable.

SATURDAY

THE DISCIPLES WARNED—John 16:1-4.

Jesus frankly tells his disciples the suffering that awaits them. He had shielded them from it till now, for while he was with them, the blows fell on him.

SUNDAY

ASSURANCE AND VICTORY—John 16:5-15.

The promised Holy Spirit, whose great work is set forth, is to give them victory over "a world in arms against them." With such assurance, why should any one be downcast; and with such a Presence, why should any one suffer defeat? (Attend your church service. If isolated, invite friends to join in prayer and song and the reading of the sermon in your home.)—G. S. B.

OUR DEVOTIONAL

Service for the Lord--Our Real Business

By Leslie Lindower

OUR SCRIPTURE

Howbeit, what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, that righteousness which is from God by faith: that I may know him and the power of his resurrection and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already been made perfect: but I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. (Phil. 3:7-12).

OUR MEDITATION

As we read these marvelous words of St. Paul we are again brought to think of the time when, suddenly a great light appeared on the Damascus road and changed Saul the persecutor to Paul, the servant of the Lord. We see again this Saul of Tarsus helpless in the presence of the light which fell about him. We hear his question, "Who art thou Lord," and again hear that answer, "I am Jesus whom thou persecutest." When this bold Pharisaic persecutor was brought face to face with the fact that he was persecuting Jesus, the Christ, the Son of God, that bitter opposition became loyal service. St. Paul that apostle was as faithful and devoted a servant, as he had been an ardent destroyer.

It has been said that if the men who crucified Jesus would have known who it was that they were killing they would never have done it. If men today would realize who this was they were to serve their service would be rendered as St. Paul's was:—to the fullest extent. They would be like the young man whose mother urged him to go to see a wonderful painting of Jesus in Gethsemane which was on exhibition in his town. The young man put off his visit as long as possible, but on the last day of the exhibition he went to get a glimpse of the picture. The room where the masterpiece was hung was dark, save for a few rays of light that were allowed to fall on that wonderful work of art. There in the upturned face of Jesus of Nazareth as he knelt in the Garden pouring out the agony of his soul, could be seen all the yearning, all the sorrow, all the love, all the compassion, all the purity, that it took for the Son of man to deliberately choose to die in behalf of men and for the sins of the world. These things burned into the soul of the young man as he gazed, and he could only say in prayer, "O man of Galilee! if there is anything I can do for you, you can count on me!" Would that all men could catch such a glimpse of Jesus and then they, too, would say, "O man of Galilee! if there is anything I can do for you, you can count on me!" Certainly St. Paul must have caught this vision or else he could not have given us the words in our Scripture lesson.

Why is it that Jesus Christ lays hold on a man? We may find one reason echoed in the sentence, "If I may attain unto the resurrection from the dead." Remember St. Paul exhorted Timothy "that by so doing you may save both yourself and those that hear you." Yes, Paul wished to attain unto the resurrection from the dead, but that was not his only task. And he wrote to one of his churches, it was his responsibility to "know nothing among you save Christ Jesus and him crucified," in order that others might be saved.

We become children of God first, by hearing the voice of God, "I AM." Realizing this truly in our heart we reply in faith believing, "THOU ART." But the real child

of God is not satisfied with merely saying, "Thou art." Too many Christians are only thinking of themselves and they are merely saying unto God, "Thou art." This makes their religion dull and dead. What we need to make our faith vital and living is first, to believe, when God says, "I AM." Then we must accept and say, "THOU ART." But also we must report, and say, "HE IS!" This completes our spiritual declension, which in the Latin is, sum, es, est. The life in our churches and the progress of our faith in the world depends upon whether we are reporters.

When Peter and John healed the lame man at the Beautiful Gate of the temple, he immediately leaped and praised God—in the sight and hearing of others. All men who are truly converted want to immediately tell others of their happiness in Christ. A man was approached one day by his friend who abruptly asked him this question:

"How long have we known each other?"

"Well," replied the friend, "I should say about fifteen years."

"Do you profess to be a Christian?"

"Why, certainly."

"How long have you been a Christian?"

"Oh, I cannot remember; surely longer than that, but why do you ask such foolish questions?"

"You say we have known each other for fifteen years and all that time you have professed to be a Christian; yet you have never in all these years spoken to me concerning my soul's salvation!"

That thoughtless Christian had a grave error for which to ask forgiveness when he knelt in prayer that night.

We must be reporters. Do we firmly believe as St. Paul did that Jesus Christ had a purpose in drawing us into his fold. Then we must realize as Paul did that that purpose was to save our souls and those that hear us. Jesus died for us in order that we might live. Jesus died for the world in order that "Whosoever believeth on him should not perish, but have everlasting life." It is our business to tell the story.

OUR PRAYER

Our Father, we thank thee for the gift of thy Son to the world. We pray that in whatever we do or whatever we say, we may continue daily to glorify thee, and to tell the story of salvation to those around us. We pray that we as thy children may not be ashamed of the One who will be glad to confess us to thee if we but confess him before men. Help us to live such lives that when thou art done with us here in this world we may say, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me in that day." May we have laid hold on that for which we have been laid hold on by Christ Jesus. We ask it in his name. Amen.

Ashland, Ohio.

READ THE SHEPHERD PSALM

(Continued from page 5)

Thou shalt not want companionship. "Lo, I am with you all the days."

Thou shalt not want comfort. "The Father shall give you another Comforter."

Thou shalt not want food. "I am the bread of life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy may be in you, and that your joy may be filled full."

Thou shalt not want anything. "If ye shall ask anything of the Father in my name, he will give it you."

Thou shalt not want anything in this life. "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you; that where I am, there ye may be also."—From an address by Mrs. John R. Mott.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

(Lesson for December 6)

By Edwin Boardman Jr.

Lesson Title: Paul's Voyage and Shipwreck.

Lesson Text: Acts 27:1-44.

Golden Text: "Be of good cheer; it is I; be not afraid."
Matt. 14:27.

Devotional Reading: Ps. 107:23-32; Mt. 14:22-33.

After the various trials were ended and

The Lesson

suitable opportunity presented itself Paul was sent to Rome in charge of a Roman centurion. But Paul's troubles were not ended. Perils from his own countrymen were succeeded by perils from the sea. Even here, however, Paul had opportunity to glorify his Lord. By his noble utterances during the various trials the Apostle had presented a strong case for faith in Christ, now as he faces tempest and shipwreck, Paul makes plain the fact that his faith is not academic but practical, not the mere philosophizing of a protected thinker, but the active working out of his belief in conduct, courage and assurance and the wild turmoil of fourteen terrible days of doubt, misgiving and terror is a storm at sea. Anyone who has been in a storm at sea knows that such an experience has a tendency to cause faith and courage many strenuous testings for—with howling wind, tossing foam lashed water, and the knowledge that a mere ship is the only material thing between one and a watery grave—it is easily possible for one to doubt even the God he has professed. A terror stricken man is not a believing man, though, for perfect faith will cast out fear. We get this conviction from noting the calm assurance of Paul throughout the whole storm. Others might be terrified but death had no terrors for him for he was a child of the living God and to leave this life meant being "absent from the body, present with the Lord."

The whole occasion of the danger that came through the ship owner and soldiers not being willing to "winter" in a safe harbor. They wanted something more commodious and worth while, so they set out to reach better winter quarters. All they met was trouble, which cost the ship owner his vessel and almost cost passengers and crew their lives. This "bug" of seeking more commodious winter quarters is a peculiar American disease now. People in these United States are rapidly becoming like migratory birds, seeking the path of eternal sunshine and warmth. In the summer they must be north. In the winter California or Florida beckons. This practice may be good, but one can't help but observe that this gypsy practice makes for restlessness, the cultivation of the vacation spirit in which the religious fervor and interest oftentimes takes extended leaves of absence, and real trouble follows when this is the case,

Paul and his companions were "lost" at sea. During the two full weeks of the storm the navigator could not get his bearings due to an obscured sun and thus they had little or no idea as to where they were. Our life has been likened to a voyage and it is not stretching the imagery too far to point out some striking facts:

(1) An obscured Son in our spiritual firmament will mean loss of direction and loss of our true destination as living souls. I'm not able to argue the point, but here is a pertinent question: What good is your reason—or any of your senses—if by their use you blot out of your experience the heart and life of Christianity? We say we do not believe in the Atonement, the Resurrection, an authoritative Lord. If this be so it is saying too much to say that we have then cut the heart out of the Gospel? Christianity is differentiated from other world religions by the facts of Jesus' atoning death guaranteed by the resurrection. If this is not so then I can be a good Buddhist or anything else that is ethical. Our position as Sons of God rests squarely on the position we give Jesus as the Son of God.

(2) Lack of ability to see the Son in his true light will ultimately plunge us into hopeless night. The glory of Christianity is found in its gospel of escape from confusion, condemnation and utter loss. Salvation is the core of Christian theology. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Reason may rebel at such a position, but faith accepts it and glorifies God for so great a salvation. I'm glad that Jesus died for my sins according to the Gospel, and rejoice that through him I have life and have it more abundantly. The cold realms of speculative thinking can bring me to no more wonderful Truth than this. It is a joy to be able to hear in the wildest tempest of doubt and trial his wondrous words, "Be of good cheer; it is I; be not afraid." God help us to keep the Son and his life and work clearly before us.

Paul had a sensible religion. He had faith and common sense. Though he was sure of

God's mercy; he also recognized man's physical need. So he could calm the spirits of troubled men and, after thanking God, he could make a sacrament out of a simple strength giving meal. This is true and typical Christianity. Faith and fact go together and unitedly they serve to meet all the demands that can never be made of a religious experience. A Christian may thoroughly believe in spiritual truth himself, but he is under necessity to convince others of the rightness of his position. See then, here is bread! Why not make it help in the convincing process. So Christian faith has launched out on its social service campaign which has taken in every field of endeavor—education, sanitation, medical service, orphanages, asylums, homes, soup kitchens and personal ministrations. Seeing such a combination of faith and fact the stranger has come to the conviction that the religion that ministers to the whole man is worthy of study and acceptance, therefore he partakes and is of good cheer also.

Paul and his companions found physical safety through active co-operation. When the marines tried to leave the doomed ship Paul had them called back, for their presence was necessary to the safety of others. When the proper moment to leave came then all reached the shore in safety. Christian people today might learn a fine lesson from this motley crew of a sinking ship. Today a pastor has to be expert in handling Big Babies. Unless everything goes just so one or the other of these cumbersome charges begin to bawl and raise particular Cain. Then its hours of careful nursing before the disturbance is ended. Sometimes a paddle would be a more fitting symbol of pastoral office than a shepherd's crook. I have served churches in various localities through ten years and this fact has been pressed home to me—viz., that most Christians haven't yet learned the beneficent and blessed results of co-operation. We're too individualistic, too opinionated; too sure that we're right and the other fellow's wrong. When the day comes that Christians will really love one another and work together in harmony, the old ship—"Zion"—will not be in danger of rocks and shoals, but she will sail out on the calm bosom of the sea of peace and bring us all at last safely into the desired haven.

506 W. 11th St., Waterloo, Iowa.

Sunday School Library in Syria

In 1920 a Sunday school library was started in Syria. The nucleus was the gift of twenty-five books from the World's Sunday School Association in New York City. Rev. George H. Scherer, of Suk-el-Gharb is the Sunday School Secretary for Syria and the representative of the World's Sunday School Association in that field. Mr. Scherer reports that the library now contains 235 volumes of a general nature with an additional 200 Bible study text-books. There are likewise files of

the Religion Education Journal and of other weekly and monthly periodicals. Twenty-five periodicals are received regularly in the office of the Syria Sunday School Committee in Beirut. There is a plan by which books are loaned to workers all over Syria and the results are encouraging. An occasional Bulletin is issued and distributed to the workers, foreign and native, in Bible lands, giving items of interest to religious educational workers, book notices, etc.

J. A. GARBER, President
Herman Koontz, Associate
Ashland, Ohio.

Our Young People at Work

GLADYS M. SPIICE
General Secretary
Canton, Ohio

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

Through the Year with Christian Endeavor

A Dialogue Presentation of the Monthly Service Plans Suggested by the United Society of Christian Endeavor

Thirteen characters are necessary for the presentation, as follows:

Christian Endeavor, with a costume of white, covered with C. E. monograms cut from red paper.

September, who wears a school dress, and carries books.

October, whose dress is covered with autumn leaves, and she carries a bouquet of autumn flowers.

November, in a dress suitable to the season, and carrying a basket of fruit and grain.

December, wearing a dress covered with evergreen and touches of red.

January, in wraps and furs suitable to the season, carries skates.

February wears a white dress covered with red hearts.

March, in a white dress covered with green paper shamrocks.

April, with raincoat and umbrella.

May wears a light dress, and carries a basket of flowers.

June has a graduation-frock and a diploma.

July is draped in bunting of the national colors.

August wears a traveling costume, and carries a suitcase or bag.

Christian Endeavor should come first to the platform, and after speaking should stand at one side, returning again to the center of the stage for the final message. Characters representing the months should come from behind a curtain or screen.

(Note. The suggestions for June, July, and August were not included in the recommendations of the United Society, but have been added to make the cycle of the year complete.)

Christian Endeavor. For many years we, as Christian Endeavorers "for Christ and the church," have been given an annual challenge to attain certain goals and standards. Every state, district, or city union has enthusiastically indorsed these campaigns, and in most instances our societies have co-operated. At the recent International Convention held in Portland, Oregon, we were given the new standards for our work during the coming year, and these standards will now be presented.

September. During the month of September will be promoted a world wide campaign to enroll a million young people as Comrades of the Quiet Hour, to pray daily for a world-wide revival of religion and for world peace and friendship. Many of us perhaps already are members of this department, and know of its blessings. Special emphasis also is to be given to Bible study.

October. During the month of October, it is hoped, every society in our union will begin work on the new Christian Endeavor standards, copies of which may be secured

from our president. "The Christian Endeavor world" (holds up a copy) is also to be introduced to every Christian Endeavorer, and an effort is to be made to secure subscriptions. (Brethren Endeavorers should introduce "The Angelus" along with the C. E. World.

November. In the month of November will be promoted a campaign to enlist one million young people in a study of world problems. Our regular prayer meeting topics will give all of us a chance in such a discussion, and for special classes a new book entitled "Adventures in World Cooperation" has been prepared.

December. The month of December is the joyous month. Every one is happy, and wants to help some one else. The first campaign of the month will be for the observation of Golden Rule Sunday on December 6. This will be followed on December 13 with a campaign for the enrolment of members of the Tenth Legion. The final objective of the month will be special Christmas services for all neglected groups.

January. To know ourselves will be the objective for the month of January, and an effort will be made to enroll every Christian Endeavorer in a class for the study of our new book, "Progressive Endeavor." (Display a copy). There should also be a campaign to inform every adult church member about Christian Endeavor.

February. The month of February is our anniversary month, and our great organization of Christian Endeavor will be forty five years old on February 2. One of the best

(Continued on page 15)

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for December 6)

Jesus and Giving. Mark 10 42-45

Christmas will soon be here, and oh how happy my boys and girls will be! Christmas Day is the day when large boys and girls, our mothers and fathers, become as anxious and as happy as small boys and girls like ourselves. And of course Santa must not forget his duty, for everyone has been just as good as good can be, so of course we deserve our presents. But I must not tell you too much about the glorious day to come, or it will be no fun. So I will ask you some questions instead.

Jesus said that if we give good measure back to the person who has done no great service for us, or whom we do not appreciate as we should, we shall be happy. And I be-

lieve Jesus was right, for most certainly it is much pleasanter to do kind deeds for others, than to have them done for ourselves. Sometimes boys and girls feel self-conscious when someone praises them for a good Sunday school lesson, or a nice, polite conversation with an old lady or old man. Somehow, one just doesn't feel quite comfortable under such excitement. But on the other hand, how much fun it is to see some one's eyes sparkle, and maybe glisten with tears of happiness, when some kind little act is done by ourselves. In that instance we have given the full value of our lives. Somehow, the other person feels just as we do, and we are all happy inside. A poet said once that "the gift without the giver is bare." If you cannot give your pennies gladly to the little girl or boy who has lost his or hers; if you cannot share your candy with a huge grin, why share it at all? There is not any fun in grudges and scowls.

Remember the story of the Christmas Carol? Who was the happier at the close of the holiday, the little poor children, the mother of those children, or the little golden-haired girl who played fairy godmother to them all? Ask mother to take you on her knee and read you the story, or now that you are big boys and girls, take it down from the shelf, and reread it, every word and then put yourself in the shoes of the children and the little girl. It is great fun to play "make-believe" with our book friends, is it not? And just before Christmas, on the very eve, check up how many surprising and delightful things you can do for others.

There is the Salvation Army to give pennies too; the white gift offering in Sunday schools, and other organizations, who try, and do, give all they possess to make others happy. It is a great game, and great men and women always play it squarely with others and with themselves.

One day Jesus gave away some talents of money. The receivers were to use it and multiply them in number. Two of the men did as Jesus had bidden, but the third one was a coward; he was selfish and greedy, so he buried his talent in the ground. And when the Master came home, this man was the unhappiest of all. Why? See if you can find this story in the Gospels.

Selfishness never pays. It always hurts the individual too much. Happiness pays for it exalts your ideals of goodness and kindness and love. Jesus gave up everything he ever owned for us. Many men and women have given up their lives for others—to make others happy. Just how happy are you?

Daily Readings

M., Nov. 30. Jesus' Advice. Matt. 6:1-4.

T., Dec. 1. Jesus' Principle. Acts 20:35.

W., Dec. 2. Why we should give.

Rom. 12:8-13.

T., Dec. 3. System in giving. 1 Cor. 16:2.

F., Dec. 4. Quiet giving. Rom. 12:8, 13.

S., Dec. 5. First give yourselves. II Cor 8:5.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Personal Letter from the Jobsons

(Editor's Note: The following personal letter received from Brother and Sister Jobson, we are sharing with our readers for three reasons. First, we have the kind permission of the Jobsons to do so. Second, it is a physical impossibility for them or any other of our missionaries to write personal letters to every one in the brotherhood, and we are glad to share this inspiring message. Third, it answers a question that has arisen in some people's minds, questioning whether missionaries have the same regard for the ties of blood that other people have. This letter reveals the typical missionary spirit and shows that they are just like the rest of us in this regard. They love their children with that same intensity and are separated from them with as much pain as others experience. The difference between them and us—most of us, at least—is that they have endeavored to measure up to the full of Jesus' words when he said, "He that loveth father or mother... son or daughter more than me, is not worthy of me" (Matt. 10:37). They experience real suffering and sacrifice in making such separations but they press on by the constraint of the love of Christ until they reach the place of privilege.)

3 Rue Grande, Nogent, sur-Marne,
 Paris, November 2, 1925.

Dear Bother and Sister Baer:

We received your good letter just a few days ago, thank you so kindly. It was so comforting and shall be a source of comfort to us while we are separated from our dear little children. Only our Heavenly Father knows how we miss them, how at times we feel we must see and hear their sweet little sounds and words. But for Jesus' sake only have we left them behind. To see them suffer as we did little Kathryn while she was in Africa is more than we can bear. We promised God if he would spare her life until we arrived home we would not take her back until she desires to go, if Christ tarry. We would rather suffer separation than to see their little bodies wrecked with fever and diseases that we know not of. Yet our hearts are wounded, but this suffering has brought us to know him better and to share in his suffering for us.

Matthew 10:37, 38, 39 seems so real to us at this time when we think of our Lord leaving his ivory palaces to come into this sin-

cursed world. We are happy to leave all for him, and to follow in his train. Knowing that we are building for all eternity, and that through this separation from loved ones, some lost sinner may know him, a sacrifice, and yet a privilege. If we suffer with him, we shall also reign with him.

These last days are hard days, days of deep thinking and praying, but just to know we are in his Will is all we ask.

Had we felt our Lord calling us to return to Africa, and we had refused to go, rather staying in the home land with our children, which our natural hearts wanted to do, we would have been most miserable. We are happy to go forth to serve him, and know he will repay a hundred fold, and reunite us with our dear ones again, we have committed them into his loving care, and know all is well.

Pray for us, that we may have more grace day by day. In his Service,

MR. AND MRS. ORVILLE D. JOBSON.

IN THE BENGAL JUNGLE

There are many sides to this life—comic, serious, pathetic, patriotic, beautiful, revolting,—especially to a woman, says a missionary who gives an account of her experiences in the Bengal jungle in *The Missionary Review of the World*. To the spotlessly clad lady is put the question, "Have you bathed

today?" A man asks, "How old are you?" and adds that he had consulted the servants and had learned that my age was "exactly one hundred and thirty years!"

Patience is required to secure a hearing. One may be thought to be so holy as not to require food. It is equally unpleasant to be so untouchable that a dose of medicine, or diet which might save a life, is sternly refused. In selling gospels one may be required to throw the book into a hand of the buyer, so as not to touch it, and to pick up the cop-per from the ground.

"All the Master's parables bloom with perennial beauty and bear continual fruit of blessing for every generation. This ability to make the general truth vivid with the particular instance, to circumscribe great principles within the narrow limits of objective speech, to so crowd the infinitive verities into every day that all common things flash and glow with the profound glories of the divine mind,—this power to crystal-lize cast philosophies is the sign manual of the Master Teacher. The common people hear him gladly, for he has a clear word for them; yet the sages of all nations bow before the supremacy of his wisdom."—Will Scranton Woodhull.

A Missionary Letter to Our Children

Dear Children:

This is a true story of a little black boy in Africa. Little Garco has no father or mother and he stays with the missionaries' boys on the concession. He is only about ten years old, yet he takes care of the church and helps in the dispensary, waiting on the medical helpers. This little orphan boy loves the Lord very much and likes to pray. Often in services his sweet little voice is heard in pleadings to God and in praising him. Garco took sick three weeks ago with double pneumonia. Not having any hospital we brought him on the veranda of the home of the girls and with mats made him a room where he could be close to us and have plenty of air. He was very sick and several times we struggled to save him. The faith of the little fellow never wavered. He believed God would answer his prayer to live and take the Gospel story to his own people, the Kare tribe. Every time it was hard for him to take medicine or nourishment he would say, "Wait until I pray," then after a few words of prayer for strength, he would take what was brought for him. Twice in the night we found his heart weak and came with the large hypodermic needle and he was always willing to take the injections after a word of prayer. Patiently he waited upon God for healing. When the natives came to see him he would

tell them he was very sick but God would heal him, and he wanted them to pray. He requested the white people to pray and we did again and again.

God healed the little lad and he did not forget to praise him for it. As he laid on the veranda convalescing we could often hear him singing and praying. At times we were touched by his simple faith, and his praise to God. While taking care of the little fellow, I praised God for him and know you too are glad that this little boy knows his Lord. I wonder whether the little girls and boys in America can not learn a lesson from this little boy and that is, when they find things hard to do or to endure, they will not pray God for strength. God hears the prayers of little children and will help them when they are sick, and he will keep them from sin. I wonder too, whether we older people can not lean harder on our Master when we find life hard and difficult.

Little Garco said one day that there are so many little children sick in tribes away off from us and that there is no one to care for them because no missionaries have as yet gone there. We feel badly that there is no one to tell them of Jesus and when you little ones pray to Jesus pray that all little boys and girls may have the chance to hear about Jesus.

ESTELLA MYERS.

"The greatest thing that ever happens to a sick man in the hospital is not a correct diagnosis of his case nor yet the removal of the cause of his disease but the ability to walk out of the hospital a well man. Jesus comes to perform that miracle for the souls of men. He fills the whole program of those who need prophet, priest, and king."—George Clarke Peck.

NEWS FROM THE FIELD

ASSUMES NEW PASTORATE AT WASHINGTON, D. C.

It is a great privilege indeed to be able to report something of the Lord's work in the capital city of our nation.

After a long trip from the Pacific Coast, where we enjoyed delightful fellowship with Long Beach people and home folks, as well as visit to points of scenic interest enroute, we arrived in Washington, September 10 and found a group of amiably congenial folks ready to greet us as we alighted from the train. Many of our people come from Virginia and we were quick to note that the famed southern hospitality has invaded the district and truly captivated our Brethren people.

After a few days of sightseeing and house-hunting, we were ready to plunge enthusiastically into the work whereunto we have been called. At the outset, I want to say we rejoice greatly and praise him continually that he has called us to labor with such earnest and devoted Christians. In fact they are so zealous that the pastor feels he must be ever alert that new channels of definite service are discovered and suggested.

The week following our arrival, the membership en masse gave a formal reception at the church for the new pastor and his wife. After exchange of greetings and responses, an address was heard from Rev. Darby, secretary of Federated churches of Washington. He pledged the support and cooperation of the Federation to the pastor and expressed a desire that First Brethren become affiliated with the organization.

After the reception, we thought we were really established because of the hearty welcome we had experienced, but these folks evidently planned to outdo each other in welcoming us. In the course of two weeks we were urgently invited to attend three class meetings which terminated in showers for the bride and groom. Elaborate and beautiful gifts were given us, until we feared we would be compelled to seek a more capacious apartment. Suffice to say, there were bushel basketfuls of kitchen utensils, abundance of beautiful linens, as well as provisions for the pantry. We have been humbled by such generosity and feel we owe much to these dear people for what they have done for us in a material way.

We are happy to find such a good spirit manifested and a commendable increase is observed at the regular services. Rally Day, October 4 was an impressive merged service attended by a full house. Promotions were made from the Primary Department. In the evening the pastor gave a stereopticon lecture of his trip to Palestine, taken within the last eighteen months. The house was well filled and the lecture enthusiastically received. Urgent requests, even from outsiders, unsaved and Jews have come for another lecture quite soon.

The midweek prayer service is making itself felt in the life of the church. The time is given over to Bible Study, prayer and

praise. Much emphasis is laid upon prayer that we do not eclipse our true motive for conducting the service each week. We feel encouraged and grateful that approximately twenty-five per cent of the membership has been faithful in attendance. Each week witnesses an increase in numbers.

We observed our love feast, October 18 and enjoyed a season of refreshing fellowship together with our Lord. The room was entirely filled. Never before had the service been held on Sunday evening, hence many came who had hitherto been hindered because of night work, etc.

The Sunday school, under the able leadership of Brother Clay Dooley is doing excellent work. We feel that our superintendent is second to none and is indeed a princely leader. An organized Sunday school which works its organization has been the means of building up one of the best and most efficiently conducted schools we have ever observed. Since our arrival six from the Sunday school have made the good confession and are awaiting baptism. We pray that the adversary may be thwarted as he tempts them thus early in their walk with their Lord and Savior.

The W. M. S. is fostering a splendid devotional spirit. The regular meetings have been commendably inspirational in their endeavor to present worthwhile needs and challenges. The S. M. M. and C. E. deserve mention because of the zealous faithfulness of the young people. They have taken on new life, and are doing splendidly. A more harmonious group of young people will not be found anywhere.

I feel I ought to mention the special Sunday afternoon services, held each week at the Benevolent Hospital, which are sponsored by a group of ten or twelve faithful workers. In each ward the Word is read, a brief message of love and cheer is expressed, then prayer is made. Personal visitation is made among the patients and fruit is distributed. Truly these brethren and sisters are impelled by the constraining love of Christ to so faithfully minister to these aged sick people, many of whom are friendless and homeless, while all are penniless. Many of our people have been doing this work for years.

Perhaps one of the major interests which consumes the attention of all the members here, as well as the brotherhood at large, is the hope that a new building may soon materialize. We are laboring under unfortunate handicaps at present. Our Primary Department of the Sunday School is forced to meet in a building several blocks removed from the main school. I believe many children are kept from enrollment in our school, because of the traffic on the avenue which they must cross, and parents realize it is unsafe. We are glad however that plans were launched at our recent business meeting which are really starting the building program. We must do something early for truly the King's business requireth haste. Our congregation is small and comprises little wealth, but he is able. Pray with us, Brethren, that if it be

his will, we may be well started with the building by next spring. A small fund has been steadily growing for several years, which proves these people are sincere.

At the present time we are looking forward to an evangelistic campaign which we feel is needed. Many have been faithful in attendance since our arrival, yet are not affiliated with any church. We feel there ought to be a great ingathering since no meeting of an evangelistic nature has been held here for several years. We are praying that God will send the man through whom the Spirit may work to lead many into his fold.

MRS. HOMER A. KENT.

LIMESTONE, TENNESSEE

Since last report our regular services have been carried on with the exception of dismissing some for the revival at the Dunkard church which many of our members attended and to which they lent some aid.

In August a man was received into the church by baptism, and a member of a Baptist church rededicated himself at the same service.

October 3rd, our hearts were made both sad and to rejoice at the home-going of our eldest deacon, S. D. Arnold. He was one of the promoters of the church here and a most faithful member. Few Christians testify so clearly and confidently to their salvation as has he for many years. The church shares with his lovable and faithful family a natural sorrow because of our loss and a supernatural joy in contemplating his victory through faith in Christ and our meeting again to ever be with the Lord.

Brother I. D. Bowman began a three weeks' meeting here October 7, closing with the largest attended Communion the church ever had. Weather and a busy season hindered some but the members think it a very successful meeting. We so much enjoy Brother Bowman's teaching down here so that the church had a real spiritual uplift. The unsaved had the Gospel preached to them, though few heeded and some even stayed away to keep from hearing it. About all the children of the members are in the church—those who are perhaps old enough. Those near the church not making any profession are Gospel hardened and going to heaven on their self-delusions. So converts must come from other neighborhoods where there is little real teaching. How important it is to get the children into the church by right teaching and train them up in it. Three were baptized into the church, a father and mother of three children who have settled here, and a mother of four children. So we lay claim to seven children for the Sunday school. We give God the praise for all the blessings sent us by Brother Bowman and showed our appreciation of his interest and faithful teachings by what he considered a very liberal free-will offering.

Recently the whole church and Sunday school was reorganized but with few changes. The writer was elected pastor. And so in

our weakness and his strength we go on. In Bible Class we are taking up "The Doctrine of Man" by Torrey. Brethren, pray for us. MARY PENCE.

REPORT OF THE WORK AT THE CALVARY CHURCH, PITTSBURY, NEW JERSEY

It has just been one year since this church sent in a report of the work. The following is a report of a rural church that is very much alive.

This church is located about one mile from the nearest town. And it is about the same distance to the nearest member's home. However, this peculiar location does not hurt the attendance. This is a loyal band and they love to hear the truth as it is in Christ Jesus.

The Sunday school is very well attended. There are four teachers together with a faithful superintendent that help this school to a large degree. Nothing is too much for them to tackle. They delight in doing things for their Master. The pastor has worked with these people for nearly four years and he has yet to see any Sunday school teacher or scholar leave the Sunday school and not attend the church service. This is marvelous. The superintendent, Brother S. F. Weber, is a hard worker and loyal to the work that God has called him to serve.

The Christian Endeavor is another live auxiliary of the church. It is a pleasure to hear these young folks lead the meetings. Many preachers cannot lead any better than most of these young folks. It is certainly encouraging to the pastor to have around a body of young folks as these.

While this church has not a large membership yet we are doing big things for the Lord.

Two of our young women are at the present time preparing themselves for active work for the Lord. Both are preparing to be medical missionaries. One is studying at the University of Pennsylvania Hospital at Philadelphia, while the other is taking the same course at the St. Luke's Hospital, Bethlehem, Pennsylvania.

Then there is a young man at the present time at Ashland, who is preparing for the ministry. Brother Anthony Peters is that young man and we are proud to own him as a member of this little band.

This church was never formally dedicated until Sunday, November 1st, 1925. The dedication service was an all day affair and the three services were very well attended. Brother E. W. Reed, pastor of our Allentown church delivered the message of the morning. Brother Reed loves the Lord and preaches a real sound doctrine. We appreciate his assistance at this service and thank the good Brethren at Allentown in loaning us their pastor.

In the afternoon Brother Samuel Adams, pastor of our Hampton church gave a most wonderful message. The people are still praising God for the words uttered. We know now why the work at Hampton is going forward. It could go no other way with a God used leader as Brother Adams.

Following this message the pastor of this

church dedicated the church, assisted by Brother Reed.

In the evening a neighboring pastor, Rev. G. Fredericks, a Baptist preacher, delivered the message. He gave a fine message and gave a very fitting climax to such a wonderful day as we had.

The members raised a little over five hundred dollars. No suppers, sales, etc., were used, God just sent in the money and we give him all the glory. He just supplied our needs. No more or no less. "What a wonderful Savior is our Jesus."

The church building is now in first class condition. We are proud of the building and pray that God will now use the building as a soul winning station as it was never used before.

Pray Brethren, that God may use us in his great program for the evangelization of the nations. May we be found faithful at his coming. WM. A. STEFFLER,

Pastor Sergeantsville and Calvary Brethren Churches.

BETHEL CHURCH, MULVANE, KANSAS

The blessings of the Lord as they have been bestowed upon us at Mulvane, Bethel.

Just now we are in a revival with Rev. A. B. Cover of Falls City, Nebraska. Brother Cover is bringing us the whole Gospel, and is adding to the attendance as weather permits.

We were blessed to get Brother Cover, and then another blessing followed; another preacher came November the 4th to help us in our work for the Lord, he is the choir leader, and is doing a good job making us take notice, he has the pep that takes us to his side. He is singing only solos as yet. His name is Homer Laverne Anderson. And we

sure are proud of him. Kansas, they tell me, is not Kansas this year. We thought we would hold our revival before cold weather this year, but snow and rain and cold and mud are with us in abundance.

Because we have not said much through the Evangelist is no saying we are not doing anything. We are remodeling and remodeling, and reuniting and organizing, and the work is gradually growing in fellowship and love. "A New commandment give I unto you, that ye love one another as I have loved you." "By this shall all men know that ye are my disciples, if ye have love one for another." It would be a glorious church if pastors and laity would preach and teach the New Commandment with their lives.

We find it very easy to polish up an article for our church paper, much easier than to polish up our conduct on the field of service. I find Jesus chose twelve apostles for witnesses to testify to the work and conduct of his three years' ministry; and then he said, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works. Jesus left behind him his work, and so we have one witness that testifies of us—the works that we leave behind us.

The Bethel church is moving forward nicely. Our attendance through September averaged 91; August, 83; October, about 55; November the first 83. Weather conditions were unfavorable in October and we fell short, but I think with a Sunday school and church just a mile away from town, Bethel has done exceedingly well.

The rebuilding of our church is strongly presenting itself to us. The district mission board is about to receive a church building, and should they receive it, it will be wrecked and shipped to Mulvane to be added to our much needed place of worship.

The Mid-West conference was one of the best conferences I have ever attended. The report of the moderator should have been printed in the Evangelist for the good of the church at large.

If the Brethren church is to have a future, we should be preaching Brethrenism, if it be a whole Gospel "ism."

Why stand four square for trine immersion, and feet-washing, and then tell folks to go where they please, making all "isms" equally as good as the teachings of Jesus Christ? The appeal of our good Brother Stuckey is along this line. And there is just one fact that cannot be denied; and that is, it is the Gospel foundation of the Brethren church that is making her the most prominent church in the world. Like Joshua, and Washington, Brethren has driven a gospel wedge across the United States, and Brother Yoder has started another through the center of South America. And Brother Gribble started another wedge through Africa, and the name of Jesus Christ has been our guide, his divine teachings our theme, his doctrine our practise. And to see this noble church advance we must have men to herald out the whole Gospel to a whole world. It is not the masses that are a testimony to Jesus, but the faithful few who stand for the truth in Christ Jesus.



HOMER A. KENT
New Pastor of First Brethren Church,
Washington, D. C.

(Note: The above cut, which was kindly supplied us to run with the Washington newsletter, was inadvertently omitted in making up "first side" which includes page 13, and so we are including it here.)

Ashland College will shake the mountains with her divine teachings, though she is but a Bethlehem beside the greater denominational colleges. We love her and her faculty, and her steady growth, demanding each year better and more equipment for better service. Though we endowed her once, may we continue to endow her as she further advances in service to our church.

This is a mixture of our love for our church, at home and abroad.

H. W. ANDERSON.

MOUNT OLIVE, VIRGINIA

I have been waiting patiently for the modest pastor of the Mt. Olive church to report the short meeting we helped him conduct the last part of September. He has been the pastor of this church for five years and has the good will and respect of the entire church and community, as far as I know.

The meeting was not a great success as far as numbers are concerned, only about a half a dozen. About a year ago they had one of the best meetings they have had for years, a union meeting, most of the preaching being done by the Church of the Brethren, and The Brethren. Our people had quite an ingathering from this meeting.

The Church of the Brethren are strong here, some 800 members, and we some 400, or perhaps 450. The field has been well gleaned, yet I had hoped we would have had a few more additions. Brother Chambers, the pastor, said both the spiritual and numerical results were above what he expected.

I believe the spiritual uplift was far the greatest good of this meeting. Many of our people, as well as of other churches, said they received the greatest blessing that they had ever received before. This was some comfort to me. We did what we could, labored as hard and as faithfully as we knew how.

I was royally entertained at Brother Walter Koontz's. As wife and I were both raised here, it was a great delight to me to visit many relatives and friends.

Without any begging or soliciting, the pastor said "You have never disappointed me yet in financially supporting our evangelist." He depended upon voluntary contributions. They did above my expectations. I closed on Tuesday night, after a two weeks' campaign. The next night I began at Limestone, Tennessee. Mary Pence will report this meeting. Will also say something about it in my next.

ISAAC D. BOWMAN,

Leesburg, New Jersey.

HAMMER CHURCH

Near Franklin, West Virginia

About a year has passed into history since we took occasion to write a letter for publication for Evangelist readers.

We feel that we have had a blessing from God that is too good to keep secretly.

We held our communion service Sunday, 3 P. M., November 8th. We consider it one of the best we have ever had. We had the pleasure of having Sister Maggie Krigel from Tomahawk, Wisconsin with us. This was her former home but she married and went to the state of Wisconsin a few years ago, and has been loyal to the Brethren church and it

was arranged to have a few meetings by our pastors, Brother S. P. Fogle, while she was at her old home a few steps from the Hammer church. Here she grew up in the Sunday school and was always at her place in the Sunday school and in the church. On Sunday morning was Brother Key's (of the Church of the Brethren) regular appointment, but he gave way for Brother Roler to fill the pulpit, assisted by Brother Fogle. It was a real union spirit manifested, all working together with one accord for the upbuilding of God's Kingdom. Although it was a rainy morning, we had our Sunday school by having three preachers each teaching a class. This has meant much encouragement to us and we are going forward determined to keep up our Sunday school through the winter, and Brother Key will fill the pulpit once a month this winter. Brother Fogle has been faithful as pastor here for over eleven years, made many sacrifices and barely getting expenses some trips. Owing to the condition of his health we do not expect him to come through the winter months. Our prayers go out that God will take care of his own in their declining years and that we put our trust in the Lord. We ask an interest in your prayers, that we may not grow weary in well doing, nor become scattered like sheep with out a shepherd.

LINNIE HAMMER, Secretary.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

Through the Year with Christian Endeavor

(Continued from page 11)

means of expressing our gratitude will be to organize a new Christian Endeavor society. During this month there will also be a campaign to enroll many of our members in classes to train for Sunday school teaching and the leadership of Junior and Intermediate societies.

March. The objectives for the month of March are a continuation of those begun in February. In addition we will also promote a campaign to win one hundred thousand young people to Christ and to unite with the church. An effort will also be made to increase attendance at church services and to support our denominational missionary enterprise.

April. During April our union officers will conduct a followup drive in an effort to make our union an honor union. In order to win this recognition we must attain the minimum goals suggested for four of the monthly service themes already explained. Our union will be awarded an honor banner if we attain these goals.

May. The follow-up work will continue during May, and every society will be examined to ascertain standards of work accomplished. Special recognition will be given those societies which are certified by their pastor as having maintained worthwhile work on the basis of the new Christian En-

deavor standards over a period of six months.

June. Activities of the month of June will be centered upon State and district conventions, which are held by most of our States during this month. Our State (or district) convention will be held at (name of city), and our union should send a big delegation.

July. One of the standards of Christian Endeavor activity is wholesome recreation, and July is a splendid time to have an outing or picnic. Lawn socials, boat-rides, excursions, and hiking-parties can be successfully promoted by individual societies and by our union.

August. Many of our Endeavorers are on vacation during the month of August, and it is necessary that we maintain the highest standards of interest in our societies at this time, so that there will be no summer slump. Leaders and officers should make the meetings the best of the season, and adequate publicity should be given to work promoted.

Christian Endeavor. In these brief messages you have been given an outline of the work we will endeavor to promote as an organized city union and also as individual societies. Our officers are determined to do their very best, but we need the cooperation of every member and friend of Christian Endeavor. All here present who are willing to pledge themselves to make this campaign of Christian Endeavor through the year a success, please rise and join with us in singing No. ———. (Select a song of enlistment or loyalty.)

Quincy, Illinois.

MOUNT ZION CHURCH, LOGAN, OHIO

For a few months I have been preaching for the Mt. Zion congregation, near Logan, Ohio. Although this is a small congregation, I have found some of the most consecrated people I have ever met. Especially is this true of the young people. The cry everywhere is, How can we keep the young people? Ungodly methods are devised to make the church worldly enough to suit their taste. But such is not the case here. These young people have a real love for the Lord and come to his house to worship, most of them leading in public prayer.

At our recent communion service, a goodly number surrounded the tables and partook of the Lord's Supper.

Three have been added to the church by baptism.

In the home of Sister Isaac Inboden is a room known as the "Shunnamite room" (2 Kings 4:10) where I make my home during my stay at this place. Although this is a busy home, they are never too busy to stop in their preparation for breakfast to gather about the family altar.

As I am in college at Ashland, the trip to this church is well over 100 miles. This gives me opportunity to give out many thousands of tracts. I received word from a man in Canada who had found a tract on a street in Ohio. This has also given me opportunity for personal work, which has resulted in several professed conversions.

During the last year I have placed several large scripture verse placards in stores and along the road, gave out 23,000 tracts and 445 Gospels of John. I also conduct a Christian

reading circle, and have several Christian story books suitable for children, shut-ins or any one. Anyone in the United States who would like good books to read may write to me and I will send books free, with the understanding that they will be read and returned promptly. About 200 were used last year. I receive literature from a Jewish Mission, for Jews. Anyone sending me the names and addresses of Jews in their community will be aiding in getting the Gospel to the chosen people.

I am in my last year of college. I am studying the New Testament in Greek, under Dr. Miller and in English under Brother McClain, both of whom are experts in their line.

R. I. HUMBERD.

Business Manager's Corner

"EVENTUALLY, WHY NOT NOW?"

Yes, this is a very common slogan in the commercial and advertising world; but as Prof. Drummond made a very successful application of "Natural Law in the Spiritual World," why can not we make a spiritual application of the above slogan and turn it to account in an earnest and vigorous campaign for Evangelist subscriptions, both new and renewals?

We know there is a proneness to have too many special days in the Sunday services of the church, leaving very few Sundays for plain, ordinary religious services; but why not one more just a "little different?"

We ask all our pastors to make Sunday, December sixth, Brethren Evangelist day, and to emphasize the importance of having religious literature in the home. There are thousands of Brethren homes that do not have Brethren literature in their homes, and many who have no religious literature of any character whatever.

We do not ask the pastors to preach an entire sermon on the Brethren Evangelist. They need not give the entire thirty minutes to a discussion of religious literature, but five or ten minutes can very profitably be used in urging the members to be readers of their own church paper.

Just recently a good brother sent in a list of renewals from his congregation, with a few discontinuances, and he wrote, "I am sorry that I can't send in a larger list, but what can you expect when the pastor seldom if ever mentions our church paper from the pulpit?" So you see, dear brethren, your flock is looking to you for encouragement.

Many church papers are making December a "Church paper" month. Can't we do the same thing? Is it asking too much to ask for an increase of twenty-five percent in subscribers from all churches that are not on the Honor Roll? We have been using the Honor Roll system for about eight years, and it has worked splendidly for many churches. Other churches might do a great service by getting on this Roll, both to themselves and the general brotherhood.

But we will be glad to make honorable mention of any church that increases its subscription list twenty-five per cent during the month of December. We will supply as

many sample copies as may be desired by any pastor who wishes to push this good work in his congregation. It is a good work. Why not make the most of it?

We will gladly supply a list of present subscribers to any pastor who is not familiar with his own congregation's record in this important matter.

There are many hundreds of renewals that should be received between now and Christmas. Will you not give the Evangelist a merry Christmas by rendering this act of service at this time?

R. R. TEETER, Business Manager.

In Honor of a Great Event

Birthdays are always important occasions, especially if one is very young or very old. Before very long The Youth's Companion will be a hundred years old, and the event is going to be made a memorable one for The Companion's many friends. So, although the date is not until April 16, 1927, preparations will begin with 1926.

In honor of its birthday The Companion will come to you next year at the new low price of \$2. It will be dressed in its party clothes, with new cover designs, enlarged illustrations, new brilliantly clear type, and over 200 pages more than last year. It will contain 9 book-length serial stories, fascinating mystery stories, tales of adventure on land and sea, the new "Make-It and Do-It" Pages, radio, games, books, and puzzles, interesting special articles, and the ever-delightful Children's Page. Don't miss this great year of The Youth's Companion; subscribe now and receive:

1. The Youth's Companion—52 issues in 1926, and
2. The remaining issues of 1925. All for only \$2.
3. Or, include McCall's Magazine, the monthly authority on fashions. Both publications, only \$2.50.

THE YOUTH'S COMPANION

S N Dept., Boston, Mass.

Subscriptions Received at this Office.

ANNUALS! ANNUALS!

We have sent out order blanks for the Brethren Annual to all the churches of which we have the pastors or secretary's address. We know that we have missed some of the churches and also individuals. Among the prominent churches of which we have no address is Johnstown 3rd, Spokane, and Uniontown.

It was ordered at the 1925 National Conference that the secretary assume the responsibility for the distributing of the Brethren Annual. Also that order blanks be sent out, the same to be returned stating number of Annuals desired and with FULL PAYMENT accompanying order for same. The price will be 25c per copy. We hope to have them out by Thanksgiving. Pastors or secretaries, make a thorough canvas of your respective churches and your order will receive prompt attention. Make all checks payable to O. C. Starn.

O. C. STARN, Secretary,
Gratis, Ohio.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



Lesson Poem: Try it.

"A tract put in a letter, folded with thoughtful care,
And sealed with earnest longing, and a short heart-spoken prayer:
Commended to the Savior and sent forth on its way,
His changeless loving kindness, his faithfulness to say;
Not much to give to Jesus, easy this work for him,
But the world is growing older, and faith oft groweth dim:
And the time is passing over, and it needs that some one should stand
And do some things for Jesus, with free, unsparing hand."

Brethren, why not carry out the suggestions of this little verse?

We often criticize the ministers for shortcomings and perhaps you have wished you had the gift to speak so that you might herald God's message, now will your pastor find you indifferent toward heralding a message of hope and faith to the world in the simple use of well chosen tracts? COME NOW LAYMEN—LET US SEE YOUR COLORS—THIS PROGRAM OF TRACT PUBLICATION IS A CHALLENGE TO ALL OF US.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVII
NUMBER 46

DECEMBER 2,
1925

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Help us Deliver the Message of God to the People

THIS IS CHURCH PAPER MONTH---CHRISTMAS THE TIME FOR "WHITE GIFTS"

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

William Tyndale and the First English New Testament

The whole English-speaking world is doing honor to the one who four hundred years ago first gave the New Testament to the people in the English language. It was William Tyndale, about whom J. Paterson Smith says: "There is no grander life in the whole annals of the Reformation. none which comes nearer in its beautiful self-forgetfulness to him who 'laid down his life for his sheep'. Many a man has suffered in order that a great cause might conquer by means of himself. No such thought sullied the self-devotion of Tyndale. He issued his earlier editions of the New Testament without a name, 'following the counsel of Christ which exhorteth men to do their good deeds secretly.'"

Tyndale began his translation in England, but in 1524 was compelled to flee the country to escape the wrath of the Catholic clergy. At Hamburg, Germany, he worked diligently amid poverty and distress and constant danger, so that by the following year he had his manuscripts in the hands of the printer at Cologne. A priest named Cochlaeus, learning of his intentions, was about to seize the copy when Tyndale escaped with his precious sheets to Worms, where the stir about Luther and the Reformation was at its height, and there in 1525 he finally succeeded in accomplishing his design, producing for the first time a complete New Testament in the English language. That year he shipped 6,000 copies of his translation printed 8vo and 4vo, to England, but he was compelled to "bootleg" them into the country, sending them in cases, in barrels, in bales of cloth, in sacks of flour, and in every other secret way that could be devised. As the New York Bible Society states: "All the resources of the Roman Catholic church and the English crown were engaged to prevent its introduction into the country and to suppress its circulation." But notwithstanding the utmost vigilance in watching the ports, and the fact that perhaps the greater number of them were burned, many arrived and were scattered far and wide through the land. The people got a glimpse of the light of freedom and their hungry souls turned with eagerness to the open Book as a plant turns to the morning sun. Rapidly the tide of public opinion swept England in favor of a "People's Bible", a tide too strong to be resisted, and with it there was swept away the "night of error, superstition and soul-crushing despotism." And the profound results were continued and spread until they have vitally effected the whole English-speaking world.

Dr. Edgar J. Goodspeed has said that "To the familiar forms of the English New Testament Tyndale has contributed not only more

than any other man, but more than all others combined." "It is virtually Tyndale's translation," continues the Bible Society Record, "that we have in our Authorized Version, 'the most majestic thing in our literature, the most spiritual thing in our tradition'. He gave the world the New Testament in language so pure in style and beautiful in diction that three-fourths of the New Testament today is still in the words which Tyndale used. Apart from religious views all scholars acknowledge the literary excellence and charm of our English Bible. Macaulay said, 'The English Bible is a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power.'"

Tyndale was born in 1484. He entered Oxford in 1508, graduating four years later. From there he went to Cambridge where he became associated with Crammer, Latimer, Gardiner and Bilney, who were men congenial to his own spirit and who later, like himself, were condemned to the stake as heretics.

In 1521, Tyndale was chaplain 'to one Master Welch, a Knight of Gloucestershire, near Bristol, and was there schoolmaster to his children.' The Gloucestershire squire was a man who 'kept a good ordinary commonly at his table, and there resorted unto him many times sundry abbots, deans, archdeacons with divers other doctors and great benefited men; who then, together with Master Tyndale, sitting at the same table, did use many times to enter communication, and talk of learned men as Luther and Erasmus; also of divers other controversies and questions upon the Scripture. Then Master Tyndale, as he was learned and well practiced in God's matters, so he spared not to show unto them simply and plainly his judgment in matters as he thought; and when they at any time did vary from Tyndale in opinion and judgment, he would show them in the Book, and lay plainly before them the open and manifest places of the Scriptures, to confute their errors and confirm his sayings. And thus continued they for a certain season, reasoning and contending together divers and sundry times, till at length they waxed weary and bore a secret grudge in their hearts against him.'

This is a record of the time which was one of ignorance and superstition, when we are told 20,000 of the priests were unable to translate the Lord's Prayer and many did not even know who was the author of it. It was these ignorant ones who, angered at Tyndale, cited him before the Chancellor of the diocese of Gloucester. Tyndale felt compelled to leave and having decided to translate the New Testament he went to London to obtain help from Tunstal, Bishop of London, who was noted for his scholarship and liberality. But Tyndale, instead of obtaining encouragement, received only rebuke and he wrote, 'I understood at the last not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.'

When he had finally accomplished his task and his New Testaments were being circulated in England in spite of all that king or pope could do, he was trapped by the treachery of a pretending friend and delivered into the hands of his enemies. He suffered

much during his imprisonment through cold, exposure and ill-treatment. Poverty and suffering, persecution and misrepresentation were his constant lot; imprisonment and death were ever staring him in the face, "but none of these things moved him, neither counted he his life dear unto himself," that he might accomplish the work which God had given unto him to do. In 1536 he met death by strangulation and then was burned at the stake. Such an end had not been unexpected; it had in fact been a gloomy foreboding overhanging his life. He had said, as he saw others being led to the fire, "If they burn me also, they shall do none other thing than I look for." His last words were, as his infuriated persecutors choked him at the stake, "Lord, open the king of England's eyes", a prayer which was nearer its answer than the heroic martyr knew.

Tyndale's first edition of the New Testament consisted of three thousand copies. Now, four hundred years later, approximately thirty million copies of Bibles, Testaments and portions are being distributed annually in at least six hundred different languages. Over half the total amount goes to non-Christian lands. And the end is not yet. The work of translating the Bible, or some portion of it, is still going on at the rate of "a new translation every six weeks", according to the New York Bible Society. It is unknown how many languages and dialects are still without a portion of the Christian Scriptures. Some of our own workers are busy translating it into the tongues of some of the tribes of Central Africa, and making it a known book to the ignorant, superstitious Catholic constituency of the Argentine. May this celebration set us all to the task of making the Gospel known to the ends of the earth and to our next-door neighbors with more courage and sacrifice.

Support the World Court

On December 17th when Congress convenes the question of America's entrance into the World Court is the order of the day. That question is of vital importance to all who are concerned about the promotion of world peace. We are learning from many sources that the sentiment of the country over is far more favorable to the entrance of the United States into the Court than it has ever been since the creation of that body. There is scarcely another measure that has received such wide backing in a generation. And why should sentiment not thus go forward. It is the most important first step toward the organization of the world for the promotion of peace. And such an arrangement is just as reasonable and necessary to the amicable settlement of international disputes as the Supreme Court of our land is to the final settlement of issues that arise between the various states and citizens of this great republic. It would have been silly for West Virginia, for example, to have gone to war with Ohio and Pennsylvania over the gas controversy. Everybody recognized that the only sensible way to settle the difficulty was by judicial procedure. And we are coming in large numbers to see that the same good, common sense should be applied to the settlement of disagreements that arise between nations.

It is not a question of partisan politics; it has been cleared of any such coloring it may ever have had. It is supported by Democrats and Republicans alike; and is being urged by President Coolidge. It is not a mere political question, but one that involves both morals and religion, and so deserves the concern of the church. Whether favorable action is finally taken depends largely on how strongly public sentiment speaks in its behalf. There will be opposition both in and out of the Senate by men who have not grasped the ideal of a brotherhood of nations. What will be done by those of us who have grasped that vision? It is our privilege to petition the President and our senators urging that the question is not merely worth talking for but worth fighting for as well. Brethren people, who have a history of opposition to war, can afford to be aggressive workers for any worthy plan looking to the prevention of war.

We seldom stop to think how much we determine what people are with whom we associate. We treat one man coolly and he gives us a shiver as we pass him. We treat another with suspicion and he takes advantage of us in a business deal. We trust another and he will not disappoint us. Our treatment of another is such as to suggest nobility of life and thought, and he shows himself a true gentleman. Before you criticize another, consider what you have contributed to his making.

EDITORIAL REVIEW

One significant difference between talking to men and talking to God is that the hearing of men depends considerably on the quality and strength of the voice, while God depends on the earnestness and sincerity of the heart.

Live above the clouds and you will not be swept by the petty currents of jealousies, envyings and malice.

Brother Porte has an interesting suggestion regarding evangelism by means of tracts this week. You will want to read it in his "Corner".

Brother N. D. Wright of Racket, West Virginia, reports twelve confessions as a result of the evangelistic campaign recently held under the leadership of Brother E. M. Riddle, and concluded by the pastor.

Brother J. L. Kimmel writes us that he has resigned the Muncie, Indiana, pastorate and is now open to do evangelistic work, or to a call to another pastorate. Address him, Rev. J. L. Kimmel, 1320 Kirby Avenue, Muncie, Indiana.

Sister Hathaway writes from our African mission field concerning the things for which they are thankful and also those for which they pray. And in both these they desire the cooperation of the praying people of the brotherhood. It is to be noted that she itemizes the objects of praise first, which is right and proper. We are too wont to omit the element of praise from our prayers. No prayer is complete without it.

Brother B. T. Burnworth gives a good account of himself for several months past. Three evangelistic meetings are reported: Ankenytown, Ohio; Waynesboro, Pennsylvania, and Hagerstown, Maryland, and in each case the Lord greatly used him for the advancement of his kingdom. Brother R. D. Barnard, who was the pastor of Ankenytown, is now giving his full time to Mansfield mission. Brother J. P. Horlacher has charge of the work at Waynesboro, where an enlarged church is their ambition, and Dr. G. C. Carpenter is leading the Hagerstown people on in growth until they too, are in need of larger quarters.

The Sunday schools of the brotherhood are now being called upon to prepare for the laying upon the altar again this Christmas season of their usual WHITE GIFT OFFERING for the mission work, the educational work and the Sunday school promotional work, which the National Association is carrying on under the able direction of the strong executive officer, Brethren Beachler, Burnworth, Garber, Stuckey and Shively, from a number of whom you have messages in this issue. Why should not every school prepare for a banner offering this year? This organization is performing service that cannot be too highly appreciated.

DECEMBER IS CHURCH PAPER MONTH. Every church that is not on the Honor Roll ought to make an effort to increase the subscription list at least TWENTY-FIVE PER CENT, and those that are on the Honor list should, and doubtless will, plan to stay on by encouraging their people to an enlarged appreciation of their church paper. Any church desiring sample copies of THE EVANGELIST for distribution preparatory to making a canvass may have them by writing to the Business Manager, who has a message this week which all should read. Let's put this campaign across just as conscientiously as any other in the church's calendar. It was authorized by the Publishing Board, and is important to the largest success of every other interest of the denomination. Every church making the goal will receive creditable mention through these columns. Dr. Teeter is right; it is up to the pastors to push the campaign, and he throws out an inducement which makes it worth while to put across "a carrying" announcement and get the report back to the Business Manager in "double quick" time. A committee of the best selling agents your church affords should be put on the job of telling the importance of a church paper in every home to those who are not subscribers. Remember, THE BRETHREN EVANGELIST is NOT the editor's paper, nor the Publishing Company's paper, it is YOUR PAPER; it belongs to us all. Let's all do what we can to give it the largest influence for good.

GENERAL ARTICLES

Christmas---An Inspiration and a Challenge

By Dr. Wm. H. Beachler, President National Sunday School Association

It is both easy and natural to think of each recurring Christmas as a time of genuine inspiration, when the Christian's heart warms and mellow. Pity the Christian in whose life and experience this is not true. Every step in the Christmas story is forever fresh, and with that eternal freshness there is also genuine inspiration. The announcement of the angel to the lowly Mary; the announcement of the angel to pious and Godly Joseph; the visit of Mary to her cousin Elizabeth; Mary's sublime song of praise; the journey of Mary and Joseph toward the city of the Holy temple where they are to be taxed; the birth of the Christ child in the stable of the inn; the announcement of the wonderful fact by the angel to the humble shepherds, and the glad hallelujahs of the heavenly host; the immediate visit of the shepherds to the town of Bethlehem; the guiding star and the visit of the wise men with worshipful hearts and precious gifts; and Mary the young mother pondering deeply, soberly in her heart all that has taken place—what deep, genuine, sobering inspiration is kindled by this matchless story! And as we see back of it all and beneath it all the unsearchable, unfathomable love of God, our inspiration merges into profoundest reverence, and humility, and gratitude, and we are swept into singing with the angels—"Glory to God in the highest!" It was Divine love and Divine giving mingled together that gave the world a Christmas—such Divine love and such Divine giving as was never manifested before, and will never be again. Christmas is the symbol of God's supreme love, and solicitude, and giving for and to a lost world. Can anything ever be more inspiring to the Christian than the Christmas story!

But if Christmas brings with it unbounded inspiration, it also brings with it to every Christian a real challenge. Because God's gift is an "unspeakable gift;" and because Christ is a matchless and wonderful Savior; and because the salvation he offers is "so great salvation," the Christian life is one continuous challenge. But Christmas serves beautifully to put new edge on and intensify the challenge. It is the challenge to bend low before God in grateful, cheerful surrender and consecration: The challenge to let our souls loose in joyous praise of him: The challenge to bring to our great Redeemer the very best we have by way of life, service, love, and gifts. Let the "heathen" see in Christmas a time for gluttony and feast-

ing, and of selfishly giving and receiving gifts. But let the enlightened child of God continually recognize that it is our lovingly giving to Christ of our very best gifts that really constitutes Christmas. The immortal Wise men did not celebrate the birth of the Christ by giving and accepting gifts from and to each other, but by giving their gold, and frankincense, and myrrh to the infant Christ. What a sublime example! And how very sadly has the example been lost sight of during the ages! Let us get back to it as speedily as we can!

It is both psychologically sound, and wise therefore, that at Christmas time and at each of the peculiarly inspirational periods of the year God's people should be given opportunity to give to the great causes of the Kingdom. "To give is to live; To deny is to die." With the kindling of noble impulses within us, and the stirring of the fountains of love, and sympathy, and good-will in our souls there must be provided outlet and opportunity for expression, else we are injured rather than blessed by our inspiration.

Thus, we come again to talk to all of our Sunday schools—pastors, superintendents, officers, teachers, parents, chil-

—children about the coming White Gift offering. Your splendid White Gift offerings from year to year during the past has given no evidence that you have become weary in well-doing. We do not believe that you weary at this time. Rather, we believe you are anxious and ready, as were the Corinthian Christians long ago. The responses from year to year from our big schools and small ones, our city schools and village and country schools lends the best possible proof of your faith in the projects to which the White Gift offering goes. You believe in the work at Lost Creek; You believe the importance of our chair of Religious Education in Ashland College; and you believe in the value of having a competent, consecrated man in the field to visit all of our Sunday schools during the year—such a man as Brother Melvin Stuckey. And it is to these causes that your offering goes.

In order to put Brother Stuckey in the field again this year our needs are just a little greater. But this will not frighten you. For you will be quick to see that with an enlarged and enriched service for Christ we must have an adequate resource. Hence we are asking you all to do your best. We ask every school to do its best. We ask each individual to do his or

AN OPEN LETTER FROM THE GENERAL SECRETARY

In the Church as one that serves

Entering upon the 16th year of its work, The National Sunday School Association of the Brethren Church seeks to increase its usefulness. The officers assume leadership service that the whole Association, which includes every Sunday school of the brotherhood, may become a faithful servant of Christ and the church.

Hand Book

To this end the officers have prepared a Hand Book for Church school workers, a copy of which is being mailed to each pastor and superintendent, other copies may be had on request. The book states the challenging task, outlines methods of attack, and indicates sources of help in the form of literature and books.

Book Service

The books named therein, or others of a similar character, may be obtained from the Association office at Ashland, Ohio. The Association has entered into an arrangement with book publishers to supply our workers with any books desired. This service will aid our schools in building up a worker's library.

Field Secretary

Brother Melvin A. Stuckey has resumed active field work among the churches. Through the spoken word he will render a service that is not possible with the printed page. His genial personality, inspiring messages, and practical instruction will help to generate fresh enthusiasm for, and to facilitate the work of every school visited by him.

Serving Others

While seeking to increase the efficiency of our schools we are not forgetting the needs of others. Our schools are asked to continue their generous support of Kentucky missions, and the Department of Religious Education at Ashland College. The continued gifts for these beneficiaries and the money required for our enlarged program call for a larger White Gift Offering this coming Christmas.

By Working Together

By working together in the ways indicated we may serve to the glory of God and for the uplift of mankind. Ours is a challenging undertaking in which each is for all and all for each. The officers stand ready to help the workers, and believe that the workers are equally ready to follow their leaders.

Yours for Service,

J. A. GARBER, General Secretary.

her best. Let us make this the biggest, holiest, whitest offering we have yet brought.

To this end we recommend that every pastor begin to bring this matter to the attention of his people at every opportunity. We also urge that each superintendent begin at once to plan and agitate. If you want your school to reach its maximum leave nothing undone that should and can be done. Cultivate the soil well and thoroughly. Draw on every resource. Enlist all of your people at home and also enlist all of your non-resident people. It will bring rich blessing to your non-resident people to have a part in this offering. Send them a letter with a White Gift envelope in

ample time for you to get it back by Christmas time. Plenty of envelopes will be provided to your school by our Association. You will get them soon or maybe you already have them. At all events, the secret of getting the maximum in anything is to put forth the maximum of effort; and overlook no one—big or little, old or young, local or non-resident.

And back of it all is the fact that it is a great opportunity to teach true Christmas observance and true giving. It is our White Gift to our glorious King.

South Bend, Indiana.

Serving the God of Fashion

Excerpts from address by Rev. A. R. Funderburk, in "Moody Monthly" in which he preaches some old-fashioned Dunker doctrine.

Selected and Publication Requested by L. T. Myers of Williamsburg, Iowa

"Serving the god of fashion," is not a pleasant subject for discourse, but it often happens that God's own people fall into grievous sins, do that which is displeasing to him and contrary to the teaching of his Holy Word, and when they do these things it is the preacher's business to rebuke them and show them that they are wrong.

The minister of the gospel is exhorted to "Reprove, rebuke, exhort with all long suffering and doctrine," and I am going to reprove and rebuke and exhort you. I cannot be true to God and faithful if I do not, and I hope you will take it in the spirit in which it is given.

Satan will be present in power, for I am going to make an attack upon his works and you may be sure he will be here to defend them. He will undertake to persuade you that the things I say are not true. He will tell you that I am talking too plainly. I warn you to be on your guard therefore.

David, the man after God's own heart, committed a great sin. God sent Nathan, the prophet, to rebuke him for it. Did David get mad? Nay, he cried out in anguish, "I have sinned against God." That ought to be the attitude of every child of God when his sin is pointed out to him. Remember that I am speaking to Christian people. If you are not a professed follower of Jesus Christ, my message is not for you.

The Kind of Clothes We Wear

Many things come up in the Christian's life in which he must choose between obeying the God of heaven or the god of this world. In the matter of clothes, the kind we shall wear, we must choose between the God of heaven and the god of this world. And in this matter, God's own people have turned a deaf ear to their Father in heaven, and have obeyed the god of this world, the god of fashion. "His servants ye are to whom ye obey." Our Father in heaven has laid down in his blessed Word the kind of clothes we should wear. The god of fashion has prescribed another kind. We must reject one or the other.

I am going to talk about the kind of clothes we wear these days and whether they conform to the plan in God's Word. It is a delicate subject. There is little said about it either from the pulpit or the press. God's ministers have signally failed to declare the whole counsel of God in the matter. God's Word is not silent on it.

Four Charges Against Present Styles

I bring four charges against late day styles of immodest and indecent dress.

1. They are in direct violation of the teaching of God's Word where Christian women are admonished to "adorn themselves in modest apparel!" (1 Tim. 2:9). If there were no other reason, this ought to be sufficient. When we make a profession that we have been born again and are not of the world, but one of the "called out" ones of God, a follower of Jesus Christ, we profess to take the Holy Bible as our rule of faith and conduct. Therefore, whatever the Bible tells us that we ought to do, and whatever the Bible tells us not to do, that we ought not to do.

2. The next indictment I bring against them is that in patterning after the styles of the day we are being conformed to the world, for "conform" means to pattern after or to be made like unto. The Bible says to the Christian, "Be not conformed to the world." We are not only patterning after the world but after the worst element in the world. Where do our styles originate? Paris is the great style center of the world. Paris is the worst place in France. Out of that modern Sodom comes our styles of dress, and the Christian women of America, ignoring the Word of God, have embraced these styles thus rejecting and disobeying the God of heaven and obeying the god of this world.

3. The third indictment against these styles is that they have an immoral effect upon men, arousing the passions of the lower nature and causing impure thoughts.

If mothers who allow their daughters to walk the streets scantily dressed, could hear the remarks that ungodly young men make about them, they would understand better what I am talking about.

What Young Men Think About It

Not long since I was standing on the street talking to two young men when a girl came by. Her lack of dress attracted the attention of the men, and one of them, whom I knew to be a godly young fellow desiring to live right, said to me, "Now who could be expected to have Sunday school thoughts under such circumstances?"

This charge is true. These styles have an immoral effect upon men. Women of redlight districts have always dressed in such a way as to appeal to men. But now all dress alike, and no difference can be noted. A few years ago, when these costumes began to be used by the women of our country, a young man was haled into court for insulting a young lady of a prominent family. He pleaded guilty, and said, "Yes, Judge, I did use that language, but I thought from the way she was dressed she would not resent it."

A certain religious magazine sent out an appeal to Christian people to unite in prayer for a revival, citing the fact that the great revival of 1857 was brought down by united prayer of God's people. A young man wrote a reply and raised the question whether God could revive the church when his own people had so little sense of sin in their own lives. "Look at our mothers and daughters," he went on to say, "how they dress! If a woman had dressed that way in 1857, she would have been arrested for indecency."

Destroys Modesty

4. The fourth charge I bring against the present style of dress is that it tends to destroy the sense of modesty that God has implanted in the heart of every pure woman. This sense of modesty is the only natural protection a girl or woman has. If it is destroyed she is left defenseless, and it is an easy matter for the Devil in the form of a human friend to rob her of a priceless jewel.

There is no question that wearing such dress tends to destroy and break down this sense of modesty. The actress that displays herself before her audience has no sense of

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Sleeping Germs

By Philip P. Jacobs, Ph.D.

Have you ever looked at a tiny drop of water under a microscope and noticed the wiggling, squirming life swarming even in water that we consider pure and drinkable? If you were to hold a piece of glass with some sticky substance on it, for a minute or two, in the air of your room or on the street and then put it under a microscope, you would be equally astonished to see the myriad of germs of various kinds that have swarmed upon the glass. You and other people are breathing in this myriad by the millions. Some of them are perfectly harmless and, in fact, helpful. Others are highly dangerous.

Considering the millions of germs that you and I get into our mouths either through our breath, from our hands, or from our food every day, it is a wonder that so many of us are alive. But I have in mind the story of one particular germ, that has a somewhat different life history from that of the others. He is called in high sounding terms—Tubercle Bacillus. You may call him the germ of tuberculosis.

He has a sheet armor of thick wax in which he is thoroughly encased and his tiny cylindrical body is protected from many of the assaults and enemies to which germs are subject. When he gets inside you he does not act like other germs. The germs of diphtheria, of typhoid fever, or pneumonia, when they attack and the soil is ripe, get down to business very quickly. What the doctors call a period of incubation, that is the time between the exposure or entry of the germ into the body and the time when the disease actually develops, is relatively short. It may be two or three days, or a week, or two to three weeks, but usually not much longer than that.

In the case of the tuberculosis germ this period between the entry of the germ into the body and the actual development of tuberculosis may be a year, two years, ten years, or even a lifetime. The mere presence of the germ in the body may never produce disease.

The germ of tuberculosis usually enters the bodies of most people in early childhood. Careful studies show that beginning with babyhood and up to the period of young manhood or young womanhood there is an ever-increasing intake of tuberculosis germs into the body. By the time we reach adult life most of us, especially those who live in cities, have the germs of tuberculosis in our bodies. In an average group of men and women you would probably find that from 75 to 90 out of every 100 had tuberculosis germs in their bodies.

There is nothing to be alarmed about. In fact, the presence of the tuberculosis germ in the body may be a good thing. It may convey a certain amount of immunity or protection against later attacks of other germs of tuberculosis. In other words, once a colony of tuberculosis germs get inside of the body they tend to keep other germs from making similar nests.

The nest that the tuberculosis germ makes is most peculiar. When the tuberculosis germ gets into the body he

travels along certain channels that he readily finds until he comes to a corner or a rough spot. There he lodges. Immediately the tissues of the body treat him as if he were a foreign invader, like a grain of sand, or a piece of shot, or a hair, and they proceed to build a wall about him. This wall is called a "tubercle" from the Latin word that means pea because it looks like a little pea, or a little round, spherical body. This wall that the tissues build around the germs may house them for weeks, months, or years. As long as the germs remain housed in this tubercle nest they are harmless to you or anyone else.

But some day this wall of tissue or resistance that the body has built around the tubercle may break down as a result of various circumstances, some of which you can control and some of which you cannot. For instance, a person who has had influenza, or a hard cold, or pneumonia, or typhoid fever, may find that his wall of resistance is broken down because of the weakened condition of his body. He may have tried to burn the candle at both ends. After a hard day's work in the office or shop he does another day's work at night, and eventually he "pays the fiddler." He breaks down and the wall that nature has built around the germs gives way. Another man may break down his wall by too much self-indulgence, too many jazz parties, too much rich

food, or the wrong kind of food. These, together with lack of rest and improper exercise and lack of recreation, do what we call "lower resistance."

The wall around the tubercle breaks down and then the sleeping germs, which have lain there for months or years, come out and proceed usually to the lungs. There, by constant multiplication with great rapidity they eat away more tissue of the lung until the patient is dead, unless the process is arrested by proper treatment.

The wall remains perfectly strong and resistant so long as you are in good health. The general tone and good health of the body as a rule insure a sufficient resistance to ward off tuberculosis. But once this tone of good health is lowered by disease, self-indulgence, overwork, lack of food, or the other causes just mentioned, the wall breaks and active tuberculosis results.

The important fact to bear in mind here is that the mere presence of the germs in the body, apparent in most people, does not affect the health of the individual. But when the resistance of the body is lowered and the sleeping germs are released, there is great danger. Consequently, everyone should be urged to keep his health up to a normal good standard.

The national, state and tuberculosis associations in December are carrying on their annual Christmas seal sale, the purpose of which is to teach people how to keep normally healthy, and how to prevent the breaking down of the wall of resistance.

New York City.



Annual
Christmas Seal Sale



"Know ye not
that your body
is the temple of the Holy Spirit?
... therefore glorify God in your
body."

Serving the God of Fashion

(Continued from page 5)

shame. Why? Was she always that way? No. There was a time when she would have blushed with shame. The first time she did it she blushed. The second time she did not feel the shame so much. Gradually shame was no longer felt. Ninety per cent of the girls who have gone on the stage were virtuous when they entered upon their careers. But virtue usually goes when modesty goes.

Our daughters are not as modest as they should be, not as modest as their mothers were. They are not as modest in their conversation with young men. Boys and girls to-day talk about matters that their parents would never have dreamed of doing. It is no uncommon thing for a boy to walk up and put his hand upon a girl's shoulder. Would our mothers have stood for that? It is not any uncommon thing for girls and boys to talk jestingly about kissing each other. And it is not an uncommon thing for them to do it.

Some of our girls dress themselves in men's clothes and walk the street without shame. Our mothers could never have done that. They would have screamed had they been seen in their homes in such a garb.

You say, how does it hurt a girl to wear men's clothes? Read Deuteronomy, 22:5: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment; for all who do so are an abomination unto the Lord."

Now we come to the fifth question.

'Can a Bobbed-hair Woman Go to Heaven?'

Yes, a bobbed-hair woman may go to heaven. But this question of bobbed hair has caused more dissension, more family strife, more heartaches, more tears than nearly any one thing for the last year or two. It has led to the separation of husband and wife. It has furnished work for the divorce courts. If these things are true, it certainly is worthy of discussion from the pulpit.

Why did women bob their hair? "Oh, it's less trouble and more sanitary!" It is very strange that it has taken

women thousands of years to discover that. One could have told them that years ago. Honestly enough, that was not the reason they bobbed their hair. They bobbed it because the god of fashion said, "Bob it." If the god of fashion had not said, "Bob it," they would never have thought of doing it.

"Well," you say, "what is the objection to bobbed hair?"

Personally, I am opposed to everything that is contrary to Bible teaching, and this unquestionably is. The Bible says, "If a man have long hair, it is a shame unto him; but if a woman have long hair it is a glory to her." If it pleases the God of heaven for Christian women to have long hair, they ought to be willing to have it so for his sake.

Whom do you wish to please, the god of fashion or your heavenly Father? Whom do you wish to obey, the God of heaven or the god of fashion? "His servants ye are to whom ye obey."

Who Started this Hair Bobbing?

The flapper started it. And who was the flapper? A coarse, daring, vulgar young woman of questionable morals. One who cared nothing about modesty, or propriety, or virtue, or righteousness, or God. That is the sort of woman that started it. That is the sort that others are patterning after.

"Well," you say, "I don't see what difference it makes."

But do you think God is not a reasonable being? Do you think he tells us to do, or not to do, a thing when there is no reason for it? There is a good reason why women should not wear men's clothes, and why men should not wear women's clothes. Do you know what it is is—I'll tell you. Purity and morality can never be maintained except there be a distinct line of demarcation between the sexes. There must be that which will differentiate a man from a woman at all times.

I was standing on the street the other day talking to a man who looked up, and said,

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THE BRETHREN PULPIT

The Sword of the Spirit

Some Things Which "Stab The Spirit Broad Awake"

By John A. Hutton, D.D.

(Editor's Note: Dr. Hutton, the successor of John Henry Jowett at Westminster Chapel, London, and successor of Dr. Nicols as editor of The British Weekly, is one of the most influential of the world's living preachers. No present day prophet has a finer understanding of spiritual truth. He is the author of "Ancestral Voices," "Our Ambitious Life," and numerous other books. Dr. Hutton was in the United States this last summer. We are indebted to the "Western Christian Advocate" for this excellent sermon.)

St. Paul—who knows everything about the pathology of the soul—recommends us to break up, from time to time, the crust of custom. If any man thinks he knows something (he says in effect and almost in these very words) let him understand that he knows nothing as it ought to be known. On which as a text Phillips Brooks wrote one of his very greatest sermons.

Stevenson, in "The Celestial Surgeon," beseeches God to take him in hand and not to spare him even some startling experience rather than permit him to go through life half asleep, sullen, unresponsive, stupid, and secure. He hands himself over to God, giving him the right of entry into his life—without waiting to be invited. As when a man has taken a drug and is showing signs of drowsiness, his friends

(without waiting for him to ask them, for that he will not do) lay hold on him, drag him up and down, buffeting him, shaking him, lest sleep should be "unto death"—so Stevenson beseeches God, if he should find him sad and heavy and slack, to take some means, even the most poignant, "a piercing pain, a killing sin," so long as it "stab his spirit broad awake."

I believe we shall all have to confess, who have any discernment in such matters, that any time we have made a notable recovery in our personal life it has been as the result of something which made a thrust at our dead heart and pierced it like a veritable sword. This sword of the spirit, which a ray of truth is, is no heavy weapon which bears us down with its sheer weight of metal. It is rather like a thin rapier in the shrewd hand of a master of fence.

My mind or something deeper than my mind and of much more consequence, is at this moment full of one aspect of this subtle and most blessed business. Knowing the futility of any attempt to define a living glancing thing, let me rather illustrate one particular stroke of that ghostly Swordsman "with whom we all have to do." It is a stroke which many a victim has lived to celebrate—poets, saints, plain people (if they had been articulate enough to know what had happened to them).

The Cross Awakens Man's Spirit

Let me begin anywhere—say with Bunyan. John Bunyan tells us that one day in Bedford he gave way to a bout of swearing—for which, in his unregenerate days, he declares he had a gift. Two women were standing by, of notoriously evil life, but his swearing was too much even for them. They told him to stop his foul speech, declaring that he made them “shudder.”

It is not too much to say that that was the beginning of Bunyan's homeward journey. It suddenly came home to him that he was worse than they were; that, so far as even they were concerned, he was an outsider. It is this subtle horror of being an outsider that I am trying to track. That there should be people in the world who can despise us, who have the right to neglect us, to leave us out of their system—that is, for souls at least of a certain quality, the one intolerable thing. It is this which lies at the basis of the saying of the Stoics which I have always held to be final—that the sense of shame is the basis of all virtues. The greatest hymn in our language bases itself upon this deepest and most universally accepted movement of the soul:

When I survey the wondrous Cross
On which the Prince of Glory died—

we might paraphrase the rest and say, “I am ashamed of myself.” In fact, I simply will not leave it at that. I shall do something, become something, suffer something; but some means I shall take, some slumbering faculty of the soul I shall drag out of its lair and force out into the open, protesting that it and not some more obvious thing is nearer to the truth about me; but something I shall gladly do, or radiantly suffer, rather than be left in the contempt of any human being or in the contempt of God.

“But For the Grace of God”

In my boyhood I knew a plain man. I would call him a working man, except that at that stage he never did any work. To say that he was always drunk is only an exaggeration in this sense, that there were times when he was a little less drunk than at other times. But he spent years of his life in a condition of “fuddledness.” One day—I had the story from his own cleansed lips—he was a little less dazed than usual, when, by the grace of God, a brisk and fresh young woman passed him—of course, without looking at him. Whether it was *that*—that she did not look at him, that she lived in another world from his sordid world, a world from which meanwhile he was an exile—whether it was *that* that first brought the explosive material together or fired the magazine, let the psychologists and doctors of the soul decide.

The fact is, as she was passing him, as in another instant she would have gone past him on her own clean business and away into her own decent world, as she was passing him, he said, with as much steadiness as he could summon, “That’s a nice day!” meaning nothing more than to be friendly and human. But the maiden, still hurrying away, as though shrinking from him in self-defence, shot out, “Don’t speak to me, you useless fellow! I’d be ashamed to cross words with you!” and passed on. But that certainly was the limit of his “apogee.” He never tasted alcohol again. He told me—for I went over it all with him in later years—that from that moment he was born again. He declared that he might have been shut up all that night in a room with whisky bottles all uncorked, and he would not have been so much as tempted. He found himself laughing with the sense of power, with the sense, too, that he saw his way, and that Some One or Some Thing had given him a pledge to see him through. In twelve months’ time he married that maiden! He never looked back. Nor did she. I doubt if they ever spoke of the former days. I knew their spotless home; and later, when by his industry and her thrift they might even be reckoned rich people, the music of their life was built to the very end upon a deep and hidden humility.

But there again it was a certain terror of isolation, a

shuddering from the contempt of the good, which like a hair-trigger set the deep, tremendous things ablaze.

There is a touching expression of this same utter fear in the story of Saul, the first king of Israel—that so tragic and engaging figure. When Samuel, whose part it is sometimes a little difficult to defend, had denounced Saul and rent his clothes, and was about to stride off, we read that Saul besought him not to go away, not to leave him alone, not to despise him “in the eyes of all the people.” He besought Samuel to permit him to walk alongside him—to mitigate the bitterness of his loneliness!

Dante tells us that when Beatrice, in the company of two other young girls, passed him on the bridge of St. Trinity in Florence—without looking at him—he also shuddered and was ready to sink with shame and under the pressure of strange, tumultuous things. But Dante had his revenge; for “by these things men live.” It was largely in consequence of such an experience, and by the daily baptism of his spirit in its remembered moral solitude, that he became Dante, and to reward “his sweet lady” he made of Beatrice a star in the firmament of the soul.

The Strait Gate Into Life

It is the same subtle, profound motif which Browning so repeatedly selects and celebrates—as though it had been for him also the strait gate into life.

When the coarse and cynical ones mock Jules for his fatuous adoration of little Phene, there is a moment when he hesitates. Shall he give the poor child all he has and rush away—out of life even it may be, rather than bear

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put in your Bible for convenience.)

MONDAY

“A LITTLE WHILE”—John 16:16-24.

Two short delays, one ends at Jesus’ death, the other at Pentecost, when, because he had ascended to the Father, he could manifest himself anew by the Holy Spirit.

TUESDAY

THE FINAL WARNING—John 16:25-33.

In plain words Jesus tells of his approaching departure and the disciples understand and believe. He credits their faith, but warns them lovingly of the blow that will smite the shepherd and scatter the sheep.

WEDNESDAY

JESUS PRAYS FOR HIMSELF—John 17:1-5.

Jesus prayed for himself, that he might be restored to his divine glory, and in praying for himself he prayed also for the benefit of those around him, that he might “initiate them into that close communion which he maintained with the Father.” (Use the “Devotional” for a special home prayer service, if you cannot attend the church prayer meeting.)

THURSDAY

FOR HIS APOSTLES—John 17:6-19.

With the work of God in view, Jesus prays for those whom he has chosen and prepared to carry on that work, that they may be kept and sanctified.

FRIDAY

FOR THE CHURCH—John 17:20-26.

In anticipating the whole body of believers who shall be gathered around the Apostles, Jesus prays that they may all be united with Christ and, through him, with God.

SATURDAY

JESUS APPREHENDED—John 18:1-11.

Jesus does not shrink from the rabble coming to arrest him, but goes boldly forward to meet them, with the evident purpose of sheltering his disciples. So the true Shepherd cares for the sheep.

SUNDAY

JESUS TRIED AND DENIED—John 18:12-27.

The false accusations of his enemies Jesus could refute them with force, but what could he say to the denial of his trusted friend? May it not be that cowardly church members are still a greater annoyance to the heart of Christ than his outspoken enemies? (Attend church, or have a worship program in your home, being edified by the reading of the sermon.)—G. S. B.

their mockery? No! There's a higher way! "Come, Phene. Let us go to some island with the sun on it. There I shall work. There is clay everywhere. There I shall work out this; and—it shall be my revenge—one day these men who despise me shall meet my work!"

Perhaps here is the clue to the finding of "the lost Pibroch." Perhaps it is by a profounder study of what lies behind this devastating and redeeming experience that we may discover that ram's horn of God at the blast of which walls rock to their foundations and the impossible becomes easy, and the aspect of this dismal word may be changed, as when a smile lights up and alters a human countenance.

In fact, just as it was the presence of "the new people"—with their new manners, their self-control, their consequent freshness, their fertility, their singing—which in the first two centuries teased and irritated and recalled the old pagan world into which the name of Jesus sounded, casting down and building up in the architecture of men's souls—as it was in the beginning, it is now, and ever shall be.

Christianity has no future, and it deserves none, unless there be manifestly within those who bear its name a certain sweetness and unworldliness and charm which, without a word, annoys and assails and invites and condemns and sings and makes intercession for the sins of the world.

As the innocent moon, that nothing does but shine,
Moves all the laboring surges of the world.

Burne Jones has a drawing of the Magdalene, wild, unkempt, immodest, loitering down a street, when—her eye falls upon the face of Jesus behind a window looking at her!

In that moment seven devils were cast out. In that look there was the sword which woke the slumbering spirit within her.

That is the very core of Romanticism. It is the core of the Christian faith.

OUR DEVOTIONAL

The Christian Life as David Saw it

By Raymond Gingrich

OUR SCRIPTURE

If we should choose any psalm or portion of Scripture in the Bible that pictures a Christian life, it probably would be the Sixteenth Psalm. This psalm is quoted twice in the New Testament; once by Peter in his Pentecostal sermon (Acts 2:25-36), and once by Paul in his sermon at Antioch in Pisidia (Acts 13:32-39).

Preserve me, O God, for in thee do I take refuge.
Oh my Soul, thou hast said unto Jehovah, "Thou art my Lord,"

I have no God beyond thee.

As for the saints that are in the earth,

They are the excellent in whom is all my delight.

Their sorrows shall be multiplied that give gifts for another good;

Their drink-offering of blood will I not offer.

Nor take their names upon my lips.

Jehovah is the portion of mine inheritance, and of my cup.
Thou maintainest my lot

The lincs are fallen unto me in pleasant places;

Yea, I have a goodly heritage.

I will bless Jehovah, who hath given me counsel;

Yea, my heart instructeth me in the night seasons.

I have set Jehovah always before me;

Because he is at my right hand,

I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth:

My flesh also shall dwell in safety.

For thou wilt not leave my soul to Sheol;

Neither will thou suffer thy holy one to see corruption.
Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

OUR MEDITATION

We find that Peter, in his wonderful sermon, quotes David as saying that God would raise Christ from the grave to sit upon his throne. He speaks of the resurrection where he says that "Thou wilt not suffer thy holy one to see corruption." Paul also reiterates the same truth concerning Christ, or as David terms him, the Holy One, whom God raised from the dead. The psalm is therefore a Messianic one, having its fulfillment in the resurrection of Christ; while it is a great prophetic portion of the Scripture. Some one has said that much of the Bible is written in the possessive case, so let us learn to appropriate these verses.

Preserve me, O God.

In thee I put my trust.

I have a goodly heritage.

I have set the Lord before me.

In each case we find David expressing some form of possession relating to himself and his God.

Now let us study the psalm, using the following divisions:

1. The commencement of the Christian life. Verses 1-4.
2. The course of the Christian life. Verses 5-8.
3. The conclusion of the Christian life. Verses 9-11.

The first verse is a fervent prayer on the part of a newly-born Christian seeking guidance and preservation from God. "Preserve me O God, for in thee do I put my trust," or, "do I take refuge." Compare this prayer with that of the Publican in Luke 18:13. "God be merciful unto me a sinner." How similar in that are they. Each imploring strength and mercy from God, thus signifying their recognition of their helplessness. As the individual soul makes the personal prayer in the first verse, so we may say the Christian life begins. The Christian **must** take refuge in God to be preserved. Jehovah was David's great portion in life. No happiness but only sorrows shall be multiplied to them that give gifts for another God. Jehovah will reject these people. He will not even recognize them. The second division, picturing the course of the Christian life, tells plainly that Jehovah must be the inheritance of the Christian cup (verse 5). David rejoices because this is a "goodly heritage." He says, "I will bless Jehovah who hath given me counsel." The eighth verse in particular deserves careful study. It teaches what the daily walk of the Christian should be. It pictures (1) personal surrender—"I have set the Lord always before me." What a wonderful inspiration that would be to have the Lord always before us. (2) Perpetual strength—He is at my right hand." What need we fear when Jehovah is at our right hand?" "If God be for us who can be against us?" (3) Perfect Satisfaction—"I shall not be moved." Why shall I not be moved? Because Jehovah is at my right hand. Again I say, If God be for us who can be against us?

The closing verses of this psalm (9-11) have reference to the resurrection of Christ and have their final consummation in heaven—the conclusion of the Christian life. "In his presence" and "at his right hand," are expressions meaning the blessed end of the Christian life. Yet we can also apply them to the life of power in God's service now. "His Presence" and "His right hand" are with us right now. It is only for us to decide whether or not we care to receive that power and pleasure and protection that God's right hand affords us.

OUR PRAYER

Great and ever-present God, let us come to thee with humble and submissive hearts, as did the psalmist and the publican. Make us feel our helplessness and dependence upon thee. Then when we feel our need of thy help, grant, heavenly Father, that we may enjoy that pleasure and protection and power that thy right hand alone can give us. We ask it in the name of thine only begotten Son. Amen.

Ashland, Ohio.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

(Lesson for December 13)

Paul in Melita and Rome

Devotional Reading: Romans 12:18.

Scripture Lesson: Acts 28:1-31.

Reference Material: Rom. 1:8-17; 16:1-20.

Golden Text: I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

THE DISCUSSION

(From "Select Notes")

I. Paul in Melita, Vs. 1-10. Kind-hearted "Barbarians." The inhabitants of the island soon rushed to the beach and were ready to receive and aid the shipwrecked company. From them it was at once learned that the island was Melita, our modern Malta, an island between fifty and sixty miles south of Sicily, and at that time a Roman possession. The famous Knights of Malta defended the islands heroically against the Saracens. Malta has given us the Maltese cross and Maltese cats. The island now belongs to Great Britain, is strongly fortified and is the British Empire's naval base in the Mid-Mediterranean.

The inhabitants of the island are called "barbarians" by Luke, not as being savage and uncivilized, but in the Greek sense of not speaking the Greek language. They probably spoke a Phoenician dialect, having come originally from Carthage on the north African coast.

The Escape from the Viper. Paul busied himself in carrying sticks to feed the fire; he was a man of action and energy, and could never merely watch when there was work to be done. Moreover, he was an unselfish man, and would always do his share and more than his share of the work. As he laid a pile of brushwood on the flames, a viper that had been numbed by the cold was suddenly thawed out and fastened on his hand. There are now no poisonous snakes in Malta, but the progress of civilization and climatic changes may well have driven them away, as they have disappeared from other regions where they are known to have existed once.

The Cure of Diseases. Near the scene of shipwreck was the residence of the Roman governor of Melita, whose name was Publius. He received Paul courteously, and lodged him for three days. "The place where Publius lived is thought to be Citta Vecchia, the ancient capital. It lies near the center of the island, about midway between Valetta and St. Paul's Bay. Here every turn reminds us of the apostle. The principal square is called Piazza San Paolo. And here we find a fine cathedral which is said to be built on the very site of the house of Publius. Entering the cathedral, we see the image of St. Paul, covered with a silver cloth, a reminder, perhaps, of how little of that precious metal he possessed in his lifetime. In a nearby suburb of Citta Vecchia is another church dedicated to St. Paul and named for him, which the inhabi-

tants devoutly believe is built over the very grotto in which he lived during his three months in the island, and the catacombs of the grotto are also called by his name.—Rev. Francis E. Clark, D.D., LL.D.

II. Paul in Rome, Vs. 11-32. The Journey to Rome. Forty miles from Rome, at a place called The Market of Appius, Paul was met by a delegation of Christians from Rome, from the church to

The Two Temples

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty,
"It shall never know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye!"

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for the consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For the beautiful unseen temple
Was a child's immortal soul.

—Student Volunteer.

which he had written the wonderful letter when at Corinth two and a half years before. Ten miles further on, at a place called the Three Taverns, Paul was met by another group of friendly Christians from Rome. And when Paul saw these, "he thanked God and took courage." This means that the great apostle was discouraged. "He was now about sixty years old, and he had lived hardly. According to some men's travail this man had lived a hundred years. Besides, you could not have met in a day's journey a freer man than Christ's apostle, who had recently landed from that terrible voyage and was now making a journey of one hundred miles on foot. And the apostle was not going to the capital as a triumphant missionary, or even as a free Roman citizen; he was going as a prisoner accused of sedition, he was going in bonds and disgrace. I judge it was the lowest moment of St. Paul's life."—Rev. John Watson, D.D. ("Ian Maclaren"). What a happy inspiration it was to send these delegations to meet him and cheer him! What need there is at all times for similar insight, sympathy and thoughtful love!

III. Paul Preaching in Prison, Vs. 23-31. We are not told who furnished this house in which Paul (and probably Luke and perhaps Aristarchus and others) lived during the first part of Paul's stay in Rome, but probably the apostle and his friends were guests of the Christian church in Rome.

"Wherever Paul is, he has but one errand; and whenever Paul preaches, he has but one subject. Once at Athens, when he addressed the Areopagus, he seemed to wander a little from his main point, and no special good followed, but this experience bound him all the faster to the cross; for he afterwards said to the Corinthians, 'I determined not to know anything among you, save Jesus Christ, and him crucified.' We have not strength enough for a dozen things, we have not even strength for two. What little vigor we have, let us use it all in one direction; let us say, 'For me to live is Christ.'"—C. H. Spurgeon.

The White Gift, and a Tried Way to Receive It

With the hope that the method which we found helpful in my last pastorate, may be tried and found equally helpful by others, I offer it herewith to you. At least two Sundays in advance of the date when such offering was to be received, a special envelope was placed in the hand of each member of the congregation. Attention was called to the offering which was to be received, and the Sunday school, as well as each member the purposes to which it was to be applied. Then on The Day, at the close of the Sunday school session, beginning with the primary department, each class marched to the front of the church, where each child, deposited his envelope on the plate which was prepared to receive it. Other classes followed, until all had come who would, leaving only the adult classes, to which the plates were taken, for their gifts. There is something inspiring in such a processional, and the more so as the receptacles filled to overflowing, and the offerings roll to the floor, in a glorious heap. At least two things result in such an exercise. The little folks are taught to give, and from the expression on many a child's face, it becomes clear that he has discovered the great truth—"It is more blessed to give, than to receive." Older folks catch the inspiration, and the result is that an offering is laid before the Lord, which is worth while. It is a plan which I found helpful, and it may help you. This plan works equally well in the receiving of any of the special offerings for missions as well as White Gifts.

MARTIN SHIVELY, Ashland, Ohio.

Said Walter Scott of the poet Campbell: "What a pity it is that Campbell does not give free sweep to his genius. He has wings that would bear him to the skies. He does, now and then, spread them grandly but he folds them up again and resumes his perch as if afraid to launch away." It is so with us all; we have wings to bear us skyward but we stick to our perch.—G. H. Combs.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
Canton, Ohio

The Pastor's Relation to the Christian Endeavor

Many Christian Endeavor tragedies originate in a lack of sympathy from the pastor. An extract from a letter reveals this "Rev. — was in our Endeavor last Sunday evening, and he criticized us because the leader did not pass out the questions until ten minutes before time to start; he criticized the subject greatly, stating that he had been trying to say things that could be summed up in ten words." Another pastor happened into Christian Endeavor about closing time and overheard a talk full of wit and to the point, which caused a laugh from the members present. The pastor took the floor and expressed himself in about the following words: "This is no place for laughing. If you haven't been properly raised, stay away. If you continue to come, and do not behave, there is a place provided for such cases." Another church, where great stress was placed on young people's activities, was looking for a new minister. A prospective minister came and attended Christian Endeavor, where they had an overflowing crowd. Some of the late comers went to the Junior department and carried over some of the little chairs, at which the young people smiled. When the time came for the pastor's five minutes, he severely criticized what he called levity and lack of respect for God's house. I venture to assert that each of these men in preaching have often used tactics intended to get a laugh from their congregations. Why, then, their attitude toward young people? It comes from the idea that the present generation is in league with Satan, and any manifestation of normal young blood is an evidence of demon possession.

It is quite unnecessary to add that the second man mentioned resigned some two months later, and that the last one was never called.

A pastor to be successful with the young people must be on the inside track of their thoughts and problems, and to get there he must manifest a human sympathy with them. Think back to the time when you first dared to express a new idea, and was told by one of the "good old days" school that it was utter foolishness or worse, and try to remember the distrust of all the holy group that then took possession of you. Young people are naturally afraid of preachers, although they are becoming less so with each generation of preachers that go out owning kinship with the humanity of the dusty path. The first move toward a basis of understanding must come from the preacher. This may be made by following the football team, by sponsoring the activities of some class, or by being able to talk sport during sport seasons. One pastor followed the high school football team through every evening's practice, and organized the town into a booster club. The result of his three months' campaign was a tremendous hold on the young people of that little city. When the young people see that you are interested in their life, they soon become

interested in your church. I have divided young people into three groups: One group that is interested in Christian Endeavor, and willing to do anything to make it go; a second group that has no particular interest, and a third group that is suspicious of the whole matter. This last group, when converted, will often furnish leadership of fine quality. They are the group to work hardest on.

A point which comes naturally here is evangelism among the young group. A brief experience will explain my position. One Easter my Christian Endeavor had several members who were not Christians, but who had worked and talked themselves into positions of sympathy with the church. I was a student pastor at the time, reaching my church late on Saturday and returning to college on Monday. The Saturday before Easter I hunted this group one by one, and on a basis of our comradeship, asked them to make the confession on the morrow. Some promised, others were noncommittal, and some seemed embarrassed by the request. I did not press the matter too hard, and left them after some further conversation to mutual interest. But by two more Sundays the entire group were baptized.

Young people make the very best personal workers. It comes natural to them, and they do it enthusiastically and without the trace

of apology so often seen in adults. Just pointing out a friend to a young Christian, and telling him to sit by that one during the service and mention making the confession when the invitation hymn is sung, with a friendly offer of "I'll go with you," usually accomplishes the objective. Adults have to be carefully trained, and often only a scattering handful from the entire membership will accept training. I have never met any young man or woman who could not be made into a personal worker with ten minutes' instruction. Often at the conclusion of the Christian Endeavor meeting is a good time to give an invitation.

The pastor can be of great assistance in preparing the Christian Endeavor discussion topics. His superior training and experience in arranging meetings is invaluable to the untrained young person trying to lead a meeting for the first time. Ten minutes is usually enough time to devote to the matter, unless a special meeting is desired. This co-operation helps the meetings, and gives the young leaders training in arranging programs that they could get nowhere else. Sometimes I lead a meeting which is a great help to me, and seems to be appreciated by the group. But never fall into the mistake made by one pastor whose Christian Endeavor was scouted by us. He took up the entire meeting with what was reported to be a rather formal sermon with "firstly," "secondly," "thirdly," and "in conclusion." That pastor must have had an exalted idea of his own ability and importance, and a sense of the inadequacy of his young people, or else he would never have made such a mistake. Another society called on a woman to make a short talk on China. She accepted and read a thirty-minute paper on the subject. The young people barely survived by frequent thoughts of the nice breeze blowing outside. When you have a speaker, choose him for his human interest. No matter what you say, if only you have done something unusual, the young people appreciate your presence. They get enough lectures at home and in school.

By a program of cooperation with his a series of sermons that will have great human interest. One such series consists of three subjects: "The Ideal Young Woman," "The Ideal Young Man," and "The Ideal Home." Have the young men describe their ideal woman, the young women describe their ideal man, and both to collaborate on the ideal home. These letters can be read, and will do much to convince the older generation that the present generation is not wholly of the earth earthly.

It is a wise pastor who cultivates his young people. Such a system makes available a great deal of youthful talent that can be utilized in the choir, in ushering, in publicity stunts, Sunday school, vacation church school and elsewhere. All this he falls heir to if he has the sympathy requisite to gain the inside track.—By E. C. Cameron in The Look-out.

The Old Church Bell

The old church bell is silent now,
Forgotten, cast aside,
And from the hurried, daily life
A something sweet has died.
A something subtle and remote,
That was told, every hour,
That heaven is a golden place
Where love is all a-flower.

The old church bell once rang for joy,
And once it rang for pain,
Its message sang across the town
Like cooling, summer rain.
It gave a promise and a prayer,
It spoke of swift release—
It murmured through the clouds of war,
And thrilled, at last, to peace!

It touched the town in times of fear,
Of want and agony—
It made God's message very clear,
There was no mystery
In its clear voice, there was no doubt,
Its song brushed care aside—
It whispered to the weary ones,
"His love is deep, and wide!"

The old church bell lies grimed with dust,
Folk pass it, heedless, by—
And yet it still tells, silently,
Of love that can not die.
It tells of service and of faith,
That, nothing daunted, live,
And if its voice might speak, I know,
It would chime, "I forgive!"
—Margaret E. Sangster, in The Christian Herald.

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The Workers of the Argentine

By Egydio Romanenghi

I would not doubt but that it would be of interest to you to know something about the workers in the Argentine mission field. (Not the missionaries sent from here). Several have been employed since I am here in the United States and I do not know about them because I have not worked with them.

Among the workers there is no one older than thirty-six years of age. Of those who are married none has less than six children, except Romingo Reina, who has been married very recently, and Jose Anton, who has only one.

Anton is the one who has worked the longest in our mission. He is a man who believes in being practical rather than theoretical. Anton is a patsor, painter, carpenter, mechanic, musician and singer. He attended the Baptist Seminary in Buenos Aires for two years. He did not continue longer because he had to dedicate his whole time to the mission in Buenos Aires in order to have the work grow as he desired. He had to choose between the practical and the theoretical—he chose the practical.

Adolfo Zeche is a real orator. He has been serving the Lord for a considerable length of time too. He is not married yet, perhaps on account of his great love for study. He is a graduate of the National College in Rio Cuarto. He is a neat looking young man. He listens and observes without saying much. When he is on a platform or in the pulpit, then he talks!

Ricardo Egea is our Socrates. He is a great reader and investigator. He is a profound thinker, a friend of Aristotle and Plato, but more a friend of the Truth. The questions he asks, (as we say in Spanish) make a bald-headed man's hairs stand up.

Domingo Reina, or "Domingo," as he is called by all, has just been married a short time. He thought he would like to come to North America some time, but decided to get married and stay in the Argentine. You will never see Domingo sad. He is always pleasant and talks to everybody. He does not have a very good ear for music, nevertheless he plays the hymns on the little organ and on the violin. He is gifted in dealing with children. He likes small towns. He says that large cities are too full of street cars, automobiles, wagons, and other "dangerous" things. Besides that, he thinks that the people are too "stuck up" in big cities. But when it comes to the Gospel he really makes no distinction between a lawyer and a common laborer. "The Gospel is for all," he says. Domingo is not much interested in scientific discussions.

Juan Istueta is a man who commands respect. He is the father of seven children. He reads his Bible very much and prefers it to any other book. He thinks before speaking, so that when you hear him, you can expect him to say something worth while. He is

more adapted to older people than to children.

Federico Sotola is one of the newest workers on the field, but he is a real gem. He is spiritual, thoughtful, discerning; more so than any of the others. He knows how to

deal with people. His best work is his personal work. He knows his Bible very well and has many verses at his command to answer questions of the unbelievers. Sotola is a good musician too. He has eight children.

The next time I will tell you more about these workers so that you may learn to know them well.

Ashland College, Ashland, Ohio.

Praise and Intercession

The following was just received from Mrs. Hathaway, at Bassai Station, Africa, being dated September 1st, 1925:

NOTES OF PRAISE:

1. We praise the Lord for all that has been accomplished during the month of August and for his manifold blessings showered upon us.

2. We praise the Lord for the arrival of the new Ford at the Yalouki Station August 17th, and we know he will make it a great blessing to us in the work, especially in getting the gospel to the far away villages.

3. We praise the Lord for opening up the way for Miss Deeter's homegoing, and we trust that she may speedily be restored to health and thus be able to return to this great work again.

4. We praise the Lord for the privilege of having Miss Deeter with us a few days on her way to Bangui.

5. We praise the Lord for the privilege of having Miss Bickel spend her first vacation since coming to the field, with us, and we trust it will be a great time of refreshing for all of us, as we enjoy her presence and fellowship for a few weeks or months, as the Lord may lead.

6. We praise the Lord for the many souls who continue to come seeking the way of eternal life.

7. We praise God for the health we have enjoyed and for the numberless blessings which have been ours.

REQUESTS FOR PRAYER:

1. Pray that souls may never cease to come seeking salvation through our Lord Jesus Christ and that we may be faithful in giving the Word of Life.

2. Pray for the thousands in this tribe who have not yet been saved.

3. Pray for the surrounding tribes who as yet have not the opportunity of hearing the gospel.

4. Pray for the opening of a new station in the near future, also that the Lord may guide as to location, time, etc.

5. Pray for men for the work—they are needed.

6. Pray for the building up of this station that all that is lacking may be supplied.

7. Pray continually for the health of our missionaries, that the work may not be hindered because of weak bodies.

8. Pray that the power of Satan may be

broken and that the light of the gospel may shine in this dark land.

There is such a need for earnest prayer that one scarcely knows where to begin or end in making requests.

Faithfully yours in him,

(Signed) MRS. J. W. HATHAWAY.

FRUITFUL WORK FOR LEPERS

The American Mission to Lepers reports substantial progress and cheering results in its world-wide work for this afflicted class. The continued experiments with the chaulmoogra oil treatment of leprosy are very gratifying, but still more encouraging is the fact that the great majority of lepers gathered into the hospitals and settlements supported by this mission yield to the appeal of the gospel and become earnest Christians.

Dr. Fletcher of Taikou, Korea, has recently been enabled to receive 100 additional lepers because of two new buildings erected with fresh contributions sent to him. He reports 303 lepers now being cared for, of whom 260 have professed conversion, and he believes the rest will shortly accept Christ.

Most encouraging reports are also at hand regarding the Culion leper colony in the Philippines, where over 5,000 lepers are cared for. This is the largest and finest leper settlement in the world, and it is proving an untold blessing to the bodies and souls of those to whom it ministers. Rev. Fred Jansen, Presbyterian missionary to this colony, reports ever-increasing spiritual interest among the lepers, 186 of whom have joined the church in the last thirteen months.—Moody Bible Institute Monthly.

SAYS DR. ERDMAN

Miracles and mysteries of the Bible should not be considered from the viewpoint of natural laws, declared Dr. C. R. Erdman, moderator of the Presbyterian General Assembly at the Winona Bible Conference.

"Even in view of facts and laws established by modern science no intelligent Christian need doubt the truth of divine creation, of the miracles of sacred history, or the inspiration of the Bible.

"New Testament miracles should never be considered from the viewpoint of the natural law alone, but always in their relation to the divine person and purpose of Christ. They involve factors other than those with which the scientist is competent to deal."

NEWS FROM THE FIELD

RACKET, WEST VIRGINIA

A few words from this place will be sufficient to let you all know that the Mt. Olive Brethren church at this place is still on the map, laboring and looking forward to be ready when the Lord shall come.

On October the eleventh we began our revival meeting, with Rev. E. M. Riddle of Bryan, Ohio, in the pulpit. Brother Riddle was equal to our expectations, and gave us some very needed instructions but owing to affairs at home he had to leave before the meeting closed.

We continued the meeting till Tuesday night, October 20, closing with communion and love feast with twenty-five at the tables, but as usual quite a number of the members failed to be present, which hinders the joy from being full.

The immediate visible results were twelve confessions, four of which have been baptized and received in the church; others await baptism.

The weather from start to finish was very unfavorable with few exceptions, which we think made it against us. Hoping that the followers of the Lord and Savior, Jesus Christ may be wider awake to the evils of our day, and more devoted to God's Word, and fight this lukewarmness and be genuine fruit bearing children of God, I am, as ever, yours in his name,

N. D. WRIGHT.

A NEW BEATITUDE Ankenytown

It was last July, right in harvest time, that I assisted the pastor, Brother R. D. Barnard, in a meeting at Ankenytown, Ohio. I admit I was a bit skeptical of attempting a revival meeting at this time in a country church, but we did, and I consider it was successful as to numbers and as to good accomplished. It all goes to show that the Lord has a blessing ready for any church at any time that is willing to pay the price for that blessing. The idea that a revival must be held at some particular time in the year is not true, as this proved. The real Brethren folk over at North Liberty need to place their membership with the Ankenytown church, and it would be a real blessing to those who would do so and a big help to the work. The preacher's home was at Brother and Sister Ezra Beal and it was a real home too. I want to thank the Beals again for their kindness. I need not say anything about these good people in particular for the college and students know these fine folk and through the years they have been served by student pastors. Brother Barnard was the pastor and I may be a bit biased as to him for he is my spiritual son, having joined the church at Flora in a meeting I conducted there in 1913. He is now giving all his time to the work at Mansfield.

Waynesboro, Pennsylvania

The last three weeks of October were spent with this people who were only a name to me as I was not even slightly acquainted with

the pastor and his wife, Brother and Sister J. P. Horiacher. One time I delivered an address at Pen Mar and looked down upon Waynesboro from this noted eminence but now since I have been there I certainly look up to them and look back at them with most pleasant recollections. Their hospitality was most genuine, their support throughout the entire meeting which was marked by rainy weather was faithful in prayer and attendance. The singing was led by Prof. D. B. Hollinger of St. Joseph, Missouri. He was especially good with the children, and one evening had some 50 in the booster choir, which included four sets of twins.

Brother and Sister Horiacher are fine young people and have the confidence and respect of the church. I believe they have a great future here for a real church as they already need to build larger for the Sunday school. We had 227 one Sunday in Sunday school, which was fine for Waynesboro. The choir was faithful and was helped by men's choruses from different churches, the Church of the Brethren helping us at different times with their talent. Waynesboro didn't forget the preacher either at the close of the meeting; when the envelopes of a free will offering were all in, they had done nobly without any persuasion. I cherish the good will of these fine folk. I had a private room here but they had me out every day in some fine home and the Pennsylvania Dutch lived up to their long established reputations as cooks. Waynesboro has a bright future, I should say, and happy is the man who serves them.

Hagerstown, Maryland

Closed on Sunday night at Waynesboro, drove over to Hagerstown on Monday afternoon and began the meeting here on a rainy night. There were five revivals being held in the city at the same time. Evidently they believe if you don't have a revival in November it can't be done. The multiplicity certainly affected the attendance some but probably not the final results which will be reported in due time and was quite satisfactory considering the ingathering they have been having ever since the Carpenters took charge. I don't need to say anything about Brother and Sister Carpenter. While I had known them for years this was the first opportunity we ever had to work together and I hope we may be able to repeat some time, which is saying more than I could say in any other way. Brother Carpenter is established in the entire church as a real pastor and such he has proven to be. It is a pleasure to work where every one has a good word for the pastor and his wife. The choir was brought down on a level with the preachers' platform, a new grand piano set in and Prof. McClure, who has played for them for eighteen years, was present at every service, and in a most efficient way did he serve. The entire choir was faithful and gave special numbers including a men's chorus that sang several times a week. We boosted the Sunday school and had 331 on the last Sunday. They too are going to soon build over their comparatively new church.

I had my home here with Brother B. P. Schindle and family and it was a wonderful home indeed. After all the extreme kindness the Schindles soon and I know I came Chambersburg on a delightful last Saturday drive the family Franklin to Greencastle and of this home they let me, as a sort of climax, afternoon that I was there. I can't forget through the six weeks of preaching in such wonderful shape because of the good homes I had while in the East. Hagerstown of course is just over the Mason and Dixon line and therefore have the Southern hospitality to live up to, which is proverbial. They did it too, in fine shape. Oh, I liked the Hagerstown folk fine. Had some good visits with Dr. Tombaugh and his fine family. He is fathering the work at Winchester where he hopes to build a church soon. I know Brother and Sister Carpenter will go on here indefinitely doing fine work among a fine people and in a good city where the Brethren church is well known and respected.

Des Moines, Iowa, is next—out where the tall corn grows and out where the West begins.

In conclusion, the "New Beatitude" is, Blessed is that house that is opened to the itinerant preacher, to share all its comforts and conveniences, and is known as a "Preachers' Home." I thank all the folks that live in such homes on this Thanksgiving Day as I write, whose hospitality and kindness I have enjoyed and will enjoy this evangelistic season.

B. T. BURNWORTH,
Ashland, Ohio.

BIBLE SUNDAY IN THE CHURCHES

116th Anniversary of the New York Bible Society, 400th Anniversary of William Tyndale's Translation of the New Testament into English.

The oldest Bible Society in New York, established December 4, 1809, will hold its special anniversary service in the Marble Collegiate Reformed church, New York City, Fifth Avenue and 29th Street, Bible Sunday evening, December 6, 1925, at 8:00 o'clock, Rev. Daniel A. Poling, D. D., will deliver the sermon on "The Book for the Crisis", and George William Carter, Ph.D., General Secretary of the Society, will give a short address on "The Bible in New York." A large number of churches of all denominations will observe Bible Sunday at either the morning or evening service in response to the request of the New York Bible Society, by which Universal Bible Sunday was first instituted.

This day will also celebrate the 400th Anniversary of William Tyndale's gift to the world of his translation of the New Testament, the work of which has contributed so much to our Bible and through it to our modern progress, all of which demands our grateful acknowledgment and praise.

During the past year the New York Bible Society has distributed the Scriptures in 67 languages and nearly a million copies have been circulated. This circulation has been

among the immigrants arriving at Ellis Island where each stranger, if he desires may receive a copy in his own language; among the sailors and seamen on all kinds of vessels; among the sick in hospitals; the inmates of our prisons; the needy and destitute; and in raised type for the blind in cooperation with the American Library Association.

A big feature of the Society's work is publishing of Scriptures in two languages in parallel columns, known as diglot Scriptures. The distribution of these Scriptures is both a religious and Americanization work as it promotes the learning of English by the immigrant and alien populations. The foreign speaking people are eager to learn English as soon as possible and there is no better book from which they may learn it than that which contains the best and purest English—the Bible. The office of the Society from which this great work is carried on is in the new Bible House, at No. 5 East 48th Street, New York, N. Y.

LIMESTONE, TENNESSEE

I just closed the fourth campaign here in five years. The first one was almost a failure because of inclement weather and very bad roads to this country church. In three weeks I had four or five good nights. The second campaign was a great meeting with almost ideal weather. Last year we had a real good meeting but weather interfered somewhat. This year rain interfered with one half of our services. We had but three additions, noble people, but Oh, so few.

All, as far as I know, said this was the best meeting of the four, although the smallest number of additions.

There were a few other hindering causes besides the weather. They seemed wholly removed, the church spiritualized, and we closed with the largest and best communion service they ever had.

The church was crowded with orderly spectators; many came to learn, rather than criticize.

Crops were short and times hard. In spite of this they gave me the best support ever.

I also conducted their business meeting. They heartily called Sister Mary Pence as their pastor for another year.

This is the most spiritual little congregation I have found in years, the best in this country, with some ideal talented, consecrated young people. I came to Gatewood, West Virginia where we have held the greatest meeting they have had in years. Will give detailed report in my next.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

COMMUNION NOTICE

The Brethren Church, Lake Odessa, Michigan, Holy Communion services will be celebrated Sunday evening, December 13th, seven o'clock. Every resident member is urged to be present. Any isolated Brethren in Central Michigan will be welcomed. You will find hospitable Brethren homes glad to give entertainment.

E. A. DUKER

MINUTES OF THE THIRTY-SEVENTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF PENNSYLVANIA HELD AT MASONTOWN, PA., ON OCTOBER 5-9, 1925

Through the Providence of Almighty God the thirty-seventh annual conference of the Brethren churches of Pennsylvania convened in the Brethren church in Masontown, Monday evening, October 5th, 1925.

Conference was called to order by the Moderator, Rev. W. C. Benschoff. Devotions were conducted by the Rev. M. A. Witter, by reading from Ephesians 6:10-20 and leading in prayer. The sermon of the evening was delivered by Rev. A. L. Lynn of Pittsburgh. Brother Lynn spoke on the subject, "The Testing of the Jordan," his text used from Judges 12:6. After the singing of an appropriate hymn the evening session came to a close with benediction by Rev. Lynn.

Tuesday, October 6th

United devotional services were conducted by Rev. C. H. Ashman by reading from Acts 15:5-18 and offering prayer.

From 9:30 to 10 A. M. time was spent in simultaneous meetings.

At 10 o'clock the regular conference session was opened by singing "We Praise Thee O God" and "More About Jesus." The devotions were conducted by Rev. E. W. Reed by reading from Ephesians 2:1-10, and prayer.

The address of welcome was given by the pastor of the Masontown church, Rev. J. L. Gingrich, who in a few well chosen words made the delegates feel at home in Masontown. This address was heartily responded to by a number of delegates.

While waiting for Dr. W. S. Bell's arrival,

the next speaker, the audience joined in singing "Higher Ground." The credential committee reported 20 Ministerial and 85 lay credentials. Motion prevailed to accept report and continue committee.

At this point Dr. W. S. Bell arrived and gave the first of his series of lectures on the Sonship of Jesus. The subject of the first address was "Christ, the Son of Abraham." The congregation joined in singing, "There is a Fountain Filled with Blood"; after which Dr. Bell dismissed the services with the benediction.

The afternoon session opened at 1:30 by singing "I Shall Know Him" and "I am Thine O Lord." Allen S. Wheatcroft led the devotions by reading from John 1:1-4 and offering prayer. Dr. Bell then brought his second Bible lecture on the subject "Christ the Son of God."

At the close of Dr. Bell's address the conference joined in singing "My Hope is Built on Nothing Less" and E. Paul Miller led in short but fervent prayer.

The interests of the Sunday school were then taken up. Brother Albert Trent gave a report of the work of the Sunday schools of the Pennsylvania district. This report was followed by an address by Prof. J. A. Garber on the subject "The New School at the Old Task." He spoke of the growth and development of the Sunday school from its beginning to the present and of its present work and mission.

Rev. Dyll Belote, the next speaker spoke on "The Value and Plans of Daily Vacation Bible Schools." Following this address was a round table on three phases of Sunday school work. 1. "Teacher Training," by Prof. J. A. Garber. 2. "Evangelism in the Sunday School," by Rev. A. L. Lynn and 3. "Missions in the Sunday School" by Rev. C. H. Ashman. The afternoon session was dismissed with prayer by Rev. Geo. H. Jones.

The evening session was opened at 7:30 P. M. with Vice-Moderator A. L. Lynn in the chair. "Tis so Sweet to Trust in Jesus" was sung as an opening hymn. Rev. W. A. Crofford read from 1 Peter 1: The congregation again joined in singing "Help Somebody Today"; after which Brother Crofford led us to the throne in prayer. At this time the audience was favored by a vocal solo from Mrs. Robert Smith. Following the announcements the choir rendered a very inspiring anthem. The moderator W. C. Benschoff, gave an address entitled "Loyalty to the Church." The evening session came to a close by singing "How Firm a Foundation" and the benediction by Brother Benschoff.

Wednesday, October 7th

The Wednesday morning session opened at 9 o'clock with song, and reading of Scripture and prayer by Rev. M. A. Witter. The hour until 10 o'clock was spent in simultaneous meetings.

Conference assembled in regular session at

Serving the God of Fashion

(Continued from page 7)

"Are Those Men or Women Yonder?"

I said, "I don't know, but I think they are women." You could not be sure for they wore men's clothes. Long hair is given to a woman as the emblem of her sex. And a beautiful emblem it is. If you yield to the urge of the god of fashion and cut off your hair, you obey the god of fashion and the Bible says, "His servants ye are to whom ye obey."

What will be the outcome of all this? What will be the outcome if we turn from the teaching of God's Word and lend ourselves servants to the god of this world? Is not the god of this world the enemy of God and man? Will he not drag us down to the pit of hell? The storm of immorality that broke upon Europe a few years ago and brought about the downfall of women of Europe, has already reached America and is sweeping this fair land of ours. We are drifting very far from God. God's own peo-

ple are afar off.

What Is To Be Done?

But do you know that many like these I have described, and like others whom I would not describe, are members of our churches? Some are B. Y. P. U. and Sunday school workers. Some are teachers in our schools or are preparing to be teachers. They are of respected families and occupy a high position in society. Society today is beginning to condone this thing and soon it will not be regarded as a serious matter if these things are so.

What must we do? Listen to the Scripture:

"The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. But your sins have separated between you and your God and your iniquities have hid his face from you that he will not hear."

"If my people which are called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land."

10 o'clock. Hymn "Sunshine In the Soul" was sung, after which Rev. Kemple led in prayer. Dr. W. S. Bell, at this time, brought the third of his inspiring Bible lectures, on the subject, "Christ, the Son of Abraham." After the singing of an appropriate hymn the moderator introduced Rev. R. R. Teeter who in a brief but forceful way set before us the growth and development of the Publishing house and the churches' need of the publishing house in her work. The minutes of the previous session were then read and approved.

The Credential Committee reported a total of 31 Ministerial and 155 lay credentials to date. Motion was made to accept a report and continue committee. Rev. R. Paul Miller made a substitute motion to set aside the former motion and committee return and bring in a report in conformity with the rules of conference pertaining to conference dues. Seconded by Rev. Crofford. On vote, motion carried. Committee on Committees made the following report:

Ministerial Examining Board

Rev. M. A. Witter, 3 years; Rev. A. L. Lynn, unexpired term of L. G. Wood.

Credential Committee

W. C. Benshoff, F. J. Stalker, W. A. Steffler.

Delegates at Large

A. D. Gnagay, Dyoil Belote.

District Evangelists

R. Paul Miller, East; C. H. Ashman, East Central; W. C. Benshoff, West Central; M. A. L. Lyndall, Middle Y. A. Witter, West Central; J. L. Gingrich, West; A. L. Lynn, West.

College Trustees

J. C. Wilcox, Wm. H. Shaffer.

Committee on Resolutions

Dyoil Belote, Mrs. H. B. Altemus, E. W. Reed.

District Sunday School Board

A. B. Cober, Chairman; Albert Trent, A. D. Gnagay, Geo. H. Jones.

District C. E. Convention

J. L. Gingrich, President; Cronis Koontz, Vice President; Mrs. Walter Johnson, Secretary-Treasurer; Thomas Hammer, Field Secretary; Dyoil Belote and E. W. Reed, pastoral advisors.

National Conference Ex. Committee

A. L. Lynn, R. Paul Miller.

Motion prevailed to accept report of committee.

Motion prevailed to extend the courtesies of the conference to visiting ministers as in the judgment of the moderator they are entitled to the same.

The credential committee brought in a recommendation recommending that the report of October 7th be accepted except the Altoona church delegate. The committee also recommended that in so far as conference ruling and conference action differed in the report of this committee of October 6th, that the names of delegates from Meyersdale and Summit Mills churches be stricken from the report. By action of conference the motion was carried.

Motion then prevailed that conference secretary send greetings to Indiana and Illinois conferences.

Conference adjourned with prayer by Rev. Dyoil Belote.

The afternoon session opened by singing, "There Is Power in the Blood." Rev. W. A. Steffler led the devotions by reading from Ephesians 5:1-16 and offering prayer.

Rev. M. A. Witter brought a helpful and inspiring message on "The Life and Mission of Christ's Body, the Church." At the close of Brother Witter's address conference was favored with a vocal solo by Brother Province.

The afternoon session was then given over to the W. M. S. who gave a very interesting and helpful program. The afternoon session was dismissed with prayer by Rev. M. A. Witter.

Wednesday evening session was opened at 9 o'clock with Vice Moderator, A. L. Lynn in the chair. "Rescue the Perishing" was sung

as an opening hymn. The devotional services were conducted by Rev. J. P. Horlack-er by reading II Samuel 9 and leading in prayer. The McWilliams sisters at this time rendered a most inspiring vocal duet. Dr. W. S. Bell then presented the claims of Ashland College upon the church. Moved by W. C. Benshoff and seconded by J. P. Horlack-er that the endowment campaign for Ashland College be endorsed. Motion was unanimously carried. The sermon of the evening was preached by Rev. C. H. Ashman who took for his text II Samuel 4:4 and 9:5 and 15. The evening session came to a close by singing "His Way with Thee" and benediction by Rev. Ashman.

Thursday, October 8th, 1925

Thursday morning session was opened by singing "Higher Ground." Devotions by Rev. Howell who read from John 15: and led in prayer.

Simultaneous meetings followed. At 10 o'clock conference assembled and "Bring Them In" was sung. Devotions by reading 23rd Psalm in concert and prayer by Rev. A. Wheatcroft. After another hymn the report of the Home Mission Board was given by Brother Albert Trent.

Motion prevailed that report be accepted with mark of appreciation. Minutes of previous session were read and approved. The Credential committee reported 32 ministerial and 162 lay credentials to date. Motion prevailed to accept the report and continue the committee. Motion prevailed that the churches which failed to pay their conference apportionment with their credentials be notified by the credential committee of their standing, and the conference ruling also that a request be made for their apportionment fee.

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35 Who are they among all the gods of the countries, that have delivered

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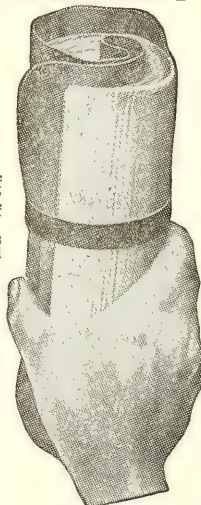
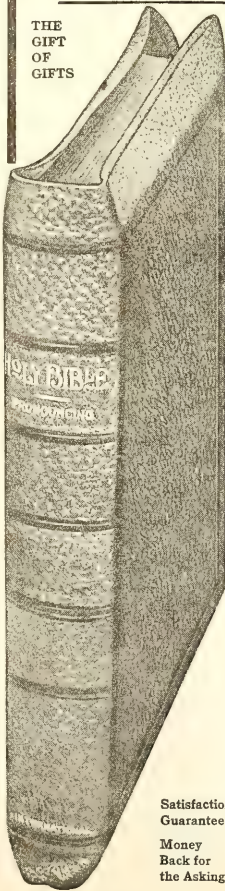
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Invitations for 1926 conference came from Highland and Berlin. Motion prevailed to vote on invitation by acclamation. Invitation from Berlin was accepted. Motion prevailed to suspend the rules of conference and the secretary was instructed to cast the vote of conference for the following officers:

Moderator, Rev. C. H. Ashman.

Vice-Moderator, Rev. M. A. Witter.

Secretary, Rev. E. W. Reed.

Treasurer, Clark White.

Statistician, Rev. Geo. H. Jones.

The statistician's report was read by the secretary. Motion prevailed to accept the report. Reports of district evangelists were read as follows:

Rev. R. Paul Miller, Eastern; Rev. J. I. Hall, East Center; Rev. M. A. Witter, West Center; Rev. Dyoll Belote, West.

Motion prevailed to have Committee on Committees make final report on appointment on executive committee. The Executive committee as completed is as follows:

Rev. C. H. Ashman, Rev. M. A. Witter, Rev. W. C. Benshoff, Mrs. D. C. White, Rev. J. P. Horlacher.

Greetings were received and read from the Indiana District conference assembled at Huntington, Indiana. The morning session was dismissed with prayer by Rev. C. H. Ashman. Afternoon session opened with appropriate song, and prayer by Rev. J. L. Gingrich. Dr. Bell at this time delivered the last of his series of Bible lectures. Subject "Jesus the Son of David." At the close of Dr. Bell's lecture the congregation joined in singing "All Hail the Power of Jesus' Name". An open session of the Ministerium followed. Rev. M. A. Witter and Rev. Dyoll Belote brought the messages of the hour on "The Gospel Ministry". Afternoon session came to a close with song, and prayer by Rev. Lynn.

The evening services were opened by singing "Day Is Dying in the West". Devotions were conducted by Rev. G. H. Jones, by reading from Ephesians 2:1-13 and offering prayer. Following the devotions the choir from the Uniontown Brethren church brought a message in song. After the announcements of the evening Miss Esther Franke of the Uniontown congregation favored the audience with a vocal solo. The message of the evening was brought by the Rev. Dyoll Belote. He used for a subject "Tithing" based on a text found in Malachi 4:10. "Count Your Blessings" was sung for a closing hymn and benediction pronounced by Rev. Belote.

Friday, October 9th, 1925

Morning session opened at 9:30 A. M. by singing "Standing on the Promises of God" and reading from Luke 7:36-5) and prayer by Rev. Wm. Steffler.

Business session opened at 10 A. M. with song. Rev. R. Paul Miller read from Colossians 3:1-25 and offered prayer. The final report of the credential committee a total of 35 ministerial and 162 lay credentials. Motion prevailed to accept the report and committee be discontinued. Minutes of previous session read and approved. The Executive committee recommended that the next conference be held at the first full week of October, 1926, beginning on Monday evening and closing on Thursday evening of the same week. By vote taken the recommendation was accepted. The remaining district evangelists reports were read. Western district, Rev. J. L. Gingrich; West Central, W. C. Benshoff. Motion prevailed that reports be accepted and become a part of the minutes. Report of treasurer read and accepted.

Report of committee on resolutions was read. Motion prevailed that report be accepted and become part of the minutes.

Motion prevailed that a committee be appointed to put the minutes of former conference in more permanent and accessible form. The following committee was appointed:

M. A. Witter, Chairman; J. L. Gingrich, W. S. Baker.

Conference joined in singing "I Shall

Know Him" and Brother Harry Cassel led in prayer. Rev. Rempel brought a message from Ephesians 2:8, 9. The morning session came to a close by song and benediction by Brother Rempel. Afternoon session opened at 1:30 by singing "At the Cross" and reading from Phil. 2:1-11 and prayer by Rev. Wm. Steffler. Conference again joined in song, after which Rev. W. E. Reed brought the first message of the afternoon from Ephesians 5: 32.

Rev. Geo. H. Jones, the second speaker, spoke on "Our Older Ministers." This message was followed by song, "Oh that will be Glory." The Christian Endeavor session was opened with prayer by Rev. Paul Miller. Rev. W. C. Benshoff addressed the assembly on "Finding and Developing Workers." A message in song was brought by Master Charles Province, Jr. The afternoon session came to a close by singing, and prayer by Rev. W. C. Benshoff. Evening session opened at 7:30 with J. L. Gingrich presiding. "I am Thine O Lord" was sung. Rev. G. H. Jones offered prayer, after which the Berkshire Brothers sang a duet. Rev. Jones read a Scripture lesson from Romans 11:1-21.

The McWilliams sisters at this time brought another of their inspiring messages in song. The Rev. Allen S. Wheatcroft brought the closing message of conference from Acts 2:47 and Acts 1:8.

"Just as I am" was sung as a closing hymn and Rev. J. L. Gingrich pronounced the benediction.

W. C. BENSHOFF, Moderator,
W. S. BAKER, Secretary.

Business Manager's Corner

That Church Paper Campaign

WE'RE OFF! The Campaign has already started. One pastor has sent us a list of names of people in his congregation who do not receive the Evangelist and has asked us to mail them sample copies as a preliminary maneuver preparatory to an active assault on the side of the church paper. Another brother has written for specific particulars as to how to proceed to get his church on the Honor Roll.

We have sent the sample copies and will try to get the other information off today. It is our wish to be of any assistance we can be to those who are interested in the campaign for Evangelist subscriptions. Likewise we are anxious to arouse an interest among those who have not yet caught the spirit of the campaign.

How to Reach Non-Subscribers

Some folks may think all that we need to do to stir up the minds of those who are not reading the Evangelist is to make a vivid announcement and a good subscription offer in the columns of the paper and then the people will subscribe; but they don't do it that way. Why not? Because those who are not subscribers to the paper do not see the announcements, and they have no way of finding out.

The old saying is, "How shall they hear without a preacher? and how shall they preach except they be sent?" There is but one way. The message must be carried to them.

Unless the pastor, or some interested brother or sister tells them about it the non-subscribers will not know anything about the campaign for subscriptions. So it is "up to

you" good people to be a "witness for these things." Will you do it?

A Prize Offered

We will give a year's subscription to the Evangelist free to the pastor who FIRST gets word to us that he made a worthwhile announcement of the beginning of the campaign on Sunday morning, December 6th. The word may come by freight, parcel post, telephone, telegraph, air mail or radio. The first message received counts.

R. R. TEETER,
Business Manager.

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A bulletin from the Colportage Association of the Moody Bible Institute says, "An unusual example of city evangelism is now in progress in Chicago, being a systematic home-to-home distribution of a gospel tract—"The Man that Died for Me," the well known narrative by Mrs. J. K. Barney." It is stated that a half million of these booklets are to be used in this work. Who knows the great amount of good that may result from this distribution of this tract? God has said that his Word would not return to him void. This is a suggestion for use in other cities and smaller towns.

R. F. PORTE,
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The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

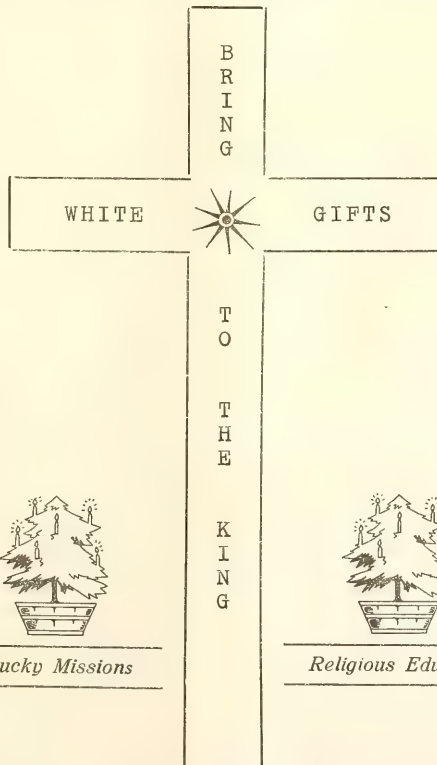
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Ashland, Ohio.

VOLUME XLVII
NUMBER 47

DECEMBER 9,
1925

The BRETHREN EVANGELIST

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Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

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When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Man Who is Growing Small

Everyday we meet men who are growing small. That sounds paradoxical, but it is actually true. We would not be so dogmatic about it from a physical standpoint, and yet it would seem that they would even shrivel up physically if they should ever stop to think of the smallness of their conduct. But they are truly growing smaller every other way. Their shrinking mental acumen is painfully in evidence. They do not read; they never think; they aspire to nothing; they wrestle with no problems; they simply sit still and drone their life away. Life means little more to them than when they first began; they are satisfied with the mouthful of the moment. And they have little understanding of, or sympathy for the man who is dreaming and struggling and sacrificing, reaching out into every nook and corner of the globe, delving into the depths beneath and peering into the heights above, that he may subdue the earth and bring into subjection every unbridled force. All this is foreign to the man who is growing small. All the vast stores of knowledge, the rich accumulations of literature, the marvelous progress of science, the wonderful advances in reform movements and the great strides toward world peace—these and a thousand other things that give richness and meaning to life are outside his world, outside it because he has been too listless to lengthen the cords of his understanding and to strengthen the stakes of his mind.

Men are like that in their religion; they are living in a narrow, selfish, puny world, and their souls are becoming more and more dwarfed. They do not know the riches of God's Word; they have not been touched by the widening influences of religious literature; they have not been stirred by any great spiritual experience; they have little knowledge of heathen lands and the people who sit in darkness; they do not realize the urgency of home missions, or the demand for religious education; the suffering and distress of the needy and homeless make no real appeal to them, because they do not know and understand. These things are largely shut out of their lives and they do not appreciate the zeal of those who make much of them. They are satisfied with their narrow world, with the things of the moment, and with a superficial profession. Their vision is so limited and their sympathy so tightly drawn that the soul gets no exercise and is growing constantly smaller. How many diminishing Christians there are in the churches! How many little people,

folks who have no ambition for spiritual growth and accomplishment, and are continually doing things that make themselves smaller!

The conduct of such folks tends to make the church seem small and the work of the Kingdom insignificant. Their very conduct and attitude lend color to such an impression. They give of their substance in beggarly amounts; they give of their time with listless indifference and of their own selves they give scarcely at all. Thomas L. Masson, well-known humorous writer, in a recent article, "The Faith of a Humorist," in a popular religious journal, in describing the influence of what he terms "one-dime men", those who stand aloof and will not follow Christ wholly and unreservedly, but want to get off with as little as possible, said: "Years ago I made a rule to give what he wanted to every beggar who asked. When a man came up to me on the street and said, 'Mister, help me,' I replied, 'How much would you like?' For years—with one exception—men have always answered, 'A dime.' Why? Because all street beggars are one-dime men. The average man who gives to a beggar gives a dime. Therefore the minds of these vagabonds are throttled down to a dime." And the one-dime man, Mr. Masson believes, is everywhere. And so he is, in the church, as well as out of it, and he is helping to make the church a "one-dime" church in its askings and expectations and in its conduct, because he gives only one-dime support. And in this day of frightful overhead expense and of staggering demands of Kingdom extension at home and abroad, a one-dime church must feel miserably small.

Some Good Things to Come

"The Evangelist" has some things of special interest to offer its readers for the year 1926, any one of which would be worth a year's subscription alone:

Dr. Martin Shively has promised to write a series of articles, on "The Pioneer Ministers of the Brethren Church as I Knew Them." Dr. Shively was a young man, just entering the ministry when our heroic church fathers were in the heights of their activity and no one is better fitted than he to make us acquainted with those to whom we owe so much.

Dean J. Allen Miller, D.D., besides promising to send reports of his observations abroad, has kindly agreed to write a series of Bible Expositions out of the rich storehouse of his knowledge.

President Edwin E. Jacobs, Ph.D., has consented to write a series of articles, the exact nature of which has not yet been determined, but will deal in some manner with the Christian interpretation of science.

Prof. J. Raymond Schutz, M. A., promises a series on "The Application of the Teachings of Jesus to Society." Professor Schutz is pastor of our church at North Manchester and head of the department of Sociology in Manchester College, and out of his thorough training and travel and keen observation he is able to speak with a note of authority, and withal a deep spiritual insight, that will give assurance.

Rev. Herbert H. Tay, pastor of our church at La Verne, California, an honor graduate of Xenia Seminary and Fellowship student of that institution, traveled and studied in Palestine under the direction of the noted Dr. Kyle, and has yielded to our invitation to share some of his fund of first-hand information concerning the Holy Land with our readers. Here is a list of ten subjects he expects to treat:

- "Palestine at a Glance".
- "Sacred Spots in the Holy Land".
- "Palestine and Its People".
- "Damascus," or "Damascus and Syria".
- "Beauty Spots in the Holy Land".
- "The Cities of the Plain".
- "Recent Jewish Colonies in Palestine".
- "The Land of the Pharaohs".
- "The Samaritan Passover".
- "Easter in Jerusalem".

We are anticipating our readers will find in all these a great treat, and every pastor can afford to make it possible for his people to have the advantage of these splendid serials. Besides arrangements are being made to have some one pastor or lay leader supply a special **Leading Article** each week on some vital theme. And in addition to this, the Evangelist will bring to you each week a sermon, devotional suggestions, miscellaneous articles, Sunday school lesson notes, Junior Notes, Christian Endeavor news, the latest news from the mission fields at home and abroad, and news from all the churches. Also editorials on timely topics and doctrinal themes. Get your new subscriptions started with the first of the year, that our new friends may miss none of these good things.

EDITORIAL REVIEW

Many are reading with much interest Brother Porte's Tract Promotion Corner, and we are glad to note that the interest in the use of tracts is increasing, as is shown by the orders that are coming in.

A financial report from our Home Missionary Secretary, Brother W. A. Gearhart, is to be found in this issue. The next report ought to be a big one if the churches did their duty at the Thanksgiving season.

We are pleased to have Miss Alice B. Longaker, the new "Office Secretary" of the Foreign Board, introduce herself and her office, and we are assured that she will have letters quite regularly for us concerning the foreign mission work.

The General Secretary of the National Sunday School Association, Prof. J. A. Garber, sends forth another open letter to the Sunday school workers of the brotherhood, dealing with the White Gift offering. Read what he has to say on the Sunday school page. Send gifts to Dr. Martin Shively, the treasurer, at Ashland.

We have been privileged to read a very suggestive and informing little book entitled, "The Home Beautiful" by one of the talented members of our Washington, D. C., church, Mrs. Hester Alway Reisinger. It sets forth the home as an institution most vital to the welfare of society and various ways are suggested of making a success at home making. Sister Reisinger has served as a foreign missionary, dean of a women's training school and lecturer, and is now a home maker. The book is beautifully bound and would make an appropriate Christmas remembrance. Any one interested should write to the author at 2020 Summit Place, N. E., Washington, D. C.

The Pittsburgh church is going forward with confidence under the able leadership of Brother A. L. Lynn. While the revival campaign recently conducted was without numerical results, five or six were added to the church membership preceding the campaign. Preparations are being made for the improvement of the house of worship, which in itself is an evidence of growth.

Brother Fred V. Kinzie wishes us to state that in his article in the Evangelist of November 4th he did not accuse God of forgetting the people in the Napfor community near Krypton, as appeared, but that the people were "God-forgetting." Also that among Brother Mayes' manufactured gifts were three dozen song book racks and not song books. But judging Mayes' ability while in Ashland he could also make song books.

Brother Sylvester Lowman and the good people of Oakville, Indiana, are pressing forward with their usual enthusiasm. The church is now clear of debt, the mortgages having recently been burned. This is a fine achievement in two years. And when that was done they set about to make the banner Home Mission offering of their history. Four were added to the membership as a result of a campaign held by Brother C. A. Stewart.

Among the interesting items in President Jacobs' newsletter, the one of special interest is that concerning the proposed trip of Dean Miller in company with a number of other ministers to Europe and Egypt. He expects to sail on February 17th and to be gone sixty days. His host of friends throughout the brotherhood will rejoice with him that he is to have the opportunity of such travel. If any one is fitted to make large use of such an opportunity by the possession of an unusually broad appreciation, it is Dr. Miller, and he will not be selfish with what he gains. He promises us occasional reports along the way, and when he returns he will have many demands made upon him to share his rich experience and wide observation with the churches and the Evangelist readers.

Don't forget to read the Business Manager's Corner this week. He talks about "salesmanship" and how to do it. That is what pastors and other church leaders want to know at this season—how to sell the Brethren Evangelist to those who do not take it. And remember, every sale made means NEW LOYALTY TO THE LOCAL WORK AND A MORE INTELLIGENT INTEREST IN THE CHURCH'S WORLD-WIDE TASK. December is Church Paper Month and every pastor in the brotherhood should bring the merits of his church paper to the attention of his people, that those who are taking it may be encouraged to maintain their devotion and that those who are not taking the paper may be induced to subscribe. If any one is at a loss to know how to remember a friend at this Christmas season, let us suggest that nothing could be more appropriate than to make them a present of a year's subscription to THE BRETHERN EVANGELIST and fifty times during the year they will receive fresh reminders of your friendship and esteem. Besides you will be supplying them with a literature that will be bearing the bread of life to their hungry souls, and eternity alone can tell the good that will be wrought. Let all the pastors remember our goal: A TWENTY-FIVE PERCENT INCREASE IN SUBSCRIPTIONS IN EVERY CHURCH NOT ON THE HONOR ROLL. Put your church on the Honor Roll and get the paper at the Dollar and a half rate. Write to the Business Manager for sample copies for free distribution, if you wish to launch a campaign.

Bro. J. I. Hall has brought to a close a long and successful pastorate at the Martinsburg-McKee pastorate in Pennsylvania. He has given ten years of his ministry to these people and was greatly loved by them to the end. A great work was done by him during that time. He was loved not only by his own people but by the community, which he sought to serve faithfully next to his own church. The tribute by the Morrison Cove Ministerial Association shows how highly appreciated he was by his co-workers in that field. Brother Hall has retired from the pastorate after a most consecrated and fruitful ministry of thirty-eight years, and is now located at Harrisonburg, Virginia, from which place he holds himself in readiness to do supply preaching or hold evangelistic meetings. The brotherhood will hold him in grateful remembrance for his faithful service and will be glad to hear of the victories he shall yet win for the Master.

GENERAL ARTICLES

Kingly Gifts

By Freeman Ankrum

Once again the time has rolled around when the subject of gifts and giving is seasonal. While the matter of a gift is just as appropriate at one season of the year as another, we have been led to think more along that line at certain periods. From childhood days when the child was the recipient of the gifts unto the days when the child became the purveyor of the presents in the main, the Christmas season has aroused the same old Yule Tide spirit. In spite of commercialism, and various things that may have entered in to mitigate against the real and true Spirit, it cannot be gainsaid that there is abroad in the land during the Christmas season a spirit that is foreign to other times. This is a time when we are perhaps a little less selfish, and manifest a nobler and kinder spirit toward our fellow men. Offenses are given and received with more difficulty and patience becomes a reality beyond that of other seasons.

The Father of the world's first Christmas Gift, when he gave his Son, the Christ to the world, gave us the foundation of every good and perfect gift. Through him comes joy, peace, happiness, and without him comes baser selfishness, and moral decay.

Though the Father does neither buy nor sell, he gives continually and consistently to those who are willing to receive his gifts and meet the conditions. Strange to say in comparison with human methods and ideas, the only conditions are a willingness to receive. Perhaps when we think of the Christ as being the gift of the Father, we forget what the Son himself gave in order that we might have him as the greatest gift of all. He gave up his heavenly glory, the worship and adoration of the angels, co-equality with the Father and celestial habitation in the city not made with hands; literally emptying himself that he might be with us to know, to be understood and to lead. He came to be turned away from his own patrimony, to knock at the door of his ancestral home and be refused admittance, to be maligned, misunderstood, betrayed, denied, misjudged and murdered. In short, he was given, and came unto his own and his own spurned and failed to receive him. He at whose birth the heavens were split with an angelic chorus became in stern and bitter reality the man of sorrow and the bearer of grief. His giving

was without stint or reservation. He gave to this world his power, his glory, his body, his blood and his life. Such giving has not been recorded elsewhere on all the pages of the world's history.

Thus as a church during the season of "peace on earth and good will toward mankind," we turn the thoughts of those who fellowship with us under the Brethren banner toward worthwhile gifts. He who gives grows mentally and spiritually, and he who withholds his gifts becomes encased in his own shell which continually decreases in size until the wearer has crushed in him every spark of growth and generosity. The season which brings good-will, peace and happiness to others, has nothing to offer to him, or rather his capacity to receive it has shrunk until there remains no place to contain it. Surely "To him that hath shall be given, and to him that hath not shall be taken away even that which he hath," are far from being idle words.

We see that they are all too true in the life and experiences of many of those with whom we come in contact. When as a church we lay upon the altar, gifts for our King in the whiteness of their purity, we feel that blessings return to the giver.

The gifts at this season of the year are dedicated to certain parts of the work of the church's program, such as work among the mountaineers of Kentucky that others may come to know of the Wonderful gift of the Wonderful Father and Son, and to the fields of religious training in our own church College and in the brotherhood. Surely the Christmas season will mean more to us when we turn our thoughts into channels of giving that we may make others happy and bring to them an eternal benefit. We who live among the mountains with the season's emblems, such as the Holly trees and other evergreens constantly around us, have a yearly spur to remember the season.

As we give during the coming season, let us not forget that the poet expressed a great truth when he said that it was not so much in what we give, as in what we share, for "the gift without the giver is bare." God wants not our means but ourselves and knows that ourselves and means are inseparable. One writer has summed up the matter of giving in the following words, relative to Jesus the

The Newer Emphasis

In consequence of the resultant changed attitude churches and church schools have greatly modified their Christmas programs. Christ, the supreme gift of God, is exalted to his rightful place in the mind and heart of young and old. The consideration of his great sacrifice creates the constraining motive to give as well as to receive. For several years now this newer emphasis has been kept before the Brethren schools. From the time that the National Sunday School Association pledged certain support to Kentucky missions, and to religious education in the college and church, our people have been asked to contribute to these worthy interests through a White Gift offering. The response each succeeding year has been increasingly generous. This significant fact has encouraged the officers of the Association to attempt a larger program. Accordingly this year, they have proposed and outlined the largest and most daring program in the history of the Association's work. This program was considered and approved by the late General Conference.

J. A. GARBER, General Secretary.

The Budget

Just to refresh the minds of the readers, I want to say again that the total income of the Association last year was \$4,277.41. The total outlay was \$4,284.63, which was a few dollars more than we had received, but was taken care of by a balance which we had left over from the previous year. The enthusiastic response which has always been given to our planning, has led us to undertake a more ambitious program for this year, the chief aim of which is the visit of the Sunday School Secretary, Brother Melvin Stuckey, to all the schools within reach. Many of you have had him with you before and this return visit will no doubt be even a greater blessing than that which was made a few years ago. The entire budget is as follows:

| | |
|--|-------------------|
| Field Secretary, salary and expenses | \$2,300.00 |
| Religious Education, Ashland College | 1,500.00 |
| Kentucky Missions | 1,000.00 |
| The Educator and editorial work | 300.00 |
| Secretarial work | 112.50 |
| International Association | 100.00 |
| College Library | 250.00 |
| Miscellaneous expense | 250.00 |
| Total | \$5,812.50 |

It will be noted that the appropriations are thus more than our income last year by \$1,535.09, but when the budget was presented to the delegates at General Conference, it was adopted with enthusiasm and we feel sure that though you may not have been there you will also approve and give it your loyal support.

MARTIN SHIVELY, Treasurer.

Matchless one: "He left behind not a single material thing except only the seamless robe and the other garments which the Roman soldiers appropriated at the Cross. He carved no statue, painted no picture, wrote no poem, composed no song, fashioned no ornament, built no edifice, founded no

city, erected no triumphal arch; yet he stands in history as the Peerless Prince of Givers. He gave and is remembered for that which was priceless,—the unspeakable gift—himself.

Oak Hill, West Virginia.

The White Gift and the College

By President Edwin E. Jacobs, Ph. D.

As the season of the year approaches when it is customary to take up the White Gift offering, my mind naturally turns towards the relation this gift holds to the college. It is doubtless known to the majority of the readers of this article, that our National Sunday School Association contributes every year very materially toward the support of one teacher in the seminary, viz., the professor of Religious Education. More than this the above mentioned Association has very generously assisted the college at times in buying books for the library.

The college appreciates very fully the help that is thus afforded in maintaining the school, for without it in our present state of finance, it would not be possible to sustain this very essential department. And as for books, there never will come a time when that need will not be pressing for new books are always coming out which we must have in order to keep up with the latest developments.

To be more specific, here are some of the things which this part of the White Gifts does. First, as noted above, it pays the major part of the salary of the Professor of Religious Education and who is now also Dean of Men. This college is frankly and distinctly Christian in control and ideals. This means that at every turn, we must act on Christian principles and seek to inculcate these into the minds of the young people. It also means that the subjects as taught in the various departments must not be so presented as to bias the student against Christianity. This is not always easy to do for some of the subjects naturally seem to be miles away from any positive religious implications.

Now, the very name religious education implies, that we recognize these two factors in education, viz., spiritual and intellectual. To have and maintain such a department is, therefore, giving open and public recognition of our ideals at Ashland. True, all students do not come into contact with these courses in that department alone but the Bible courses which are required of all students, together with the department of Religious Education, give us a very strong basis of religious teaching apart from that of the seminary courses. I count this important and somewhat unique in these days in college administration.

But the real end and aim of the department is to train workers both lay and clerical for religious leadership. We have sought to extend the advantages of this department to earnest minded young men and women of nearby territory and have met with some degree of success so that we are touching more young people than ever before. Those who have come here from Brethren homes and churches and who have taken any advantage whatsoever of this work, ought to prove a blessing to their home communities and churches when they return home.

It is known to everybody that both Sunday school work and Christian Endeavor have entered upon a phase of expert training with the result that they are seeking to guide their endeavors along the best executive and scholastic lines. The time is passing when anybody can run a Sunday school or when any one can properly handle intelligent high school boys and girls in Christian Endeavor work. If these two organizations expect to grow and fill the highly important places which they ought to fill, their leadership must be sound from every angle.

As I write this article there are gathered here in Ashland almost one thousand young people of high school age representing the young people's division of the Sunday

schools of Ohio, and who can say that the leadership of these young people, the finest the country has, may be left to haphazard methods. Those departments of our Christian colleges which deal with the leadership in this field, are important. If the church of tomorrow is to be strong, if its leadership is to be consecrated and able, then it must redouble its efforts with the boys and girls in their teens.

I count, therefore, our own church as fortunate and farsighted in initiating and in further sustaining this department of the college. Every department of our college is important for there is not a single one but that may be made to contribute to one end, viz., training young people under Christian influences for an enlarged service. Normal, summer sessions, the special departments, athletics and the art college, all may be made to serve a common purpose, but the immediate need of the Department of Religious Education is for Christian service and as such it rightly deserves at the hands of the church its hearty and loyal support.

I want to note also, the very close relation which the teachers in the seminary and the Department of Religious Education hold to the affairs of the entire institution. We recognize but one faculty here so that the college has the influence and assistance of these religious departments. This gives us a distinct advantage and I regard this arrangement as a very happy one. Thus religious influences are widespread and we all are benefited. To be sure, these departments have their own problems and their own devotional periods in which the other departments take no part but the general Christian leadership at Ashland is in large part sustained, supported and augmented by the seminary and the Department of Religious Education.

Hence that part of the White Gift which is sent here does three very distinct things, viz., (a) It helps to support one teacher, (b) it has put hundreds of books on the library shelves, and (c) it assists the entire institution to maintain that Christian atmosphere and denominational loyalty, without which Ashland College would have no distinctive mission among the other colleges of America.

Ashland, Ohio.

The Panting Soul

By Samuel Kiehl

It is said that the hart will not drink out of a running stream, preferring the source or fountain-head. After feeding from place to place for hours, when thirst asserts itself realizing the distance gone from the brook he retraces his steps, running and panting, continuously running and panting until he reaches the desired brook. "As the hart panteth after the water brooks, so panteth my soul after thee, O God," says the Psalmist (Psa. 42:1).

Dear reader, after whom are your soul and mine panting, the world, the flesh, and the devil, a trinity causing sickness, sorrow, and death, or, after God and his only begotten Son in whose presence is fulness of joy both here and hereafter? Now (today) is the time to receive Christ as your Savior and Lord. Tomorrow may be too late. Delay is dangerous. He that hath the Son hath life; and he that hath not the Son of God hath not life (1 John 5:12). Do you have him? Christ dwells in the heart by faith (Eph. 3:17). Is he dwelling in your heart and mine?

56 Watervliet Ave., Dayton, Ohio.

Spreading the Gospel Through White Gifts

By Arthur D. Cashman

There are sufficient reasons why the Christian should rejoice in spite of the apparent widespread increase in crime and unspiritual practices. We are exhorted to "remain faithful unto the end," and to "keep our hands to the plough." "God's word shall never fail" is a truth that keeps us at our good work and assures us of victory in the end.

As to our White Gift offering this year, let us not be weary in well doing. There is abundant evidence that past Christmas offerings have been used to exalt the Lord Jesus Christ and to glorify our heavenly Father.

Orville D. Jobson, who so well rallied the brotherhood to more loyal support of the work in Africa, did so by telling the people in our churches what the money invested in the African field has accomplished. Perhaps there would be more gifts given to the King on his birthday if it were known for what these gifts have been responsible in the past.

The first outstanding thing done by the Sunday schools through the Christmas offerings, was the assuming of the support of the department of Religious Education in the college and in the brotherhood. This department was made possible by the choosing in 1915 of Professor J. A. Garber to head up the work. Brother Garber has been handling this work ever since with growing enthusiasm and showing steady progress. He has been teaching Bible courses in the college, not only to seminary students, but to all enrolled freshmen. The amount of good done by the seed sown in these classes can never be estimated. Classes in religious education and all the new methods of religious work are taught by Professor Garber. Students are encouraged to give themselves to full time service in religious education and several are so preparing themselves. This busy and capable man teaches homiletics, church history, church ad-

ministration and this year has two classes in psychology which is closely associated with the field of religion. He is the director of religious education in our brotherhood and has been valuable to the church schools by his wise counsel and efficient leadership. Most teacher training courses of our churches are given under his supervision and he is responsible for the grading of test papers. He has been editing the material for suggested programs and helpful articles in the Brethren Educator. In all these various activities Brother Garber has turned a part of the past White Gift offerings into a worthy service. With the growing interest in religious education the Brethren church must not fail in giving adequately to retain this department.

All are informed from time to time of the work being done in the mountains of Kentucky. A generous portion of the White Gift offering goes for the support of that work. The work being done there is surely taking the gospel where it is needed. Shall we lose all of our investments in that field by scant giving this year?

By faith in the Brethren schools that a LIBERAL offering will be received a new work has been started. Melvin A. Stuckey has been approved by National Conference to represent the Sunday schools as traveling secretary. He is well qualified to assist all Sunday schools in their work and should be received graciously by all schools. Those who were visited by him a few years ago are familiar with his work and are ready with their gifts to keep him in this field. If we give this project our hearty support results will be forthcoming.

The whole purpose of these gifts for the King is to spread his gospel and to make religion a reality in the lives of many. Let us abandon the idea that an offering should consist of pennies, nickels and dimes. Let us give freely, for freely we have received.

White Fields and White Gifts

By Sylvester Lowman

As we approach the time when we are to give White Gifts, a word concerning the white field may be of interest to the givers.

First, it has been my privilege to labor in these fields four times in the past ten years, and from two to three weeks at a time. These periods of work have enabled me to become fairly well acquainted with prevailing conditions.

As many of you know, our work in Kentucky is mainly among white people. These highlanders are the descendants of splendid people who came across the mountains from Virginia and Pennsylvania. Being isolated from the rest of the country they have lived a separate and rather peculiar life. They have also suffered greatly from neglect and deprivation.

For example, when Brother and Sister Drushal went into the Lost Creek community twenty years ago, they found the people without religious services, with the exception of the unsatisfactory services conducted by the so-called mountain preachers. Nor was there any Sunday school. And the public school was at low ebb. Confronted with this needy situation, our faithful workers gave themselves at once to the teaching of the children and the young and the preaching of the word to all who would give them hearing.

In spite of misrepresentation and opposition they gradually won the confidence of the people. With the help of the brotherhood and the support of the local people they acquired the Riverside property. On this site has been erected a group of school buildings. Here grade school work is provided, a recognized high school is conducted, and a growing church with a Sunday school, Christian Endeavor, mis-

sionary societies and prayer meetings is maintained.

It has not been an easy task to control these mountain boys and girls. But through patience and perseverance the teachers at Riverside have helped to produce some splendid young people. Some of these are already well known to the brotherhood. Hattie Cope, who is now on our African field, is a good example. Other graduates of Riverside have gone back into the mountains to teach school or to engage in other lines of useful work. It may be noted also that life unions have grown out of friendships formed at Riverside. As a result a new type of home life patterned after the Christian ideal is being established among the mountain people.

A similar service, though not on so large a scale, is being given to the people in and around Krypton. Brother and Sister Kinzie have shown themselves to be real workers. All of our faithful servants at both stations desire and deserve our prayers and support. The field is white unto the harvest. Boys and girls or dollars, which shall it be when the King comes to make up his jewels? This is the question that confronts me when on the field, and when returning from it. I am asking you, fellow Sunday school workers, to think about it with me as we take our White Gift offering this year. As you know at least a thousand dollars of the offering goes to support the Kentucky work. Let us White Gift givers make our gifts really white, by enlarging them, and so help to meet the needs of these white fields.

Oakville, Indiana.

The Pastor and the Religious Journal

(Editorial Note: The following excellent article by Rev. William T. McElroy, in the "Christian Advocate," bears such an important message and so appropriate to our church paper campaign that we are passing it on to our readers.)

One of the most notable phases of the progress of the church in the past few years has been the development of the religious journal. Its growth has kept pace with the growth of the magazines and the daily papers. Starting only a little over a century ago and having most of the time had a very precarious existence, religious journalism has now developed into hundreds of papers, great and small, and their influence on the world is tremendous.

In the light of the well-known influence of the religious publication it is hard to understand how the conscientious pastor can be indifferent to its circulation among the people of his flock. The testimony is unanimous that those families in which such a journal is taken are better informed of the progress of the kingdom of God and are consequently more interested in promoting that progress; moreover, the devotional element found in such publications exerts a profound influence in awakening and keeping pure and vigorous the spiritual lives of those who read them.

This is proved times without number by the letters the editors are constantly receiving. These letters come from those who testify to the influence the paper has had on them personally. They come from religious leaders who have observed the influence exerted on individuals or on groups. And they come from pastors who express their gratitude for effects achieved in their own congregations. So marked has this influence been in recent years that some of the denominations through their executive agencies are promoting annually what is known as "Church Paper Week."

It follows, therefore, that the pastor's relation to the religious publication is an important one. He owes much to it in the development of his own intellectual and spiritual life. Those who aspire to religious leadership must equip themselves for the task both mentally and spiritually. This the religious journal helps the pastor to do. It keeps him informed concerning the great movements of the kingdom. It lays before him plans of work, methods of study, the steps of progress made in movements for the spread of the gospel, the ideals and hopes of the leaders in that progress, the facts from the foreign fields, and keeps him in intimate touch with all the many-sided phases of the growth of the kingdom.

Only by reading such a journal also can the pastor keep abreast of the waves of theological thought that sweep over denominations or over the world from time to time. It provides him too with a vehicle for the expression of such ideas of his own as may be worthy of wider dissemination than the bounds of his own parish. And the best thoughts of the best writers of the generation are laid before him for the enrichment of his spiritual nature. As well expect a lawyer to keep abreast of his profession without reading a law journal or a doctor to keep informed of the best in medical progress without a medical journal as for a pastor to expect to fulfill his wider obligations to himself, to his congregation, and to his God without the invaluable assistance of this medium of religious progress.

In the homes of his parish the religious journal will supplement both his pulpit and pastoral work. It provides religious thought for his people, for if the paper goes into a home it is apt to be read. The devotional articles will have the same uplifting influence spiritually on them as they have on him, and the information given about the progress of the church will stimulate them to interest and consequent activity in the work as probably nothing else could. It is axiomatic that information breeds inspiration. It has been demonstrated times without number that the congregations in which such a publication is widely circulated are the most active in promoting the welfare of the kingdom.

There is something to be said too about the value of such a journal in offsetting the influence of other publications. The printing presses of the world are groaning under the mass of reading matter that is trashy, if not worse. Newspapers, magazines, even many books come into the average home, bringing along with much that is informing and helpful a great deal that is shot through with impurity, untruth, or infidelity. With the young people especially exposed constantly to the demoralizing influences that are to be found in almost all secular periodicals, it is imperative that there be placed within their reach at least one publication of such a nature that even if they read its entire contents it will be a constant inspiration to high thinking and noble living.

These things being true—and it is impossible to controvert them—it follows that the pastor should encourage every effort to bring the religious journal into the homes of his people. It will be an assistant pastor to him, going, as he cannot do, into the homes fifty-two times a year and exerting an influence for righteousness out of all proportion to its monetary cost.

A little over a year ago one pastor preached a sermon on "The Influence of Good Literature," and the week following the ladies of his church canvassed the congregation so thoroughly that a religious journal was subscribed to by every home. His testimony is that the past year has been by far the most fruitful year in his long pastorate in that church. There has been a large increase in giving both to local and benevolent causes. Church attendance is fifty per cent better by actual count than ever before. Several families have become tithers. A number of family altars were set up. Many more persons have been converted than in any previous year. And here is a spiritual atmosphere in the congregation never equaled by any people under his care in the thirty years of his ministry. His letter reciting these facts closes with these words: "I do not say it is all due to the religious paper. But much of it—I think a great deal of it—is due to that. I have come to believe there is no one thing that a pastor can do that will bring greater results than to persuade his people to subscribe for and read a religious journal."

Louisville, Kentucky.

Ten Ways to Hurt Your Church

By Frank Wade Smith

1. Broadcast the faults of the minister. Assume the silence of your hearers means they agree with you—and so report it.
2. Repeat every rumor you hear about the way people are cutting down their giving to the church—and believe all you hear on the subject.
3. Attend church **only** when an "outside" speaker occupies the pulpit—and then shake hands with everybody that day.
4. Lament about the "poor music" and the high cost of it, harking back to the old days—when you did the same thing about the music then. Ditto the preaching.
5. Tell everybody that the attendance is falling off, though you never get a report of the official count.
6. Criticize fellow members for things you, too, are guilty of.
7. Give one-third of what you can give.
8. Report that the church lacks spiritual power, although your own life is like a cinder.
9. Park both your piety and intelligence at home when you attend church; then accuse the preacher of being "heretical."
10. Send your children to another church school, and publish the fact. Oppose the leaders of your school—always!—Christian Advocate.

THE BRETHREN PULPIT

Vision and Service

By J. S. C. Spickerman

TEXT: Lord, it is good for us to be here; if thou wilt, I will make here three tabernacles.—Matthew 17:4.

Lord, have mercy on my son; for he is epileptic, and suffereth grievously. Matthew 17:15.

It was no unusual experience for Peter, James and John to go with Jesus to some secluded place for prayer; but on this occasion they had an unusual experience. Jesus, whose only visible glory up to this time had been that of holy life, sublime teachings, and wondrous deeds of mercy, now shone with a supernatural light. Moses and Elijah appeared, talking with him of the approaching consummation of his earthly mission. Can you blame Peter for wanting to stay up there in such glorious company, away from haughty Pharisees, sensual Sadducees, treacherous Herodians, and unappreciative multitudes? But the heavenly visitors departed, the bright light was taken away, and they must go back to the commonplace world of human ailments and sordid cares. As they came down from the mountain, they saw an excited crowd, an epileptic boy wallowing on the ground, and the Pharisees questioning the other nine apostles, probably taunting them with their failure to help the boy. Jesus cast out the demon from the boy, restored him unharmed to his father, and explained to the disciples that their failure was due to lack of faith and prayer. A glorious miracle, but how different from the vision of the day before!

The vision of the Transfiguration was for one day in a lifetime; the tiresome struggle against Satan and his works was for every day. The vision was to strengthen their faith against the severe trial that was soon to come; to prepare them for years of toilsome service. Peter would have liked to build tabernacles and stay on the mountains, forgetting the needs of the crowd below. It is all right to enjoy the blessed experiences that bring us closer to God's heroes and God himself; to enjoy conferences, love feasts, and other occasions of spiritual uplift. It is God's will that we should enjoy them; but they are not all of the Christian life. We have a song which says,

"Far below, the storm of doubt upon the world is beating,

Sons of men in battle long the enemy withstand.

Safe am I within the castle of God's word retreating;

Nothing there can reach me—"Tis Beulah land."

Is that a Christian ideal—retreating into a castle and leaving others to fight the enemy without our help? Was that what Paul meant when he compared the Christian's life to that of a soldier? Men for whom Christ died are struggling with doubts, often caused or aggravated by the selfishness of Christian people. They are associated with temptation, with disease, some of them with extreme poverty. They see their children beset with snares, from which they are unable to deliver them. To Jesus, such conditions were a call to service, and we are his deputies. Matthew 9:36. John 20:21.

I heard a story once about a man and his wife at a protracted meeting who were under conviction, and greatly troubled about their souls' welfare. At last they got a notion that they were converted, and the man said to his wife, "Well, we're saved; let's go home; the rest may go to the devil." The story is probably fictitious. I doubt if any one even claiming to be converted would say that in so many words; but do not some of us say it by our acts?

Peter can not be accused of seeking worldly gain or pleasure in this case; but many church members whose religion is all for themselves neglect to serve others that they may spend their time and money on the things of this world.

The four lepers who found the Syrians' camp and their supplies deserted, first supplied their own needs; then one

said to another, "We do not well; this day is a day of good tidings, and we hold our peace." The present time is a time of good tidings, and of urgent need. Our Lord has conquered the enemy; he came that men might have life, and have it more abundantly; he promises eternal life and joy to all who will trust him; and we neglect to tell them about it.

I heard a county farm agent tell a Bible class that "gasoline and tarvia have made the country church obsolete." While that is one cause of the decadence of the country church, another cause is the selfishness of members to whom the church was merely a means of getting preach-

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put in your Bible for convenience.)

MONDAY

JESUS BEFORE THE ROMAN COURT—John 18:28-10.

The Jewish leaders brought Jesus before Pilate to get his ratification of the death sentence which their jealousy and hatred had already pronounced. Many a man's prejudices have prevented him from giving the claims of Jesus a fair hearing before the court of his own reason and conscience.

TUESDAY

THE VASCILLATING PILATE. John 19:1-16.

Pilate's sense of justice moved him to release Jesus, but his fear of the enraged populace inclined him to accede to their demands, yet his guilty, superstitious heart caused him to waver in the presence of Jesus. Men today, like Pilate, are squandering life's greatest opportunities by vacillating.

WEDNESDAY

THE CRUCIFIXION—John 19:17-24.

Sinless, but numbered among criminals, the Son of God was slain for the sins of the world. We condemn his murderers, yet we need beware lest we crucify the Lord afresh the while. (If unable to attend prayer meeting, use the devotional and have a prayer service in your home.)

THURSDAY

A BEAUTIFUL INCIDENT—John 19:25-27.

Even in death the human Jesus was tenderly solicitous of the welfare of his mother. Nor is filial concern and true godliness divorced today, if we should trouble ourselves to observe.

FRIDAY

"IT IS FINISHED"—John 19:28-30.

The supreme sacrifice was now consummated by which the world would be reconciled to God, and by "a free, personal, spontaneous act" he gave his spirit back to the Father.

SATURDAY

THE AFFIDAVIT—John 19:31-37.

As John in memory watches the whole scene up to the very last stroke of violence, the awful horror and gross injustice of it all makes it seem almost unbelievable, and yet he declares, as an eye-witness, and with utmost solemnity, that it is most certainly true and that he has recounted it for the purpose of convincing us.

SUNDAY

THE BURIAL OF JESUS—John 19:38-42.

It took the death of Jesus to bring his secret disciples out from under cover. The gratitude of the Christian world toward Joseph and Nicodemus for their kindness on the occasion of Jesus' burial will forever be largely neutralized by the memory of their cowardice. (Attend church, or have a worship program in your home, reading the sermon for your inspiration.)—G. S. B.

ing, Sunday school, and the ordinances for themselves and their children as cheaply as possible. Many a country church that should, with the coming of new conditions, to have moved to a nearby city or town for greater opportunities for service, has insisted on keeping the meeting house and its services in the home district for the benefit of "me and my wife, my son and his wife, us four and no more," and its candlestick has been taken away. Again, in some country neighborhoods where the church was needed, it has gone down because those who were able to drive to the city have deserted the home church. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Romans 15:1.

We are grieved at the near-infidel teachings of the Modernists; but why are they Modernists? Some, perhaps from conceit of their learning; but some because they are disgusted with the selfish attitude of some orthodox church members; so that they swing to the other extreme. They reject the doctrines of the atonement, individual regeneration and individual salvation, and say we must save society as a whole. They deny the Bible teachings on the second coming of Christ, and teach that the kingdom of God must be brought about by human effort. To my mind, the best way to head off Modernism is to demonstrate a whole-Gospel Fundamentalism; and that means more than dogmas and ordinances.

We have only a few years left to serve; then an eternity of even more glorious experiences than the apostles had on the mountain; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Corinthians 2:9. Maryville, Missouri.

OUR DEVOTIONAL

The Divine Law of Kindness

By Mrs. J. L. Warvel

OUR SCRIPTURE

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:29-32). Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not (Neh. 9:17). For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord (Ps. 117:2). Remember, O Lord, thy tender mercies and thy loving-kindnesses: for they have been ever of old (Ps. 25:6). And to Godliness brotherly kindness: and to brotherly kindness charity (II Peter 1:7). For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16). This is my commandment, that ye love one another as I have loved you (John 15:12).

OUR MEDITATION

The highest and most profound relationship in life is the one we sustain to God. Next comes our relationship to our fellowmen. We should have Christ not only as our Savior but as our Master and let him rule our lives and then and not till then can we sustain the right relationship to our fellowmen. This law of kindness is very clearly taught in these and many more passages of scripture. We owe to each other the duty of love, kindness, sympathy, and constructive fellowship. "By this shall all men know that ye are my disciples if ye love one another" (John 13:35). The anchor of our lives should be the belief in the

goodness of God. The Christian recognizes God as his Father and the source of all blessing, and oh, the joy of having Jesus as our Elder Brother and to have the blessed hope and expectancy of his appearing at any moment. Let us keep our spark of divine life glowing within us by daily prayer, daily Bible study and rendering service to our Master. "Jesus himself could not keep the divine life in him up to its healthy tone, save by getting out of the whirl in which daily life held him, and getting by himself, finding, making quiet—quiet that had not merely rest in it, but God."—J. F. W. Ware.

OUR PRAYER

Holy, and precious heavenly Father, we say with Isaiah, "Woe is me: for I am undone." Accept our grateful thanks for past blessings which are many. We pray thy blessing on all humanity, bless and comfort the sorrowing hearts, send thy redeeming grace and save lost souls and help us all to strive for peace, and oh, Lord God, let us not forget to be kind, but to love one another. We pray in the name of thy Son, Jesus. Amen.

North Manchester, Indiana.

I Have Fought a Good Fight

By C. F. Yoder

I have fought a good fight, I have kept the true faith,
In spite of my weakness within,
For the Spirit of God in my heart hath been strong
To keep me from yielding to sin.
For 'tis not in the flesh, but against it I fight.
Carnal warfare we enter no more.
If ye walk in the Spirit ye shall not fulfill
The lusts of the flesh as before.

CHORUS:

O my brother, the fight is too great for your might
You will fail if you fight all alone.
But the Lord in his power is with you each hour.
You will win if you make him your own.

I have fought a good fight, I have kept the true faith,
Though the pull of the world hath been strong,
For the love of my Lord and the power of his word
Have guarded my heart from all wrong.
And 'tis not with the world but against it we fight
Its friendship we now must decline.
For the friend of the world is a hater of God,
But faith is the victory sign.

I have fought a good fight, I have kept the true faith,
Though the evil one tempted me sore.
For my Savior with me hath been stronger than he,
And with him I am safe evermore.
For as ever, God's Word is the Sword of the Lord
That puts the old serpent to flight,
And that weapon so true is for me and for you
As with Jesus we fight the good fight.
Rio Cuarto, Argentina.

When I was a child and read where the Jews taunted Christ, saying, "He saved others, himself he cannot save," I always wanted to shout back to them and tell them that he could save himself and destroy them if he wanted to. But I would have been wrong, for it is literally true that Christ could not have saved himself from his sufferings and his death on the cross without giving up the very mission he came to this earth to perform. He could not save himself and save us at the same time without setting aside all those laws that control the very life and growth of the human soul. He had the right of choice, and he made it willingly. There are many places along the way of life where we too must choose between the gratification of self and the good of others; we have the power of choice, but we cannot be Christlike and make the wrong choice.—F. M. M., in Nashville Christian Advocate.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman Jr.

(Lesson for December 20)

Lesson Title: Paul's Summary of his Life."

Lesson Text: II Tim. 3:10, 11; 4:6-18.

Golden Text: "I have fought a good fight, I have finished the course, I have kept the faith." II Tim. 4:7.

Devotional Reading: Rev. 21:1-7.

The Lesson

This lesson is the victorious paen of a great soul. Paul is in prison awaiting the execution of the death sentence. He has been faithful to his Lord through a life crowded full of high adventure. Now he is to die for the Name of the Lord Jesus. As he contemplates death there is no horror there for him for he is going home to be with a dearly loved Master; he is going to enjoy the companionship of that Lord with whom he had been walking through the years since that magnificent call came to him on the Damascus Road. Before his great mind ceases to function; before the beat of his great heart is stilled; the Apostle takes time to set before his spiritual successors the great thoughts, desires and convictions that had motivated his life through the years.

Paul's prison letters are gems of exultant joy. They are not the miserable wails of a terror stricken soul being held captive by fear. They are rather the loud hurrahs of the fighter on a victorious field. A characteristic word in these letters is "Rejoice!", and in the special summary of his life which we study today we find that spirit of rejoicing cropping out, even amid the disappointment of human abandonment.

Timothy was the particular pride of Paul's life for in this young stalwart Paul seemed to live over again. It is then fitting that in the Apostle's final letters to this young preacher that we should get the finest cross section of his life. The young man had been a faithful follower with Paul in his many journeys, perils, and hardships. He knew the path that a follower of Jesus must tread, and his heart was most receptive to the final words of the "aged prisoner of Christ Jesus."

In this final message the Apostle is convinced that in all the varied experiences of his life that the Lord has been his deliverer. These are seemingly strange words coming from a man who knew so much of endured punishment, and finally the conviction of death. Surely Paul must be a bit awry in his thinking to proclaim the Lord as his deliverer when so much of pain and suffering had come his way. But no, Paul knows just what he is talking about through all this. In one sense he had been delivered physically because his life was spared to him through all the dangers of his devious way until he was able to witness for Jesus before Caesar himself. Paul recognized that death was the portion of mankind and he did not count his coming demise as any sign that the Lord had failed to deliver him. On the other hand

Paul recognized God's delivering hand in his experience by the fact that through all the tests that had come to him his own spiritual experience had been wonderfully increased.

This is the lesson of pain and suffering for us. Our lives are not to be judged as dear in God's sight in that we will be shielded from all harm or danger; but the quality of God's deliverance in our lives is to be gauged by our spiritual reaction to tests, troubles, and sore trials when they strike our personal experience.

In 2 Timothy 4:6-8 we get a wonderful picture of the Apostle's whole conception of his life before God. Let me quote it in the imagery of the New Testament Greek:—"For I am now being poured out as a drink offering, and the time of my setting sail is ready (the imagery here is also that of an army breaking camp). I have fought a good fight; I have finished the course; I have kept the

faith: henceforth there is laid up for me a crown of righteousness which the Lord—the righteous judge—shall give me at that day; and not to me only, but unto all those also that love his appearing. Three pictures of life are found here.

1. Life is an act of worship. Our whole experience, rightly conceived, is an act just as sacred as the sacrifice in any ritual. The drink offering was a dedicated goblet of wine, milk or some other consecrated fluid which in solemn ceremony was taken up into the hands of the priests and amid the solemnity of the worship hour was poured out before the Lord on some consecrated spot—ground, tree, stone or what-not. To Paul, his whole life has just that significance. He was in the hands of the great High Priest—Jesus his Lord—and as the Lord saw fit the blood in that corporeal body should be spilt in his service. This conception of life is a far cry from the giddy, lightsome conceptions found in the hearts and experiences of the major part of the world's population. In these United States one could easily get the idea

(Continued on page 15)

Another Opon Letter to Pastors--Superintendents--Teachers--Treasurers

Dear Fellow Workers:

The White Gift envelopes referred to in President Benchler's message of last week have been mailed to the Sunday school superintendent. If he fails to receive the package, notify us promptly.

These envelopes were prepared and distributed to help our schools collect the annual White Gift offering. The thought is to present each member of the school with an envelope, which in itself is an invitation to give to the several objects indicated, namely, Kentucky Missions, Religious Education and Field Secretary. The desire to give generously, however, may be intensified with some explanation and emphasis when the envelopes are given out.

In addition, provision has been made on the envelope for the decision to give of self and service. Officers and teachers may prepare the way for a personal decision to accept Christ as Savior, to unite with the church, to enter the ministry or missionary service, to prepare for teaching in the local school, to take up young people's work. Thus we may tell the people of our schools that

we want not merely theirs but them. By doing so impressively and prayerfully we may register many significant decisions. The results will depend upon school officers and teachers.

As soon as the envelopes are received tabulate the results in life and money. You keep the envelopes for further record and with which to follow up the personal decisions registered. We want you to report the total number of decisions with your offering. That should be sent promptly to Dr. Martin Shively, Treasurer, Ashland College, Ashland, Ohio. Brother Shively plans to record and report the Shively plans to record and to report the gift and the givers in the order received. School treasurers may provoke one another unto good work by endeavoring to see who can send in the earliest, completest and largest report and offering. The following form may simplify your work, and the information will expedite all our work.

Thanking you for the requested co-operation and wishing you a blessed Christmas and a fruitful New Year, we are,

NATIONAL SUNDAY SCHOOL ASSOCIATION, By J. A. Garber, General Sec'y.

| | |
|------------------------------------|---------------------------|
| District Conference | Church School |
| Pastor | Address |
| Superintendent | Address |
| Children's Division Supt. | Address |
| Young Peoples' Division Supt. | Address |
| Adult Division Supt. | Address |
| School Enrollment | White Gift Offering |
| Personal Decisions: | |
| (Specify) | |

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Spirit of Prayer

By Walter R. Heath,

President of the Maryland Christian Endeavor Union

I believe that the new programme of fidelity to Christian Endeavor principles would be carried out if we could persuade those who sign the Christian Endeavor pledge, and particularly those who sign the Quiet Hour pledge, to fulfill the pledge they have taken, especially as it pertains to prayer; for I believe there is nothing that will accomplish more for the Master than first praying to him to ascertain his will for us and then praying for strength and wisdom to perform our duties in our respective Christian fields.

Some will no doubt suggest that emphasis be laid on the responsibility resting on various officers, and the corresponding secretary will probably come in for her share. Others will suggest closer cooperation between various organizations of the Christian Endeavor movement. Others will perhaps suggest that other phases of the movement be emphasized; but, no matter what phase is emphasized, not much can be accomplished without much prayer.

Christian Endeavor is being accused in some parts of the country of beginning to develop into a purely social organization, though we who are actually in the organization know that this criticism comes because Christian Endeavor emphasizes the fact that the Christian life is a joyful life; but sometimes I am afraid that some of us play more than we pray.

Then, too, so many go to God in prayer only when they want something. I'm afraid we don't have enough prayers of thanksgiving. Surely we are thankful for the life of Dr. Clark and Christian Endeavor. Let's emphasize the spirit of prayer during the coming year, for surely that is one of the real principles for which Christian Endeavor stands, and none of the other principles can be promoted without it.—C. E. World.

JUNIOR ENDEAVOR

By Ida G. Weaver

God's Christmas Gift to Us Luke 2:1-19; John 3:16

(Topic for December 20)

The first day of December is now over and in but a few more weeks, we will be celebrating the happiest holiday of the whole year. And I know you boys and girls will not be sorry that "school doesn't keep on the morrow." Will you. Everyone likes a little rest and vacation—and summer time can not supply all the play exercise we need.

And of course you have your Christmas presents all tucked away in some obscure corners, where Mother and Father won't find

them! If you have not, be certain that you do before the holiday approaches, or it will not be half as much fun to surprise the family.

Mary, can you tell me where we first got the idea of giving Christmas presents to others? Think a moment, and you can trace it back to one wonderful star-lit evening of long, long ago. Of course we must not assume too much and say that boys and girls never exchanged presents before this Wonderful Event—that statement we cannot definitely prove. But we shall suppose they did.

While Mary thinks about that, I am going to ask Eileen what God put in the sky on that evening, which we call a great poet of Nature. What does that symbol mean, and do the people of today still reverence the symbol of beauty and following?

There is our gift that transcends all gifts. Robert will tell us what the highest good and the greatest object of value man knows anything about can be. It is but a short four-lettered word.

And now I want to tell you a few things about another gift, which is a part of our whole lives, a part of our souls, and that which makes life worth living. We can spell it with four letters also L-O-V-E. You boys had a pet dog at home; does he love you and worship you, no matter whether you are cross or kind to him? The girls may have a lovely white Angora kitten—does it realize you are its best friend and playmate? Animals follow us with an open devotion—it is their way of loving and being kind to the friend we may be.

Now may I ask you whether you love your mother and father, when on Christmas Day, they perhaps did not give you that wonderful present you were expecting? Perhaps it was a pair of roller-skates or a large doll, or a num-

ber of other things. Before you wrinkle up your nose at the warm gloves and the bright new woolen dress, stop a moment to think if after all mother and father do not know best. Perhaps they have sacrificed things they needed for themselves—just so that you may have something new and lovely for Christmas. I have a suspicion that our parents do deny themselves altogether too many things for us. So if we haven't saved our pennies all the year, until Christmas time came, let us make up in love and kindness for the present we cannot give. Anyway, most of our mothers and fathers think we are the best presents God ever could bring to them—so oh, how happy we should be!

God sent Jesus to us for a Christmas gift—Was not that fine? Babies always are such dimpling little creatures that I know we can think of Jesus on Christmas morning as a baby in our very own homes. Let us be big brother and sister to the baby. Do you think that would make Baby Jesus happy?

Before you tuck in to sleep on Christmas eve, crawl up on someone's knees and ask them to tell you the entire story all over again. It makes the best kind of a bed-time story. And then when the slumber-man comes stealing with his bag of sand, he will find you fast asleep and tucked under your pillow a lovely little placard, reading:

"Merry Christmas and the Happiest New Year."

Daily Readings

M., Dec. 14 God's gift of life. Acts 17:28.
T., Dec. 15 God's gift in nature. Ps. 136:25.
W., Dec. 16 God's gifts all perfect. Jas. 1:17.
T., Dec. 17 God's gift of ability. Deut. 8:18.
F., Dec. 18 God's gift of life eternal.
Romans 6:23.
S., Dec. 19 God's greatest gift. I Cor. 9:15.
Ashland, Ohio.



A typical Kentucky mountain school building where a Sunday school is being conducted. Your White Gifts will help to disseminate more of the Gospel light as our missionaries go out from their centers of activity to conduct such schools.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Foreign Missionary Office Secretary's Debut

"The Sky-Parlor, Long Beach, Calif.
 December 1, 1925.

Dear Members of the F. M. S.:

Here it is two months since I became your Office Secretary, and I do believe some of you never knew it! So I think it is time we were getting acquainted.

I am from Philadelphia, and proud of it! As I meet new friends out here in California, they say, "Are you out here all alone? My, you are brave!" That makes my heart to laugh and sing! To laugh because I know that naturally, the real I is the most cowardly, timid, shrinking creature who hates a new situation, circumstance or place as much as does a cat a strange garret! But my heart sings because I know my weakness is a testimony to the strength of my Father God! It did not take much "leading" to get me out here 3,000 miles from home and friends, but it did take a powerful lot of driving! But now that I am here, I know it is just what my Master had planned for me from the beginning and I know that "Strength and gladness are in his place."

Now, I want to introduce you to my office. It is on the second floor of the First Brethren church. Its only approach is by an outside stairway, which is accessible only through the first floor of the church (five doors have to be battled with and unlocked to get to my "sanctum sanctorum.") When I first saw those steps, I thought to myself, "Lady Jane, how are you going to climb those steep stairs when they are covered with ice and snow?" Immediately, it came to mind, "There is no ice and snow in sunny California!" And so I find it with many of my problems—they just melt away like the ice and snow that "ain't" before the "strength and gladness" that are mine "in his place" for me.

As I walked to work those first few mornings along the palm-lined streets of Long Beach and contemplated my "high office," I wondered, "Is that going to be a place of dread and defeat, or is it going to be Berachah (the place of blessing?)" Do you see the coward of me there when I knew in my heart that God had said to me, "This is the way! Walk ye in it." But my Father God is so patient and gracious. Daily has he been with me as my new work opened up, and how I have marveled and praised him for the privilege of having been chosen as your Office Secretary!

My little office has windows facing the west, where my Father God paints most glorious sunsets for me almost every evening, and so I have come to name my room "The Sky-Parlor." Yes, there was one "cloud-burst" in that "parlor" (and this is news to my Chief and Dictator, your Treasurer, who works so happily in the study below.) But I never did like that song that sings: "Oh! the beauty of an unclouded sky!" It is the clouds that bring out the blueness of the sky and the

brightness of the sunshine, and at the end of the day what would the sunset be without clouds? Yes, it is the hard places that bring us nearer to the Lord who walks with us along the "narrow way," and that makes us lean heavily upon "the everlasting arms" of our "Everlasting Father."

But we do need your prayers, dear members of the F. M. S. You don't hear much of your Board except when its minutes are printed yearly in "The Brethren Missionary," but let me tell you those "minutes"

Effective Prayer for Missions

Rev. Robert Forman Horton, D. D., London, England

Intercession is the most difficult part of prayer but it brings the greatest blessing to those who practise it. It is the mightiest instrument that God has intrusted to us for the accomplishment of his will in the world. It is the hardest, because intercession is prayer not for ourselves, but for others, and because the objects are not physical but spiritual. It is only as self is lost sight of that the secret of effective intercession is realized. In it we are comrades with Jesus Christ of whom we are told in the prophetic word, that he made intercession for the transgressors. In the 17th chapter of John we are permitted to overhear his intercession, and on the cross he interceded for those who slew him and now "he ever liveth to make intercession for us."

The Holy Spirit helpeth our infirmities and maketh intercession for us, so that when we intercede for others we are in fellowship with God. Intercession therefore brings the greatest blessing to those who practise it. The word in the Greek and in the Hebrew means meeting, coming into close contact, with God.

Intercession is the greatest and most powerful instrument that God has put into our hands. The whole trend of modern discovery and of modern thought has been to make more credible for us the power of prayer. Today we bind the whole earth together, and speak across the continents and across the oceans. The earth is like a single room in which humanity is enclosed and united. We easily, and in a moment, touch the mind of a man on the other side of the globe. Today we understand better that the individual soul is not only the force that can change and adapt, but is also the force that can create. We recognize that if we will reckon with the forces of the universe and with man and his history, we must see personality and the will as the constant agent in this world. The exercise of the will in communion with God and the assertion of truth in prayer must be one of the mighty forces in making the world and in influencing its history.

We can see the meaning of prayer and can understand that it is a God-ordained method of service by which all things are made possible for the Kingdom of God. But we are

mean hours and days and weeks of hard work and planning, meeting problems and "making ends meet." We need your prayers that we may ever be kept in our Father's plan for his work and that we may not fail or be discouraged and so be out of fellowship with him, for "He shall not fail nor be discouraged" (Isa. 42:4). And this little "splinter" off the Board (even I, your Office Secretary) is wholly dependent on the working of the Father through her as his "remembrancers" bear her up on their wings of praise and prayer. Yours in the Master's Service,

THAT OFFICE SECRETARY.

not confined to theoretical arguments. Fact upon fact, experience upon experience, prove the positive effects of intercession.

Let me give a personal experience. In a little manual of devotion called "The Open Secret," ten years ago I used the fly leaves at the end of each day's prayer for the names of those for whom I wished to pray, or the objects that I wished to remember constantly before God. Now I never read the printed matter, but those written words are the most marvelous record and the most conclusive demonstration that God does answer prayer. Name after name, petition after petition, I have checked off as "answered." No one could shake the conviction that that daily prayer to God concerning the persons whom I desired to help or those matters that need God's interposition, has produced the answer. The cause and the effect are there. Begin, if you have not, to keep a prayer list and to intercede with those names and objects before you. In ten years no power on earth can shake your conviction that the real thing in life is communion with God, and the one way of accomplishing difficult and seemingly impossible things is to leave them and leave yourself in his hands.

When D. L. Moody was a pastor in Chicago he was unusually successful and much of his success was traced to two godly women in that congregation who used to bow their heads and pray whenever he was preaching. He asked them once what they were praying for, and when they replied that they were praying for him, he was a little annoyed, because he thought he was doing very well. But he let them continue and even asked them into the vestry to pray for him. When they were praying there one day, his whole heart seemed to break down; he found the secret of his weakness and saw that he needed the prayer more than anyone. From that time, said Mr. Moody, began the manifestations of God's power that shook Chicago, New York, London and the world.

One other illustration, which could be multiplied a thousandfold from the mission field. In 1836-37 the two missionaries, the Murrays, went to Tutuila, in the South Seas. They

worked with some success and several little churches were established on the island. Then all at once, throughout the island in each place where there was a church an extraordinary spiritual movement began. The people came in asking for baptism, and rose up in the assemblies confessing their sins, crying to God for pardon. As a result many were gathered into the church. At first these

two missionaries thought this movement was some unwholesome disturbance for they could not account for it. But they saw it was God, who was moving the people and they gathered in the fruit. Many months afterward the news came from Scotland, that in Jedburgh, the town from which these two missionaries had come, the Christians had met together and were praying for Tutuila and the mission-

aries there on that very day that the movement had begun. The prayer that ascended in Jedburgh for the coming of the Kingdom of God was answered at Tutuila on the other side of the world.

Let us pray more continually, more definitely, more earnestly and more believably, not only for our own needs but for the needs of the work of God throughout the world.

NEWS FROM THE FIELD

FROM MARTINSBURG, PENNSYLVANIA, TO HARRISONBURG, VIRGINIA

After completing a ten year pastorate at Martinsburg and McKee, Pennsylvania, I am now located at 416 Collicello Street, Harrisonburg, Virginia.

The Martinsburg church is now gathering funds to build a Sunday School Annex and we hope that their most sanguine expectations may be realized, otherwise, it would seem that the work of my ten years' pastorate would be lost.

At our last service at Martinsburg, September 27th, the Church of the Brethren and Lutheran church dismissed their services in honor of the closing of my pastorate and attended the service. The house was packed full with friends and neighbors to hear my farewell address. Our remarks were based on the 11th verse of the 13th Chapter of 2nd Corinthians. My address was followed by an address by Rev. L. R. Holsinger of the Church of the Brethren and Rev. D. L. Shaffer of the Lutheran church. They came to represent the Morrison's Cove Ministerial Association of which I was President for the past three years. Rev. Shaffer read an appreciation from the Ministerium for the departing pastor which was published in the Martinsburg Herald, as follows:

An Appreciation of Rev. Hall by the M. C. M. A.

Inasmuch as our esteemed friend and brother in the Christian ministry, Rev. J. I. Hall, after the completion of a ten year pastorate is about to remove from our community, and is about to retire from the work of the active pastorate after a service of 38 fruitful years, we deem it fitting that we, the members of the Morrison's Cove Ministerial Association express our appreciation of his work to us individually and as a group, as well as our estimate of his contribution to the church at large, and to the community, that he may know, during what we fervently hope and pray may be a long span of joyous years while he continues his notable record in the Master's work.

We have found Brother Hall to possess (1) a lively sense of humor, which makes him a congenial associate; (2) A keen sense of obligation, which makes him prompt and thorough and therefore a delightful co-worker; (3) A Christ leavened integrity, which makes him a friend whose influence is at the same time corrective and inspiring; (4) A devotion sincere and constant, making him a spiritual adviser of genuine worth; (5) An open mind along with soundly anchored convictions

which afford through him a sympathetic but at the same time a well founded interpretation in the pulpit and out of it, for the perplexing issues of the present day.

Rev. Hall leaves us a sermon the text of which is the beatitudes of Jesus vitalized anew in every day walk and conversation. The inevitable recalling of his numberless deeds of individual and community service will enable him to continue his ministry unto us. We sincerely hope that Rev. Hall and his family will find it possible to return frequently to Morrison's Cove that we may profit the more through immediate fellowship with the sturdy Christian character attained.

This appreciation is for the most part a summary of the remarks of the members of the M. C. M. A. at the regular meeting Monday, September 21. It is not without the realization that we honor ourselves in honoring our brother that we hereby publicly testify our appreciation of Rev. J. I. Hall.

M. C. M. A.

September 20th, we gave our farewell address at McKee, better known as the Vicksburg church. The house was full of friends to hear my farewell address. These people were absolutely loyal to their pastor and family all through the ten years we were there and it was with many regrets that our relations were severed. I know of no other country or village church that has such prospects for development as the Vicksburg church. To show their appreciation of my past labors, they presented me with a well filled purse and my class of boys, the "Live Wire Class", gave me an appreciation in the way of a gift which we will always cherish and remember, also a beautiful gift from the "Sunshine Class of Girls." The young people of this church and community gave my daughter Edythe, a farewell party, at which time she was the recipient of many beautiful gifts of which she remembers with kindest regards. In all my work as pastor, I never served a church that made such developments as this church. They need more room for their Sunday school, which we hope may be realized in the near future.

I will be ready now from December 1st, to do supply work for any church or churches that may be without a pastor until a pastor is secured, also a limited number of evangelistic meetings.

With every good wish for the entire charge, we wait to hear of good news of their advancement and development into yet a larger life. Pray for us that we may yet be of great service to the brotherhood.

J. I. HALL.

OAKVILLE, INDIANA

For some months Oakville church has been silent as far as letters to the paper is concerned but we have not been silent or idle about our church work. This church has been very busy for in September of this year our last payments were coming due on our new church just two years old, so a committee got busy and three days before the note was due we had collected all the money and paid it off. So that's out of the way, and Oakville is the proud owner of a fine new church and parsonage, clear of all indebtedness. In October we conducted our fall evangelistic campaign of two weeks, with C. A. Stewart as our evangelist and he preached good sermons and was a good yoke fellow on the field. And with his happy smiling disposition made many friends among the Oakville Brethren. Some of the results of the meeting were four baptized and received into the church and the church built up and encouraged to do more and harder work. The same condition exists here as most places. That is, it is hard to get the unsaved out to the services and we found it doubly hard this time, but this only reminds us again and afresh that we are in the days of the apostasy, when the devil is making his last stand to deceive the world and get things ready for the coming of the Anti-Christ.

This meeting was closed with our fall communion service, but on account of a bad night, and much sickness we did not have quite as large attendance as sometimes, but it was a spiritual feast.

Next came Thanksgiving time and the Home Missionary offering, so we determined now that our debts were paid and we had plenty of good Hoosier corn in our cribs that we ought to give the largest home mission offering ever. So on Sunday, November 29th, we collected this offering and when it was counted we had the largest missionary offering ever given by this church. "Praise the Lord for his true believers." Oh, if we could have all our church members tithers we would settle the money problem in a hurry.

Brethren, do you know that we ought to do more tithing? Read Malachi 3:10. Not simply to meet our money obligations, but that we might receive God's blessings as he has promised. You notice in this verse that we have to do something first. And anyway, if we believe the whole Bible and as many of us preach and as many of you believe that the Lord will soon come, what good will your money do you then and anyway, if you die before he comes, I never saw a shroud with pockets in it. And if you did, you might just

as well fill them with rocks as with gold, for God has plenty of gold. Nothing that you can take along will do any good except a clean heart washed by Jesus' Blood.

The last twentieth century sign being given to the world is the movement of Jews into Palestine in the last few months. These entered as emigrants, not simply tourists. 1925—April, 1,762; May, 2,829; June, 3,300; July, 3,120; August, 3,696; September, 4,000. (Watch and Pray.)

Let us go forward. We dare not stand still or turn back.

Brethren, pray for us.

S. LOWMAN.

NEWS OF THE COLLEGE

The College has been favored recently by visits from several of the Alumni. Rev. Willis Ronk recently led Chapel, speaking on the general theme of, "Hold Fast to that which is Good." It is a wholesome message.

Dr. J. H. Worst, earliest enrolled student in Ashland College, also recently spoke in Chapel on the influence of environment.

Dr. Miller recently returned from a week's stay at Falls City, Nebraska, where he was engaged in a series of Bible lectures.

Professor J. A. Garber attended this past week, a meeting of the International Council of Religious Education at Columbus. Rev. Quinter Lyon accompanied him.

It will be of interest to all readers to know that the Circuit Court of Appeals sustained findings of the lower court in the will of the late Brother Jesse Eyeman of Washington C. H., Ohio in which the College was substantially remembered, and it looks now as if the school would receive the bequest.

It is a matter of satisfaction that two of our graduates, Messrs. Weldon Hoot and Landis Bradfield were admitted to full graduate standing at the University of Wisconsin, and that out of a group of five to be elected to certain academic honors, these two Ashland men were included. The group from which the five were to be selected numbered several hundred.

I hear good reports from Professor and Mrs. Haun who are now in Chicago where Professor Haun is taking work in Physics in the University.

Several Gospel Teams were out over the Thanksgiving vacation. Ashland leads every college in Ohio in this sort of activity.

Our Seminary men are kept busy with calls to nearby pulpits, some in our own church and some elsewhere.

The professors are busy as usual in making addresses before every kind of associations, Father and Son Banquets, Teachers' Institutes, Parent-Teacher Associations, Community Clubs, Sunday school class suppers, etc.

Two weeks ago I visited, and preached twice for, the Muncie church. I found there a live Sunday school and an earnest church membership. There were 126 in the Sunday school. The C. E. was also well attended. I was much impressed with our opportunities there.

The Fall number of the Ashland College Quarterly ought to be off the press by the holidays. It will be widely mailed.

Drs. Miller, Teeter, Bacr, Professor M-C Clain, J. A. Garber and the writer filled the

pulpit during the absence of Dr. Bame who has been holding a meeting at the Lanark church, from which place we have heard good reports.

Christmas vacation from Friday, December 18, to Tuesday, January 5. During this vacation we usually get the Fall Quarterly into the mail, get the Summer school quarterly arranged and ready for publication, attend some educational meetings, and work on the Annual College Catalogue.

Dr. and Mrs. Shively are spending a few days with our people at Dayton and Gratis. Dr. Shively will preach several times at the latter place.

The following is a portion of the news item which appeared recently in THE ASHLAND COLLEGIAN:

Dr. J. Allen Miller, Dean of the Seminary, is to join a party of pastors, who are planning a 60-day trip to Egypt and Europe, starting February 17, 1926. The party plans to study the various countries, especially with regard to their Scriptural significance. Two other members of the party are Dr. Arthur Smith, pastor of the Lutheran church of Ashland, and Dr. Etter of Wadsworth.

In a recent interview Dr. Miller stated that all the plans of the proposed trip were not definitely made as yet, but that the party will sail from New York on the S. S. Mauretania on February 17. From thence they will make their way to Egypt where they will spend fifteen days. A similar length of time will be devoted to the Holy Land. The rest of the time will be spent in Italy and other European countries. From Italy they will sail to Paris, and then across the channel to England. He announced that he expected to complete the trip by the middle of May. In his absence, Dr. Jacobs is arranging for others to take over his class work.

EDWIN E. JACOBS.

PITTSBURGH, PENNSYLVANIA

We do not believe that a newsletter from the Pittsburgh church would be inappropriate at this time. Some things of importance have transpired since last we wrote, about six weeks ago, which we are anxious to have known throughout the brotherhood.

Foremost among these is certain alterations and improvements in the church. The building of a new church at this time is now almost generally believed to be impracticable at this immediate time. Building costs are almost prohibitive, and with this thought in mind our good Board of Trustees, ever mindful of the welfare and comfort of the people at this place, believed that certain improvements must be made in the plant. Their ideas included an additional outside entrance from Dearborn Street to the main auditorium; enlarging the parsonage basement; repairs to plumbing which was in a deplorable condition; and a new coal furnace. The Board of Trustees communicated their plans for these improvements in the form of recommendations to the church, and a special business meeting was called on November 18th, to afford every member who was interested in the welfare of the church to come and learn of the improvements. A very good representation of the membership presented themselves, and the

recommendations of the Board of Trustees, were, of course, put to a vote of the church and all of them were unanimously carried. The cost estimated by the Board of Trustees was \$2,000.00, and after the recommendations had been approved by the membership and the question of financing the project naturally resolved itself into a vital issue, we are happy to say that \$1,205.00 was pledged by those present before the meeting adjourned, and this without any very particular urging on the part of the chair. About \$100.00 of this amount was paid in cash immediately. Immediately upon it being authorized, the Trustees arranged for the work to start, and the first of the four major improvements is already well under way. So the next time any of our good friends throughout the brotherhood pay the Pittsburgh church a visit they will be pleased to note a new and enlarged main entrance.

Another very important matter is an evangelistic campaign which was conducted last week. The preaching was in charge of our own good pastor, Brother Lynn. While the church at her last quarterly business meeting voted to have an evangelistic campaign conducted about this time and that an evangelist be procured, the action was not taken in sufficient time for us to secure an outside evangelist. While we are not unappreciative of the evangelistic ability of our own Brother Lynn, he has conducted these services every year now since he has been with us, and it was thought that it would be only fair to relieve him of this arduous task this time. However, Rev. Lynn assumed the task for us this time. The meeting was confined to but one week. The writer believes he is voicing the sentiment of every member at this place when he says that no matter what evangelist might have been obtained, he could not have delivered more powerful sermons than Rev. Lynn delivered. We are not ready to concede at this time that there is any pastor—any evangelist—in the brotherhood who is as powerful an orator—who can deliver a sermon, whether it be evangelistic or the ordinary sermon, in as masterful a manner as the pastor of the Pittsburgh church. (That is a mighty fine spirit that the Pittsburgh people manifest toward their pastor, and doubtless that strong confidence helps him in the preaching of such good sermons. That is the kind of loyalty and support that every church ought to give their pastor. And doubtless there are other congregations that do think that way, but are too timid to say so. But whether they say it or not, such confidence in spiritual leadership means much to the advancement of the Lord's work—Editor.) While the meetings did not add any numerical strength to the membership of the church, we are hopeful that the earnest efforts put forth will have a far-reaching effect. Just immediately prior to these meetings, however, there were probably five or six individuals made a confession, and our membership has been aided to that extent.

The church granted the pastor permission to conduct a two weeks' evangelistic campaign at Marianna, Pa., in October, but owing to the condition of the country roads because of bad weather, it was necessary to postpone this arrangement. Our pastor did, however,

conduct a week's service at that point subsequently.

The auxiliaries are busy with their own affairs. The Women's Missionary Society is planning to present the playlet: "Aunt Margaret's Tenth" on New Year's Eve. The Sunday School Christmas Entertainment Committees are busily engaged in working out a program for use in connection with the usual White Gift service. The Sunday school attendance is but fairly good. Brother Clyde A. Garland, the newly-elected General Superintendent, is striving to build up the attendance as much as possible, in which efforts he is receiving a fine spirit of cooperation from his Departmental superintendents. Truly these are busy days. Ten meetings, religious and business, were scheduled for the first four days of this week. The writer is endeavoring to make this report in between attending some of these scheduled meetings.

G. M. GARLAND, Secretary.

Faith rests on the naked Word of God. When we take him at his word the heart is at peace. God delights to exercise our faith, first for blessing in our own souls, then for blessing in the church at large, and also for those without.—Selected.

REPORT OF RECEIPTS FOR HOME MISSIONS FROM AUGUST 1, TO NOVEMBER 15, 1925

| | Gen'l Fund |
|--------------------------------------|------------|
| Br. Ch., (Maple Grove) Eaton, Ind., | \$ 13.46 |
| Sun. Offering at National Conference | |
| S. S. and Church, | 70.63 |
| Br. Ch., Oak Hill, W. Va., | 5.00 |
| Br. S. S., Spokane, Washington, | \$2.50 |
| Mrs. Anna Clark, Woodruff, W. Va., | 5.00 |
| A Member, Bellefontaine, Ohio, | 3.00 |
| L. T. Burkett, Dayton, Ohio, | 100.00 |
| Mary A. Snyder, Canfield, Ohio, | 10.00 |
| Lydia Hites, West Salem, Ohio, | 10.00 |
| Interest | 9.14 |
| Total | \$939.73 |

| | Kentucky Fund |
|--|---------------|
| Primary Dept. S. S., Falls City, Neb., | \$ 10.00 |
| C. E. Society, Nappanee, Ind., | 40.00 |
| Natl. S. M. M. Soc., for portable organ for R. I., Kentucky, | 50.00 |
| C. E. Society, Nappanee, Ind., | 120.00 |
| Nat'l. C. E. Organization—for Ky. teacher's salary, | 150.00 |
| Nat. S. M. M. Soc. for books and equipment at R. I., Ky., | 71.31 |
| Mrs. Julia Penny, Dayton, Ohio, | 1.00 |
| W. M. S., Cerro Gordo, Ill., | 12.50 |
| Rose Larsen, Beaver City, Neb., | 11.50 |
| Br. Ch., Glenford, Ohio, | 9.43 |
| Br. Ch., Lost Creek, Ky., | 45.66 |
| Total | \$521.40 |

Respectfully Submitted,
W. A. GEARHART,
Home Mission Secretary.

Notes on the S. S. Lesson

(Continued from page 10)

that life wasn't sacred at all; that it had no higher ends than the mere satisfactions of

the world, the flesh and the devil. Many Americans, yes, many professing Christians—count their life as something wholly their own, and not to be lived for another at all. Once we get the angle to our life that it is in his hands, and is to be lived as an act of worship before him and in his service; precisely at that moment will our life begin to count in bigger values not only for ourselves but for others as well.

2. Life is a preparation time. Just as a ship tied up to the wharf is significant of more wonderful adventure in unknown places; just as a ship at the wharf tells us of discharge of one sort of cargo and the taking on of another sort; so our lives are to be recognized not as ends in themselves but as splendid means to far more glorious ends. There comes a time when the ship is loosed at its moorings and starts out on its voyage into the dim distance. Likewise there comes into our life that experience of parting from the shore lines of this life and starting hence into as yet uncharted seas. This being the case then our life becomes pregnant with added significance. If I live on elsewhere then it behooves me to exercise all carefulness in the selection of the content that goes into my life. I must keep all sorts of trash out of my experiential cargo. I must carefully balance my mental, spiritual and social cargo in such a way that my life will be able to ride safely when once the shore lines are loosed, for as Tennyson beautifully says:

"And though from out our bourne of time and place
The floods may bear me far;
I hope to meet my pilot face to face,
When I have crossed the bar."

It is not stretching the imagery a bit too far then to say that while we are here we have the finest kind of an opportunity to prepare our life for a grander hereafter.

3. Life is to be recognized as the place for steady, courageous service.

Paul gives us first the picture of the solemnity of life; in the second picture we behold the selective quality of life; in the third picture we are ushered into the presence of life as a service. The battlefield is Paul's favorite picture of the Christian life. "We are not here to play, to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle; face it, 'tis God's gift. Be strong; O men, Be strong!" In Paul's words we see the straining men in the battle, or in the arena with a prize to win for their pains. Note how they struggle! (See the sweat! the blood! the exhaustion! There's no easy living there, but every muscle has to play its part. Every nerve tendril must be alive and tingling. Every tough ligament and tendon must be found true in the awful strain of the moment. Such is a picture of Christian life to Saint Paul. If we are seeking an easy place we should not be Christians for the Christian is called to the strenuous life. It is his to do or die. They that live in easy places can wear the soft raiment. Our uniform is the tough leather jerkin; the shirt of hair cloth. Oh Brethren! have we even begun to live the strenuous life for Christ Jesus? It's a battle, a contest; but there's a prize awaiting the faithful and it is no per-

ishing crown of bay leaves, but an eternal diadem whose finest gem is the radiant glory of Life in him.

Amid all the joy that filled Paul's soul, however, there was a note of sorrow running through this last letter to his "beloved son, Timothy." It was not sorrow for his own experiences, but rather travail for others who were in grave danger of forgetting God. Demas had evidently been a faithful minister to Paul in his need hitherto, but finally the pull of the gay world of Thessalonica was mightier than the pull of lowly service for God in the restricted area of a prison, so Demas leaves Paul in all his loneliness and seeks greater excitement elsewhere. Perhaps Demas cannot be blamed too much for seeking greater spheres of living for his desires may have been worth while, but we are led to believe that before the young man succumbed to the "pull" of Thessalonica, he had first succumbed to the loss of vital Christian experience. It is said of him "that he loved this present world." Thus the experience was not so much that of Demas moving back into the world, as it was "the world" moving back into him. One can't help but wonder what the percentage of modern Demases might be if a count were taken of the Christian church today.

The Christmas Lesson for this day is found in Matthew 2:1-15. Reference material is found also in Luke, 2nd chapter. The Golden Text is:—"For there is born to you this day in the city of David a Savior, Who is Christ the Lord." Luke 2:11.

This Christmas lesson and the regular lesson given above can be very splendidly joined by treating Jesus' birth as the primary cause and Paul's life as the beautiful effect in God's moulding of human spirits for eternal bliss.

506 W. 11th Street.

THE TIE THAT BINDS

GARRETT-BAILEY—The marriage of Miss Hazel Garrett, daughter of Mr. and Mrs. J. E. Garrett of Muncie and Mr. William L. Bailey of Madisonville, Kentucky, were united in Holy Matrimony by the writer at the home of the bride, Wednesday evening, November 5th, 1925, the beautiful ring ceremony being used.

The bride is a graduate of the Indiana State Normal School and one of the prominent teachers of the city. She is also a teacher in the Sunday school of the First Brethren church and has been noted for her faithfulness in all the activities of the church.

The groom is one of the promising young business men of the city, and the best wishes of which many friends go with them in all their future undertakings. J. L. KIMBLE.

IN THE SHADOW

WOODS—Jack Victor Woods, born at Dunkirk, Ohio, January 6, 1871, and departed this life October 12, 1925, aged 54 years, 9 months and 6 days. Brother Woods when a young man went to Chicago and joined the police force, where he served for 29 years, after which time he retired to his old home town, Dunkirk, Ohio. About a year ago he united with the Williamstown Brethren church, was baptized and taken into full fellowship. His fellowships among the Brethren was brief, but our good brother made every moment count. He was a tireless worker in all the activities of the church. He taught a Sunday school class, attended the mid-week prayer meetings and never allowed an opportunity for good to pass by. He leaves to

mourn his departure his beloved wife, a brother and a host of friends. The Brethren church will miss him greatly. Funeral services by the pastor, Benjamin F. Owen.

MRS. B. F. OWEN.

WOODRUFF—Iva E. Woodruff, wife of Melvin Woodruff, of Dunkirk, Ohio, was born near Kenton, Ohio, August 14th, 1892, and departed this life, November 10th, 1925, aged 33 years, 2 months and 16 days, after undergoing a serious operation.

Iva united with the Williamstown Brethren church, Liberty, Ohio, 1914. She was baptized and received into full fellowship. She remained true to her belief until death took her home.

Iva leaves to mourn her departure, her beloved husband, mother, father, a sister and four brothers, besides the Brethren who will miss her. Our loss is her gain.

Funeral services were conducted by Benj. F. Owen, Pastor.

MRS. B. F. OWEN.

JOHNSON—Ernest Linwood Johnson, son of Dallas and Josephine Johnson, was born June 21, 1870 and departed this life November 20, 1925, aged 55 years, 5 months, 5 days. He was laid to rest in Falls church cemetery, Virginia, December 2, 1925, awaiting the coming of our Lord Jesus Christ with resurrection power.

Brother Johnson has long been a member of the Brethren church and served it faithfully. He will be greatly missed by the Washington congregation of which he was a member for many years. He was endeared to all who knew him. The deceased is survived by his widow, Mrs. Bernice Johnson, a sister, and a large number of nephews and nieces. The funeral services were conducted by the writer. HOMER A. KENT, Pastor.

MAGERS—Mary Alice Magers was born November 10, 1880 in Jefferson Township, Knox County, Ohio, and departed this life, August 26, 1925, at her home near Howard, Ohio, aged 44 years, 9 months, 16 days.

She united with the Brethren church at Danville when 15 years of age. During the past two years she was very patient and put great trust in her Savior. She was always ready to assist wherever needed, and will be greatly missed by all who knew her.

She leaves many relatives and friends behind with the assurance that she is free from her suffering and at home with the Lord.

Funeral services by the writer in the Danville Brethren church. ALVIN BYERS.

STONER—John P. Stoner was born in Lancaster County, Pennsylvania, September 12, 1881 and departed this life to be with his Savior on November 21, 1925, having lived on earth 74 years, 2 months and 9 days.

Brother Stoner was a loyal and devoted member of the Louisville Brethren church. He had attended every service of the revival meeting up until the night he was taken with his last sickness.

He leaves to mourn his death, his wife, three sons, two daughters, a brother, three sisters and many friends.

Funeral services were conducted by his pastor, R. F. PORTE, assisted by Rev. E. M. Riddle of Bryan, Ohio and Rev. E. F. Byers.

R. F. PORTE.

WINROTT—Alvin L. Winrott, son of John and Mary Winrott, was born near Plymouth, Marshall County, Indiana, on October 19, 1856, and departed this life April 19, 1925, aged 68 years, 6 months.

He was the second son of a family of eight children, five boys and three girls—three brothers having preceded him in death.

While the children were all young his mother died. The father then took his family and went out to Nebraska, where they took up a homestead. In the same year the father died and was buried in Nebraska.

The children, except one sister, returned to Plymouth, Indiana.

On August 11, 1878 he was united in marriage to Lizzie Kinn. To this union were born seven children—four sons and three daughters, namely, Ernest R., of Gary, Indiana; Ray E., of Teggarden, Indiana; Don V., of Bremen, Indiana; Harold P., of South Bend, Indiana; and Mary Morris of Walkerton, Indiana; two daughters, Grace and Imo Dell, having preceded him in death.

He became a Christian while first a young man. In April, 1919 he moved to Teggarden, Indiana, where he was rebaptized into the Brethren church. He was always faithful in the Lord's service, being the teacher of the Men's Bible Class at the time of his death.

He leaves to mourn his departure his devoted wife, four sons, one daughter, three sisters, one brother and seventeen grandchildren.

In his passing the church has lost a faithful worker, the community a loyal citizen and the home a very kind and loving husband and father.

Funeral services were conducted by Rev. Floyd Sibert, pastor of the Brethren church at Teggarden, assisted by Rev. James O. Kessler of the Church of the Brethren and Rev. S. M. Whetstone of the First Brethren church of Nappanee, Indiana.

RAY O. WINROTT.

RINKER—The writer was called to preach the funeral of our dear Brother Jacob C. Rinker of Reliance, Virginia at Mt. Zion Brethren church, September 18th, 1925. His body was laid to rest in the church cemetery nearby. He was a son of the late Elder George S. Rinker, one of the pioneer preachers of the Brethren church of Virginia. From the first organization the writer had been Brother Rinker's pastor for 11 successive years, except the last three years of his life, and in the whole 11 years of my labors with them I never missed him from but one service.

No one will be missed more than Brother Rinker from his church. The whole community and the church were full of sympathizing friends at the sudden and unexpected death. He was aged 67 years, 7 months and 16 days. He leaves a faithful loving wife, 10 children and 10 grandchildren, 3 sisters and 2 brothers and many friends to mourn their loss.

S. P. FOGLE.

'Business Manager's Corner

The Psychology of Salesmanship

Some people are psychologists but do not know it, and some think they are psychologists but know nothing about it. That you may not find out whether the Business Manager is the one or the other, no attempt will be made to write a dissertation on the subject. Yet we will say that every preacher ought to be a psychologist. We know some will say, if he is a consecrated Christian he doesn't need to know anything about psychology; but we insist that unless he is a natural born psychologist and is able to use psychological principles unconsciously he should put forth the utmost efforts to master the "Psychology of Salesmanship", because the real business of a preacher is to SELL the idea of a "lost world and a divine Savior." Before a man can sell goods he must sell the idea represented by his goods; and that is where psychology is a great aid.

More than ten years ago we heard a famous lecturer give a series of lectures on the "Psychology of Salesmanship" at one of the annual conventions of The International Lyceum Association, of which the writer chanced to be a member. This lecturer emphasized the need of preachers using good psychology in their work, and made special mention of one principle that should be used in evangelistic work. He stated that most revival meetings were brought to a close too soon, that the ideas of sin and salvation could not be sold to the people by one telling them of them, that the story must be "iterated and reiterated," again and again, before it will move the wills of the hearers to action.

What Are We Driving At?

We are driving at this one thing—before a pastor can succeed in getting a reasonable number of subscriptions to The Brethren Evangelist from his congregation he must SELL them the IDEA of a church paper, the idea of a Brethren church paper. He must make them feel that something is wanting in any home that is called Brethren that does not have Brethren reading matter constantly before the members of that home.

Now brethren, it is "up to you." Have you mastered the "Psychology of Salesmanship"? If so you can sell the Brethren Evangelist to your congregation, and you can do it now, while others are doing it. Remember, December is the month.

B. R. TEETER,
Business Manager.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



Your Fellowship in the Gospel

The believers at Philippi had taken part with the Apostle Paul in the ministry of the Gospel; and their "fellowship" was remembered by him "with joy." We who are saved owe our salvation under God to the efforts of those who labor in the Gospel. Should we not in some way share in their labor?

Possibly the reader has never realized that it is easy to have part in the glorious work of spreading the Gospel through the printed ministry. This is a very important service; since the printed word can reach many needy ones—saints and sinners—in places where, and times when, the spoken word is not to be had. We therefore invite the Lord's people to take a definite and sustained interest in this method of "holding forth the Word of Life." They can do so effectually by first devoting some of their time to the reading of profitable literature, thus building themselves up, and also by becoming acquainted with what is being ministered in this way by the Lord's servants; and second, by recommending to others, and by passing on to others, such writings as they themselves have found good "to the use of edifying." Here is your opportunity to be of real service. Will you do it?

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

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Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVII
NUMBER 48

DECEMBER 16,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Child of Prophecy

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Significance of Christmas Gifts

How many of us, and how often do we give Christmas gifts that have meaning? Possibly very few and seldom. They are not many who are thoughtful in this regard. Most of us, very likely, give without any thought as to the special significance of our gifts, except, of course, that they do have back of them a feeling of good will. Our gifts are usually selected at random, or determined by the latest fad, or by what we have been accustomed to receive from our friends, or by what we may have at hand. It was not so with the wise men who brought gifts unto the new-born Babe of Bethlehem, each of their gifts were fraught with a spiritual significance. At least that is what the ancient commentators affirm, and it is a beautiful interpretation to consider, at this season of the year.

The Magi brought unto the Christ Child gifts of gold, frankincense and myrrh, as Matthew informs us. These men were wise and devout, and were divinely led in their long journey across the desert sands, and shall we not believe that under such influence they should select gifts with purpose and meaning, gifts that were freighted with far-reaching significance? And even if one prefers to believe that their gifts were more wisely selected than they knew, yet it must be admitted that, as we look back upon them now, they are full of meaning and that they answer the requirements of prophecy as spoken by Isaiah (60:6).

Gold was the most precious metal the world knew and in those early days was associated with kings and symbolic of royalty. It was therefore fittingly chosen as one of the gifts to the infant Christ, for he was to be a king, a king greater than the great David, the idol of every Jewish heart. He was the King who was to sit upon the throne of Israel forever, and was to reign wisely and to deal out justice and judgment unto all men. He was to be a King whose glory would surpass that of any other sovereign and his reign was to be universal, for unto him should all the kings of the earth do homage and all nations should come under his sway. Thus did they conceive of the coming Messiah, and for such a royal personage did they look and long. And he proved to be all that the prophets foresaw and more, and his kingdom was grander, loftier and more spiritual than the noblest prophet ever dreamed of. His kingdom was not material, but spiritual, and so he disappointed the masses and was misunderstood by his friends, yet he was a king indeed and his glory outshone the splendors of Solomon for he came forth resplendent in heavenly beauty and light, and his power was to exceed that of David or the greatest the earth ever knew, for his ward was to go forth unto the ends of the world and he should cause the kings of the earth to serve him. He was to reign over the great kingdom of God on earth, a spiritual domain in which the will of God was to

be the law and which was to be realized among men in proportion as that will was done in and among men. All hail to the king, the only real king, who reigns in the hearts of men. Bring unto him gifts most precious and worthy. He seeks not your gold but your good, not your lands but your life, not your legacies but your loyalty and love. All glory, honor, dominion and power unto him who is King of kings and Lord of lords.

Frankincense was one of the ingredients of incense (Ex. 30:34) and denotes adoration to God, and so was symbolical of deity. How fitting that such a gift should have been brought, for he who was born in the lowly manger of Bethlehem was indeed the Son of God, the one who was to come to reveal the Father, and one who was on an equality with God and without whom was not anything made that was made. This was no ordinary babe; he was not a child of man, but of God; in him was to be manifest all the fullness of the Godhead bodily, and with a spiritual perception divinely given the wise men from the East brought unto him gifts that betokened his lofty nature. And as God he commanded the adoration of the shepherds, and of Simeon, and of Anna the prophetess, and he considered it not robbery to receive the worship of men, for he was God and was in the beginning with God. Such was he who visited the earth in the form of a little child, and grew and dwelt as a man among men, and we behold his glory, the glory as of the only begotten of the Father, full of grace and truth. And such as he we worship, and in his name we pray, and to him we give all praise and adoration. That is the noblest gift we can bring. Yea, at this Christmas season, let us bring our hearts before him in humility and gratitude and worship him, crying out with new and fuller appreciation, "From everlasting to everlasting thou art God."

Myrrh, another of the gifts brought by the wise men, "has been known to mankind from remotest times and was among the most precious articles of ancient commerce. It was used in medicine as a tonic and stimulant, and was much employed by the ancient Egyptians in embalming," so we are informed by Hasting's "Dictionary of Christ and the Gospels." And because of its use it has been considered emblematic of the suffering and death of Christ. An ancient commentator says it was "offered to Christ as to one who is about to die for all." To this interpretation agrees an ancient hymn which runs in part as follows:

"Gold, a monarch to declare;
Frankincense, that God is there;
Myrrh, to tell the heavier tale
Of his tomb and funeral."

Truly he was born that he might die and become the Savior of the world. The angel directed that his name should be called Jesus, for he should save his people from their sins. Of this high purpose he himself was conscious, and from his baptism in the Jordan he tramped every step of the way to Calvary with the shadow of the cross upon him. And as soon as his disciples could receive it, he began to tell them how it was necessary for the Son of man to die. He came for the express purpose that he might "taste death for every man" (Heb. 2:9). And he did not shrink from the ignominy and suffering so terrible a death as was facing him, nor would he have his sensibilities dulled or his agony soothed by an anesthetic as he hung upon the cross. He wanted to be in full possession of his faculties, for he was dying of his own accord, as he said, "No man taketh my life from me" (John 10:18). His was a voluntary death, he willingly "endured the cross, despising the shame" (Heb. 12:2).

How suitable then was myrrh, given doubtless by the wise men as one of their most precious possessions, as a gift to be laid at the feet of the infant Christ, who was come to be the Savior of the world, God's unspeakable gift to ransom a lost and dying world, God's only begotten Son whom he gave that men might not perish but have everlasting life, the suffering Messiah whom the prophet foresaw would be bruised for our iniquities and by whose stripes we were to be healed! Truly they gave wisely and of their best, but their gifts were fuller of meaning than they knew. May we give unto him such faith and devotion, such repentance and obedience, such love and service, as shall be a worthy gift to him whose glorious and incomparable person was so fully honored by the Magi from the East.

EDITORIAL REVIEW

Brother Porte, in his Tract Corner, has a new "fish story," and it too carries a missionary message. Read it.

Dr. Bame, pastor of the Ashland church, is home from an evangelistic campaign at Lanark, Illinois, and reports a successful meeting. He promises a report very soon.

Our correspondent from Mulvane, Kansas, speaks with appreciation of the evangelistic efforts of Brother A. B. Cover, also of the progress that is being realized under the pastoral leadership of Brother Anderson.

A Request for Prayer. Mrs. Nettie Bright, a sister in the church at Akron, Indiana, reports that she has been in poor health for some time, and requests the prayers of the brotherhood to the end that she may be restored to health again.

Sister Longaker, office secretary of the Foreign Board, writes a Christmas message to the supporters of our Foreign Mission work, asking that we shall remember our missionaries in prayer at this season. It is right; every one of us should respond heartily.

The little group of Brethren at Reliance, Virginia, though suffering loss by removal of young folks and death of older members, are nevertheless persevering and making plans for the continuance of their work. Brother S. P. Fogle has been serving these people as pastor for eleven years.

A communication from Brother Austin R. Staley, pastor at Morrill, Kansas, informs us that they are expecting to complete the re-modelling of their church and have it ready for re-dedication by the first of the year. We are promised a report and a picture of the new church building.

Brother H. F. Stuckman, pastor of the church at Goshen, Indiana, reports the work going forward in the usual vigorous style that characterizes this thriving church. There have been forty-one additions to the membership since last report, twenty-eight of which were received during a revival recently conducted under the evangelistic leadership of Brother F. G. Coleman.

Brother A. E. Thomas writes of his campaigns at Mount Pleasant and Ferndale, Pennsylvania, where the blessing of God on his efforts was very noticeable. He reports eight confessions at the Mount Pleasant church, where he had previously engaged in similar effort, and where Brother W. A. Crofford is the faithful pastor. At Ferndale forty confessions were received. He is now engaged in a campaign at Columbus, Ohio, where Brother H. M. Oberholtzer is the consecrated pastor.

Brother Carl Helser, pastor of the church at Garwin, Iowa, writes an interesting letter concerning the work in that field. This loyal country church seems to be holding its own, which is more than many country churches are doing in these days of easy access to the city. Brother Helser is serving his first pastorate, and enjoys the work very much. They have had the pleasure of entertaining a number of visitors during the past months.

An interesting letter from Dr. Gribble informs us that the brick-making machine is in operation and new buildings are in process of being built. Their quarterly conference and prayer is also an item of special interest, and was accompanied by many blessings, as well as problems. We are impressed with the fact that so little of disciplining of members has been necessary in the midst of such a vast concourse of people just newly born out of the crudest heathenism. Surely the spirit of God has done great things for them.

The work at Falls City, Nebraska, is pressing forward under the able pastoral care of Brother A. B. Cover. Dean Miller recently visited that congregation and delivered a series of Bible lectures. The pastor and his wife were honored by their congregation by an elaborate celebration of their silver wedding anniversary. A number of visiting brethren and their wives were present. We join with their host of friends in congratulating them on this happy event, and also bespeak the good wishes of the Evangelist family on this occasion.

Dr. C. G. Carpenter, pastor of the church at Hagerstown, Maryland, reports seventeen confessions and fifteen additions to the church, as a result of the revival meeting recently conducted under the evangelistic leadership of Brother B. T. Burnworth, who is highly commended for his excellent service. A new church building is being erected at Winchester, Virginia, under the direction of the district mission board, of which Brother Carpenter is president. The churches of that district are reminded that it is time to pay up on their apportionments.

As Brother C. C. Grisso closes his first year as pastor of the church at Warsaw, Indiana, he finds the spirit of harmony and good will prevailing. He reports thirty-six added to the membership in that time. During an evangelistic campaign just closed with Brother F. G. Coleman as the preacher, fifteen were received into the church by baptism. Brother Grisso speaks of spending much time in pastoral visitation, which is an important element to success in any pastorate. Sometimes pastors are wont to depreciate it and to speak slightly of the man who is continually ringing door bells, but the greatest builders have been those who have not neglected this ministry.

The seventh Annual Pastors' Convention is to be held at Columbus, January 19 to 21, 1926. The tentative program, which we have received, indicates that the convention purposes to stress through its five commissions five phases of the church's activity and interest, namely: Evangelism, Religious Education, Moral Welfare, and the Church and Our Youth. Some outstanding religious leaders are scheduled to speak, such as Dr. John Timothy Stone, Sherwood Eddy, Rev. George Campbell Pidgeon of Toronto, and Dr. William Hiram Foulkes of Cleveland. Dr. W. S. Bell of Dayton is the Brethren representative on the program committee.

A recent report has it that Dr. Edwin E. Jacobs, president of Ashland College, is to be given a place in the next issue (1926) of "Who's Who in America." It is President Jacobs' rating as an able and forward looking science man that has gained him this recognition. His training has been received from schools of high standing. His undergraduate work was done at Wooster College, from which he received the A. B. degree. He took an A. M. from Harvard and a Ph.D. from Clark University. The brotherhood may well feel proud of the head of their educational institution because of this distinction. The 1923 edition of "Who's Who" contained only 24,278 names, 64 per cent of which were college graduates. In this connection it will be of interest to learn that Dr. J. Allen Miller was recently admitted as a member at large in Pi Gamma Mu, a national sociological honor fraternity, having as its aim cooperation in the scientific study of human problems in the fields of sociology, economics, law, history, political science, philosophy, ethics and religion. Entrance requirements are entirely scholastic and Dean Miller's high attainments readily qualified him for membership. This gives Ashland College three members in this honorary organization, the others being Dr. Jacobs and Prof. J. A. Garber.

GENERAL ARTICLES

Jesus Our Pattern in Obedience

By Samuel Kiehl

In the first century of the Christian era the Lord added to the church daily such as should be saved (Acts 2:47). Christ the Lord, being the same yesterday, and today, and for ever (Heb. 13:8) is in the Twentieth Century in the same way adding believers in him to his church (Matt. 16:18); to whom he says, All ye are brethren (Matt. 23:8). The members of the Brethren church being an integral part of those thus added, believe that Jesus Christ is the only begotten Son of God, the Savior of the world, their own personal Savior and Lord; that he was conceived of the Holy Ghost, born of the Virgin Mary, crucified and died upon the cross (the place and time in which his own self bare our sins in his own body on the tree, 1 Peter 2:24; that he was buried, rose from the dead, after forty days ascended into heaven, and is now on the right hand of God, our great high priest (Heb. 4:14) and advocate (1 John 2:1; whom having not seen, we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory (1 Peter 1:8). Such is the joyful experience of faithful believers whom the Lord is daily adding to the church. Bless his holy name.

Members of the Brethren church into whose hearts the love of God hath been shed abroad by the Holy Ghost given them through faith in Christ Jesus are deeply interested in the ordinances, commandments, and promises of their Savior and Lord, the ordinances of "the house of God which is the church" are to the church what the foundation is to the house; without the foundation the house cannot stand, without the ordinances the church ceases to be "the pillar and ground of the truth" (1 Tim. 3:15).

Concerning the ordinance of baptism the "word" says, Go ye (believers in Christ Jesus), and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19). He that believeth and is baptized shall be saved (Mark 16:16). "Buried with him (Christ) in baptism wherein also ye are risen with him (Col. 2:12). If ye (baptized believers) then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory (Col. 3:14). According to the preceding "word" faithful, obedient members of the Brethren church loyal to Christ, shall have the exquisite pleasure and exalted privilege of appearing with him in glory.

Matthew 26:17-19, Mark 14:12-16, and Luke 22:7-13 speak of the preparation of the passover of which when finished,

John 13:2 says, Supper being ended; (during supper R.V.; as supper was preparing, **Diaglott**), he (Jesus) riseth from supper (the prepared evening meal), and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he has girded. . . . After he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them (John 13:1-17). This

precept and example given by Jesus is cheerfully obeyed by his faithful followers, members of the Brethren church and others of like precious faith in Christ Jesus, who knew that continual happiness is the fruit of loving obedience. To obey is better than sacrifice (1 Sam. 15:22).

After the preceding service the Lord's supper was eaten. It is written, as they were eating (the Lord's supper after feet washing), Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my body (Matt. 26:26). It is also written, he (Jesus) took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you (Luke 22:19, 20). Revelation 1:5 teaches that he (Jesus) loved us, and washed us from our sins in his own

blood.

Paul, to the Corinthians concerning the same ordinance (the bread and the cup), says, I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (1 Cor. 11:23-26). Then will he receive us unto himself; that where he is, there we may be also (John 14:3).

1 Corinthians 10:16 teaches that the bread is the communion of the body of Christ; the cup, the communion of the blood of Christ; hence to say that the bread and the cup

The White Gift

By B. T. Burnworth, Vice President National Sunday School Association

I certainly want this splendid objective to have my endorsement. Nothing has so thoroughly revolutionized our thinking, hence our attitude, as just this constant agitation that Christmas is a time not so much to receive as to give. Let us offer no excuse, nor make exception of this year. Let us first of all remember our objective, which is Religious Education, that it is entirely worthy.

First, is the fine support to the chair of Religious Education at our college. The fine personnel of the faculty that instructs our youth, one of the worthy members of which faculty is the Professor of Religious Education is a thing not to be lightly passed by and is a constant reason for profound gratitude. Let us not forget that teachers teach as much by example as by precept.

Secondly, our field secretary who this year is giving all his time to promoting the Sunday School program is doing a great service which will mean better schools, with added enthusiasm and clearer vision of just what the Bible school throughout the church means in way of moulding thought and character. Let's bend to our task a bit more seriously here and be more generous in our appraisals.

Third, the ever fruitful field in Kentucky. This work is so well known that its very familiarity is apt to cause us to forget the faithful toilers who year in and year out go on doing for that entire country that which will leave its lasting impression for time and eternity. We must not go back; we cannot stand still; so let us go forward, cheered by the past, strengthened for the present and hopeful of the future.

Whosoever loathes his life shall find it. If we would receive, let us first give liberally and joyously and gratefully. Ashland, Ohio.

constitute (are) the Lord's supper is not correctly quoting Scripture according to 1 Corinthians 10:16. The bread and the cup are the communion; not the supper.

For every member of the Brethren church, walking in all the commandments and ordinances of the Lord blameless (Luke 1:6), it is written, "Come out from among them (workers of iniquity), and be ye separate, saith the Lord, and touch not the unclean thing (the sinful ways, and doubtful pleasures of the world), and I will receive you, and will be a Father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty (2 Cor. 6:14-18). To be a son or daughter of the Lord Almighty is the noblest, the most exalted position any redeemed soul can have in the present or future life the knowledge of the exceeding greatness of the love and condescension of Christ Jesus for the salvation of sinful humanity as given in John 3:14-16 is the key that opens the door of the sinner's heart to let the Savior come in (Rev. 3:20). Is he in your heart and mine?

Dayton, Ohio.

Spiritual Engineering. Luke 3:3-6

By W. S. Crick

Ours is an age of stupendous engineering projects. The waterfall is being harnessed and made to produce thousands of kilowatts of electrical energy. Massive bridges span rivers and valleys. Foundations are excavated as far below the surface as the skyscraper will extend above. Gigantic dams are constructed to retain the precious water which through irrigation reclaim vast areas of arid land. Hundreds of square miles of impenetrable swamps have been drained through the use of modern engineering devices. Mountains, which since time immemorial have caused the traveler to take a circuitous route, or cross over with difficulty, are being blown out of existence or tunneled. The most isolated corners of our country are being reached by the invigorating streams of civilization and commerce through permanently constructed railways and highways.

Various comparisons and metaphors were used by the inspired men of God to describe the work of the Spirit of God in reclaiming waste human life. But it remained for the forerunner of Jesus Christ to compare the saving work of God to a worldwide engineering project. He said:

"I am the voice of one crying:
'In the wilderness make straight
The Way of the Lord
As said Isaiah the prophet.' John 1:23.
'Every valley shall be filled,
And the mountain and hill shall be brought low;
And the crooked shall become straight
And the rough ways smooth—
And all the flesh shall see the salvation of God.'"
Luke 3:5, 6.

Inasmuch as the great prophet of the Jordan was instrumental in arousing men to a realization of the desolation and barrenness of human life, it should prove worth while for us oft to examine his message, and seek to learn the great concepts underlying his ministry.

The Baptist's Viewpoints

First, this powerful messenger of God looked upon his day as one in which God was about to reveal to humanity a fuller, richer, and more comprehensive program of life. That in Jesus, "All flesh should come eventually to see the salvation of God!"

Again, he was conscious of the appalling desolation of great sections of humanity, desolate insofar as saving experience and the production of the fruits of righteousness were concerned. As he looked into the faces of his publican hearers, he could see the reflection of their greed, extortion, and money-madness. The presence of the Roman soldiers gave evidence of the harshness, viciousness and tyranny of the ruling class. His knowledge of Herod's immorality gave proof of the license, fickleness and sensuality of many human hearts.

And more disheartening than all was the paraded complacency of his Pharisaic hearers, their hypocrisy, bigotry, and gross indifference—those who represented the supposedly righteous people of the day. The Forerunner was aware of the appalling barrenness of so much of God's vineyard, to say nothing of humanity at large.

The fourth concept of the Baptist was that the force,

the energy which was to accomplish the reclamation of humanity was the Power—the "dunamis"—of God. It was the supernatural Agent of whom Christ spoke when he said: "Tarry ye in Jerusalem until ye be clothed with Power from on high!" That the saving work was to be inward and spiritual is shown by the Baptist's specifications: "he preached the baptism of repentance unto the remission of sins!"

The Topography of the Soul

We might inquire, "What causes the boundless desolation, the wilderness in human life?" The answer is contained in a single word, "Sin!" The distortion, ruin and demolition in society come from the Devil, and not from heredity and environment. At the mountains here in central Pennsylvania make it necessary for the traveler to go far around to reach his destination, and cause thousands of acres to remain untouched and undeveloped, so the mountains of sin in the life, the mountains of selfishness, of prejudice, of pride, of privilege, must be blasted away by the application of the blood of Jesus Christ, before he can "make his abode in our hearts!"

Yes, the valleys of omission, the chasms of intemperance, the canyons of ignorance, the swamps of vice must be filled in, drained and leveled before human life can bring forth "fruits meet for repentance."

Then there are the dangerous curves of dishonesty and hypocrisy, the highways made crooked by lawlessness and license that must be subjected to the stern operation of the steam shovel and roller of God's wrath and retribution, before the stores of the "unsearchable riches of Christ" can pass over in security.

Again, the ruggedness of life, its superstition, poverty, disease, suffering and despair, keeps the bountiful supplies of God's grace from reaching countless millions of sin-sick humanity. When Jesus Christ began his active ministry, his first text shows his consciousness of the suffering of humanity: "The Spirit of the Lord is upon me, because he has anointed me to preach good tidings to the poor; he hath sent me to proclaim release to captives, and the recovery of sight to the blind, to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord!"

Into a world thus rugged with selfishness, and furrowed by ignorance, distorted by falsehood and pitted by distress, John the Baptist came with his challenge, "Repent for the Kingdom of Heaven is at Hand!" He went forth alone, no corps of fellow laborers was at his side. But single-handed and without equipment, he began to direct the Power of God against the barriers of life. Soon change began to appear. Men began to realize the desolation, the emptiness of their life without God. They began to ask: "What must we do?" The energy which must transform human life today is the same Power of God which the Baptist employed. The great difference is the improvement in machinery, in equipment and in method.

The Church's Machinery

It is a long step from the crude implements of construction used in John the Baptist's day, to the powerful engineering machinery and perfected methods of today; from the ox cart to the steam shovel; from the unit of man power

to thousands of horsepower; from a basketful of earth at a time, to cubic yards and truck loads, moved today. So also is it a long and significant development from the single-handed unorganized efforts of John's ministry to the complex organization, the efficient equipment, and perfected methods of religious teaching and Christian service today.

John the Baptist had only Moses and the Prophets as his Sacred Scriptures. Today we have the New Testament revelation of the Son of God, and a voluminous religious literature, as an aid to understanding and applying the Christ's teachings. In his day, only the instructor in the law possessed a copy of the Scriptures, today the Bible is broadcast throughout the world in more than seven hundred languages and dialects. In 1924, the American Bible Society alone issued six and one-half million copies of the Scriptures, and in thirteen new translations.

John the Baptist was the pioneer of a new order. Today there are more than twenty-five million people enrolled in the Sunday schools of the United States alone. Then only the few were learned in the wisdom of the day, today twenty-four million boys and girls are in training in the public schools of the nation for intelligent, efficient citizenship. Five hundred and eighteen million dollars was contributed in the United States in 1923 to underwrite the church's life reclamation and character building program.

In John's day, only the country of Judaea heard his preaching. Now the countries of the world are open to missionary activities. In 1900, \$20,000,000 was contributed by the churches throughout the world for missionary development. Last year, after a quarter of a century of education, \$70,000,000 was contributed, three and one-half times as much.

The Challenge

But this is enough of taking inventory of the church's resources today. There can be no question but that the church today may command resources far superior to any heretofore within her reach, for the worldwide project of causing barren life to be reclaimed and to bring forth the "fruits of the Spirit." Gal. 5:22, 23.

Are we allowing the Power of God to operate fully in the organization and equipment of the church today? Or are we through failure to make complete surrender, reducing the Power that reaches humanity, until the machinery of the church stands idle and unused?

Are we as up-to-date in our life building tasks as we are in our roadbuilding projects? Or are there those of us who are charged with the development and discipline of child life using methods of instruction and discipline as obsolete as the ox cart and flail? Can it be possible that there are superintendents, and foremen—and draftsmen—in the forces of the Great Builder, Jesus Christ, whose knowledge of God's will and of God's laws in child life is so meagre that they do not know how to get up enthusiasm—"steam"—for the propelling of the church's equipment?

When one reads that the fifty million church members in the United States required an entire year to add one million new members to the church; when one discovers that it takes fifty "Christians" three hundred and sixty-five days to reclaim one life, it would seem that some must be using appallingly poor equipment, or utilizing very little of the available Power!

Roger Babson tells that while traveling in Brazil, he came upon a gigantic waterfall in an interior river. He stood in awe for a few minutes as he calculated the vast program of reclamation and development that could be carried on if the power were but harnessed and turned into useful work in that rugged country. When he came near the base of the cataract, he found two Indian women peacefully grinding cornmeal with a hand mill. They were sitting, he wrote, within the spray of a power sufficient to grind flour for the inhabitants of all Brazil, and were unconscious of its possibilities through ignorance.

May it not be possible that God's worldwide program of reclaiming and developing human life is being retarded and thwarted because so many of his laborers are insensible to the possibilities of God's Power when properly applied, and are using obsolete equipment? Are we guilty of trying to save life through our own talents and ability instead of opening our lives to the infilling of God's Power and Presence?

Some day the Chief Engineer will summon us into his office, one by one. There our record of service will be produced. There our failure to use God's Power, and work God's way will all be brought out. My friend, will the Designer of the Universe be able to say to you: "Well done, good and faithful servant?"

New Enterprise, Pennsylvania.

Our Christmas Thoughts

By the Editor of the Ashland Times-Gazette

By the Editor of the Ashland Times-Gazette

If human nature is the combination of self-seeking ambition and greed which some materialistic philosophers assert it is; if life is a contest in which all finer sentiments are subordinated to self-advancement and success at any price, how is it that the spirit of Christmas has not only endured but grown in power during nearly 2,000 years? If the pessimists are right, it would seem that the light would have been extinguished long since and with it the spirit would have departed.

Were history and our daily lives not replete with evidences—noble evidences too—of the unselfishness in men's hearts, we might be impressed with the teachings of the sordid and the carplings of the morbid. Christmas is the symbol and a celebration of love—love which is synonymous with charity and which our purest teaching tells us is the finest attribute of the soul. We, who during the past few weeks have watched the Yuletide preparations, are prepared to say that they represent a beautiful manifestation of that attribute.

We have noted the working girl taking home at night her parcels; contributions wrung from the dole of her necessities, in order that she may testify to her love and bring a measure of cheer to some child, some relative, some friend. Tired from her daily toil mayhap, but in her eyes that some-

thing which transcends all fatigue; transcends, in fact everything else in the world and comparable only to that which shone from a mother's eyes upon the Babe in Bethlehem. Friends, in the face of these and so many other manifestations which we are all witnessing during this season, what right has one of us to say that the Light of the World grows dimmer?

Our hearts tell us there is no dimming. Let us be thankful for the extra radiance of Christmas. Let us seek to carry it into our daily lives. Our wish is, that this occasion, at least, will help all of us to forget our tribulations and sorrows, our complaints and animosities, and that it will be to all a day of cheer and everything which Yuletide typifies. The words of Tiny Tim have never been improved upon and we here invoke them: "God bless us all!"

The religion that counts is the one we use for everyday living. We wonder if some of the dear women, who are the descendants of those who stood by the cross, would not surprise the Master if he should find them gambling in the home where they had sworn he should reign. There are so many things better than a deck of cards that we are amazed that so many women are caught in the snare.—Selected.

THE BRETHREN PULPIT

Why God Came---A Christmas Sermon

By Daniel A. Poling, D.D. President United Society of Christian Endeavor

TEXT: I am come that they might have life and that they might have it more abundantly—John 10:10.

(Editor's Note: This is the opportunity for which we have been waiting to pass on this great sermon, published two years ago in The Christian Herald, by a man who belongs to the Christian world.)

In Jesus came—came as he had never come before—came as the world has not seen him since—came in the person of his Son. God had come to man in previous times, to the first man, to every man, as he will come to the last man. He spoke to Abraham in Ur of the far Chaldees. What impressiveness there must have been in that conversation! What high authority in that command: "Get thee out of thy country and from thy kindred and from thy father's house into a land that I will show thee." It has been echoing down the trails of adventure and across the deserts of discovery ever since. "Get thee out of thy country and from thy kindred." And he came to Joseph in dreams of the Egyptian night—dreams that sent him from a slave's cell to a throne. He came to Moses in the burning bush, and that never-dying flame kindled torches that lighted Israel across the Red Sea and the Jordan and through the wilderness. He came to the Judges and the Kings and the Prophets. He came to the widow in her poverty and to Job in his riches. He came with mercy and deliverance and in judgment upon sin. Yes, God came to man before Jesus came, but never in such fullness of power and love and life, for in Jesus was Omnipotence present.

Why did God come, come by the manger in the "stable of the lowing kine," come in the silver night while shepherds watched their flocks hard by, come to a woman's heart and cradling arms; come to a hungry, angry world? Why did God come? There was a reason. Always there is a reason in the mind and plan of God. That reason may be far beyond our comprehension, but it is there. He leaves nothing to chance, nor does he set the tiniest atom in motion without a cause. Why did God come? And it is the reason rather than the fact that challenges us today. And always I have found my richest reward in searching for the reason of the things that are; nor has that reward been necessarily conditioned upon my finding the reason. When accepting some great fact, acknowledging some profound experience, I have taken the hand of faith to walk in this forward leading way of discovery, never have I failed to come upon vast intellectual and spiritual rewards.

When I have accepted the great fact of creation, interesting though the details may be, and well worth looking into, when not over-emphasized, my mind at once asks a stupendous question. Why? Why all of this? Mountains shouldering mountains and rising upon mountains; oceans and continents; day and night; sun and moon; stars and

universes. Why! Why? To give man a domain! And though other questions I am ever asking are not so quickly answered, I have joy in their quest. There is intellectual exercise and always the knowledge of ultimate reward, for their answers are hid with Christ in God and I am on my way to him.

And now the question of this hour, "Why did God come?" The trail is not long that leads to its satisfaction, nor is the way difficult. We need not balance theories, nor is it necessary to turn to commentators for hidden meanings. "Why did God come?" And God answers in his Son: "I am come that they might have life and that they might have it more abundantly."

Ah! Now we know! He did not come to write books and we are no longer disturbed because he left behind him not a single manuscript. He did not come to found colleges and so we do not dig in the ruins of Jerusalem for crumbling walls and stately academic colonnades. He did not come to set up a physical empire. He did not come to found a philosophy and so we do not write his name in the great books with Confucius and the rest. He did not come to establish a new social order; he did not come to build a cathedral and to found a church. Jesus Christ, God's Son, came that we might have life—full and abundant life!

And if we are alive today, if we truly live, if we possess the abundant life, it is because he came, for "He is thy life." He pours himself into the channels of our being as blood is pumped from healthy veins into the arteries of sinking patients; He gives us the mind of a master and the will of a conqueror, and we go forth to make the world his Kingdom. He wrote no books with the hands that were too busy breaking bread for hungry multitudes, and mixing clay for blinded eyes; but he has guided the pen of the highest thinkers, and inspired the genius of the noblest poets and sweetest singers. He founded no institutions of learning in Jerusalem, where his days were crowded with temple cleansings and court appearances,

but from Peking to the Nile, in every land and to every race, women and men whose life he is, have dedicated colleges, hospitals and orphanages that are veritable temples of enlightenment and cities of refuge. He left no warrior's sword, no shining armor, but he moves across the bloody plains of war with the only balm for battle-wounds, and some day he will make of spears the pruning hooks of Peace.

And some of his critics take exception to the fact that he spent so much of his time in ministering to individuals while the multitude passed on, hungry and naked and blind; but he did put into the hearts of those individuals a dynamic that drove them to the end of the earth preaching the irre-

The Incarnation

By Wilbur Fisk Tillett

O Son of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light to earth thou bringest
To drive sin's night away,
And through thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form thou speakest
To men the Father's mind:
God's thought to earth thou bringest
That man in thee may see
What God is like, and, seeing,
Think God's thought after thee.

O Heart of God incarnate,
Love-bearer to mankind,
From thee we learn what love is,
In thee love's ways we find:
God's love to earth thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O Will of God incarnate,
So human, so divine,
Free wills to us thou givest
That we may make them thine:
God's will to earth thou bringest
That all who would obey
May learn from thee their duty,
The truth, the life, the way.

—Nashville, Tennessee.

pressible Gospel. "Do unto others as ye would that others should do unto you," and "Love thy neighbor as thyself." Irrepressible, did I say? Yeh! and irresistible, too, for this Gospel shall live and grow in the hearts of men until avarice shall be overthrown, until hate shall cease and brotherhood shall reign. What matters a thousand years or ten, of delay and apparent failure? "Never think that God's delays are God's denials. Hold on! Hold fast! Hold out!"

And Jesus built no synagogues. Five hundred years and more, some cathedrals were in process of construction. The Carpenter of Nazareth lived only thirty-three. He wrote no creed, he left the constitution for no church; but he poured himself into Peter and Luther and Calvin and Wesley and into all their spiritual contemporaries and descendants. And out of them he issued; out of them he came again in mighty spiritual communions that girdle the globe, and bind together the hearts of men in Christian fellowship. He founded no church, I say. But even now he is setting up the church of Japan, drawing together the United Church of China, and slowly but certainly building into one of the spiritual groups of Christianity in India.

And these personalities into which he poured himself, and upon which as living stones he built his Kingdom, untouched by him, unchanged, however brilliant and prolific their natural endowments, could not have moved the world and shaped immortal destinies for unnumbered millions. Saul, the tentmaker, plus Jesus Christ, became Paul the builder of spiritual empires; Savanarola, the humble monk, plus Jesus Christ, became Savanarola the martyr and the enduring synonyms for loyalty to truth. William Carey, the cobbler, became by the authority of the life within him, the torch-bearer to the millions who sat in darkness. And a humble lad named David became the Livingstone in which was laid the first drain to Africa's running sore. "I am come—I am come," we hear him say, "I am come that you might have life—life more abundant," life for yourselves, but life with reserves for others; life with overflowing vitality; life to make a dead world live!"

And life is man's supreme desire and most passionate quest. He wants physical life. How he battles to hold his last fluttering pulse. How he struggles to keep in him the latest breath! And how he envies those who have life in the abundance of its powers, when he is tremulous and old. What a shock it is to find that your muscles no longer have the resiliency of youth, that your eye has lost its keenness, that old, once-easy tasks now quickly tire. Man wants and wants to keep physical life. And God pity him if he doesn't! God pity the person, I say, who has no concern for himself and his physical associations in the world about him. Live as long as you can, and as well. But don't forget—that is all you can do!

And man wants intellectual life; he reaches out for that which feeds his mind; and when he feeds it well, favors it with wholesome food, he is sound and healthy, intellectually fit; but when he gourmandizes with filth he is sick. A good many publishers and authors must hide their faces in shame, these days. We need to pay more attention to our library shelves and tables, and our children need our guidance in their reading habits and programs. The most effective thing we can do is to give personal supervision to our own reading, and the reading of those we are directly responsible for—this first of all. It is very difficult to devise adequate or practical laws for such a crisis. But let the laws that are enforced.

And man wants social life, spiritual life, the life that drinks in long, deep draughts at the spring of friendship; the life that feeds at the table of love. How scrawny, how pitiful a thing is an existence without a friend. Here is poverty; here is worse than death. And how our hearts go empty when our friends go out!

Man wants life! Here is the center of his soul's desire; Life—more life! Some try to satisfy themselves with quantity, whatever the quality. They stuff themselves; they crowd the chambers of their being and choke its sensitive channels. They feed it as did the prodigal of the Scriptures

with husks; they try to satisfy it with the food of swine. But presently they find that they have eaten death instead of life, that the germs of pestilence have been hidden in the loaf.

Man wants life; he may deceive himself, but what he wants is life! Not riches; not honors; not houses to live in and wheels to roll him about, but life. He will give wealth, incredible wealth, in the faint hope that somehow it may be purchased. He will mortgage possessions for an eyelash of it. He will suffer torture to make its appearance more symmetrical. He will go on long, pain-accompanied journeys to find it in a spring or to look for it in a fountain.

Now and again a super-life appears among us; a life that nothing can deny or thwart; a life that scorns our hindrances and rides to its pole like a mission divinely appointed; that laughs at limitations which have fenced our paths; that seems untouched by earthly maladies and immune against the sting of circumstance. Physical life that faces the fies of Labrador and makes a channel through Arctic ice or, with equal hardihood, cuts a way through fever-laden jungles and miasmatic swamps. A Peary, a Greeley, a Stanley, a Hudson, a Balboa or a Columbus. Intellectual life that writes a Paradise Lost or an Odyssey; a Pilgrim's Progress or an American Commonwealth; a Fall of Rome, or a Thanatopsis, or a matchless symphony. An intellectual life that shines in blindness or through prison bars, like a sun in its unclouded zenith; a Homer, a Milton, a Bunyan, a Bryce, a Gibbon, a Shakespeare, a Dickens, a Bryant or a Mozart.

Our Worship Program

A Devotional Reading of the Gospel of John
(Clip and put in your Bible for convenience.)

MONDAY

THE RESURRECTION—John 20:1-10.

Everything in this passage leads up to the declaration, "And he saw and believed." The empty tomb was the convincing argument to John, and because nothing is more fully authenticated by history, it is still a convincing argument.

TUESDAY

JESUS APPEARS TO MARY—John 20:11-18.

Mary was not only the first to announce to the two chief disciples the empty tomb, but she became the first herald to them, and to all men, of the living Christ.

WEDNESDAY

FIRST APPEARANCE TO THE DISCIPLES—John 20:19-23.

"The disciples were filled with joy when they saw the Master." It is not surprising; for who is not? But seeing and rejoicing in the risen Christ involves the responsibility of telling the "good news" to others. (Attend prayer meeting, or have a prayer service in your home, using the "devotional" as your program.)

THURSDAY

JESUS APPEARS TO THOMAS—John 20:24-31.

"Unless I see . . . I will not believe." We are inclined to condemn Thomas for his insistence upon seeing and touching before he believed, and yet how prone we are to depend on material appearances to bolster up our faith.

FRIDAY

A LATER APPEARANCE OF JESUS—John 21:1-14.

How slowly the fact of Christ's resurrection grew upon the consciousness of the disciples! Though he had appeared to them twice before, they could so completely forget it as to go off and spend the night fishing. But Jesus is patient and adds evidence upon evidence.

SATURDAY

HIS COMMISSION TO PETER—John 21:15-19.

He who is a friend of Jesus must do the work of Jesus, and Jesus commissioned, in his words to Peter, every ministering servant of his to the care and culture of souls.

SUNDAY

A REPROOF TO PETER—John 21:20-25.

Jesus' last words to Peter were a frank, plain statement to mind his own business, and not be concerning himself about another man's duty while neglecting his own. (Attend church services, or have a worship program in your home, inviting others to join you in the reading of the sermon.)—G. S. B.

And Spiritual life; that life of the deeper instincts and emotions; that life absent in none of these others to be sure, reaching in some of them the high plateaus of exaltation, and yet reserved in its fullness for a Paul, a Lincoln, a St. Augustine, a Calvin or a Wesley!

Man wants life and God has come to give him what he wants! Physical life, yes! Intellectual life? Yes! But spiritual life pre-eminently—this life which lasts, which is not subject to any fit of weakness, which knows no decrepitude and no decay, which has no old age and which laughs at death. This life of the new, the divine principle; this life which is Christ in us; which is our hope for time and our unflinching claim on eternity.

Above all things else man desires life; but what he desires is different altogether from what he sees about him. He does not want the life of flowers, closing in the evening child; he does not want the life of happy songsters falling dead upon their nests; he does not want the life of spring-time blending into summer, fading into fall; he wants progressive life, unfolding life, unending life, life to its completeness, perfect life; and to the question of man's eager search, I hear the answer of the ages: "I am come for that. I am come that ye might have life—life more abundant."

Once I heard a great, good man who had lived beyond the threescore years and ten, say, "Ah, well, it makes no difference whether I work here or around the corner." And of course it made no difference, for he had life! Lift here and around the corner!

Above the entrance of a great sanitarium set in the mosaic of an art glass window, appear the words, "He is thy life"—a comforting message to those who enter there, carrying their baggage crowded with aches and ills. "He is thy life." What confidence it gives them as they present themselves to the physicians, and as they go down in the deep slumber where they meet the gauze and scalpel of the surgeon. "He is thy life"—"I am come that they might have life, and that they might have it more abundantly"—or, in Moffat's translation, "That they might have it to the full."

Whether we return from the slumber of the hospital or not, whether we survive the springtime and the summer and the autumn; or fall asleep upon the couch of winter's calm; we live! we live!

OUR DEVOTIONAL

The Prince of Peace

By Mrs. Joyce Kanaur Saylor

OUR SCRIPTURE

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, Isaiah 9:6. Glory to God in the highest, and on earth Peace—good will to men. Luke 2:14.

OUR MEDITATION

Isaiah, foretelling the future in the ninth chapter of his book, says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." That prophecy was fulfilled when the beautiful Christ-child was born in Bethlehem.

Today as we commemorate the birth of this Great Galilean we think of how he changed the standards of men's lives: how his beautiful teachings have come down through the years and served as our guide and rule in our search for the greatest joy—Peace and contentment.

After nearly two thousand years have elapsed we are still searching for the Peace of which the angels sang as they heralded his birth, "Glory to God in the highest, and

on earth Peace—good will to men." We are trying to bring it about through a League of Nations or a World Court but it cannot come

'Till, members of one body,

Agony shall cease;

Till, like song thru chaos,

His marching worlds increase;

Till the souls that sit in darkness

Behold the Prince of Peace."

When rulers and governments learn the law of this Prince of Peace the sword will become a plowshare and the spear a pruning hook.

He is the Prince of Peace, the God of Love and he came to bring Peace and Love to all men. Dr. Harry Emerson Fosdick said in a sermon given recently during a session of the Assembly of the League of Nations at Geneva, "We cannot reconcile Jesus Christ and war—that is the essence of the matter. That is the challenge which today should stir the conscience of Christendom. "Jesus is the Prince of Peace, and the acceptance of his teachings in their fullness by men and nations would prevent all war.

Clinton N. Howard, in reviewing the one hundred names which he finds in the Bible for our Lord, says that there is none he loves so well as this last one given by Isaiah, the Prince of Peace. And we quite agree with him that there is none more fitting or beautiful.

Our hearts are now filled with the Christmas spirit and remembering God's wonderful love, his wonderful gift to the world it seems that it should be easy to forgive our fellowmen and do our part in bringing men to Christ and Peace to the world.

Alfred Noyes has written a splendid little poem entitled "The Dawn." It closes with this stanza:

"It is the Dawn; The Dawn: The nations

From East to West have heard a cry—

Through all earth's blood-red generations

By hate and slaughter climbed thus high,

Here—on this height—still to aspire,

One only path remains untrod,

One path of love and peace climbs higher,

Make straight that highway for our God."

OUR PRAYER

Dear Father, our God in Heaven, at this blessed Christmas time we come to thee with hearts overflowing with thankfulness and praise for the matchless gift thou hast given us, thy Son, Jesus Christ, the Prince of Peace.

Dear Lord, as we meditate upon his love for us and as we think of the life he lived while here upon earth, we pray thee that thou wilt give us strength to love as he loved and live as he lived. Help us all who call ourselves Christians to follow in his steps and obey his teachings, as we realize that Peace can come in no other way.

We pray thee, dear Father, that this Christmas spirit may permeate our lives to such an extent that we will strive to give of our very best to the Master. Amen.

Warsaw, Indiana.

Some one said: "A lazy man could not be a Christian." We will not put it quite that strong, but surely he will not be a very efficient one. A lazy preacher is an inexcusable travesty. An ambassador for Christ with a message from God, the glorious gospel of the blessed God, a gospel that is the power of God unto salvation to every one that believeth, commissioned by the King of heaven to bear that message to the lost of earth, realizing that a dispensation of the gospel is committed unto him and ere long he must render an account of his stewardship—for such a one to sit idly by and be at ease in Zion while souls are madly rushing to hell, evil runs riot, sin is rampant and being propagated everywhere, and Jesus slighted, despised, and crucified—for such a one to sit idly by and care for none of these things—"How dwelleth the love of Christ in him?"—Western Recorder.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

By Edwin Boardman Jr.

(Lesson for December 27)

Lesson Title: From Athens to Rome.

Lesson Text: Acts 17:15-28:31.

Golden Text: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Devotional Reading: Psalm 91.

The Lesson

From Athens to Rome! As we contemplate this journey what memories fill our minds and what great challenges to the best come to us. Paul started his journey in this last great epoch of his life from a city famed for its great past, and its present beauty. He was to finish his labors in Rome, the center of law and justice for the Roman world. The experiences of this part of Paul's life were begun by an unsuccessful appeal to the thinkers of Mar's hill and closed with an equally unsuccessful appeal to his own countrymen who lived in the city of Rome. It was a journey filled with lights and shadows. There are examples of sublime faith and incidents that tell of the deepest and cruellest type of hatred on the part of those with whom Paul had to deal. But this journey,—so roundabout and filled with danger—was the Father's way of leading Paul to "that far more exceeding and eternal weight of glory." Trials made the faith of the Apostle function perfectly. Apparent defeat but made him more insistent in his work for the Master. Bodily infirmity made him rest more securely in the strength and skill of "the Great Physician." Civil and religious persecution but made him assert with greater conviction than ever the transcendent truths of the sacrificial Atonement and triumphant Resurrection. On a living faith in a Risen Lord the Apostle was willing to stake all his hope in this life and all his hope in a life to come. This journey was made at his own peril but the facts of the Faith were of more consequence to him than the paltry preservation of his own life. Therefore the journey was a momentous one.

It was a journey in which reasonable faith was paramount. Paul was a visionary, but he was also a solid citizen of this world. He believed, but he did not neglect the recognition of present fact in his belief. His head might be in the clouds but he rested his feet solidly on the earth. He never neglected any avenue of thought by which the glory of the Gospel might be furthered. On this account we behold him in Athens dealing with the philosophical aspects of faith; and later we find him a staunch defender of the present world order of civil governments. He did not scruple to appeal to the supreme court of Roman Law when he had occasion to do so. These facts cause us to note that Paul had a particularly sane type of Christianity and those of us who admire Paul so much and swear by his theology might well learn to take the same reasonable view of faith that he took in his life. In these days

we are dreadfully afraid to face the world of science for fear that it will overthrow our faith. If our faith is of such a puny nature that the finding of truth in the world, which we claim God made—will overthrow it then we ought to lose that type of faith and get a more substantial variety. As soon as I say "In the beginning God created heaven and earth" in that moment I obligate myself to accept every bit of truth that the physical universe has for me, knowing that all truth is God's truth. Therefore if the microscope or the telescope tell me of things that I never knew before, I ought to be big enough and broad enough to let my Christianity assimilate the facts and weld them into my system of belief. Science and theology must ever work hand in hand for "the heavens declare the glory of God and the firmament sheweth his handiwork." The great danger to Christian faith is found not in the facts of science nor the truths of theology but in the vain speculations fostered by exponents of peculiar schools of thought and belief. I have heard preachers rail at the scientists as great heretics just because they speculated on some of the fact they had found and deduced certain hypotheses from them; and at the same time I have heard these same preachers take a few obscure texts from the Scriptures and accurately locate Heaven for us. I heard such a one at the Winona Bible Conference this last year. Speculation is speculation whether it is indulged by a scientist or a theologian. One great truth then of this quarter's lessons should be the paramount quality of a reasonable faith.

The journey was a journey which emphasized the triumph of great conviction. Paul believed strongly the faith as it was in Christ Jesus. In this faith he actually overcame mountains. By the single unvarnished statement of his own personal conversion and conviction by the power of Christ he actually tore down the centres of pagan idolatry and planted in their place centers of Christian faith. Without the aid of sword, spear, money or court he began the conquest of the Greek and Roman worlds and laid the foundations of victory so sure and deep that within three hundred years Christianity was to be officially proclaimed "the favored religion." A man with faulty convictions could not have done such work. The power of Paul's convictions was mightier than an army with banners, and in peace the Gospel triumphed over every pagan enemy. As one looks out on the Christian world of today he wonders whether such mighty conviction is still extant. Paul's conviction was made plain by his willingness to endure any trial for its sake, and he burnt himself out in service for his Lord. He endured all the petty politics of the church fathers of his day in achieving his end, too. Today there is a dearth of honest Christian charity and conviction. If we

have convictions they are what we want to believe, and are generally so narrow that they can't allow room for any kind of disagreement from others. On this account we become cruel and vindictive and would throw out opposition by force rather than seeking to win it by conciliation. In our last Conference we heard some things like this in our ministerial meetings—viz., "if they (our opponents) do not like this let them get out." Such a spirit harks back to the ages when the Pope was the "summum bonum" of the religious world. It will not do in this age. Paul won his age by conviction surcharged by charity and his program still holds good for us. Let us learn this lesson as Brethren.

The journey from Athens to Rome glows with Christian heroism. Whether in perils from his own countrymen or in perils of the sea Paul proved himself a hero in every sense of the word. In fact he was almost reckless in the way he exposed himself. In the riot at Ephesus he would have thrust himself before the half-crazed mob had he not been held back by more sober friends. At Jerusalem amid the fanaticism of his own people he makes a masterly defense of his religious convictions. At sea after a fourteen days' storm in which the small sailing vessel was threatened with destruction every minute, Paul calmly counsels all his companions to partake of food and breaking the bread in prayer he sets the whole company a splendid example of unwavering trust in God. Whatever Paul may have been he was not a physical or moral coward. He was the servant of a Great God and as such he had to manifest qualities that would make such a Deity appeal to the pagan souls around him. Christian heroism is a requisite in every age. Today we are faced with a loosening of our hold on the things that make for sound, sane and righteous national life. We are faced with a general weakening of the fibre in our national soul life. This is the day for men to stand firmly for the right. This is no time for mere salary drawing enforcement officers, but it is the moment when the real Christian spirit in the nation must arise and make the spiritual demands of this nation that before God we should make. I am just reading works on the American Revolution by Fiske and Bancroft and the outstanding fact that both writers emphasize is the Christian fortitude and patient firmness of those who were called upon to endure the first shock of the struggle with a despotic king. The New Englanders were staunchly Christian in those days, and fasting, prayer and dry gunpowder were their weapons in the fight. Thus they wrote Lexington, Concord, Bunker Hill, Ticonderoga, and Saratoga into our national history. We need a return to those brave days in so far as spirit is concerned as we face the despotism of the Whiskey Ring and Crime Tide within our borders today. Irreligion, and moral dereliction can be prevented today if every true Christian will stand true to the teachings of the Lord he professes to follow. Our Gospel is a gospel of peace, but it is also a gospel

(Continued on page 15)

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Miss Weaver Resigns

Miss Ida G. Weaver, who for nearly two years, has been writing the Junior Christian Endeavor stories for "The Evangelist," has felt the press of her increasingly heavy college duties during her Senior year that she is compelled to give up this task. We are sorry to lose Miss Weaver's excellent work in the Junior column, and we are sure those interested in Junior work will share that feeling with us. We have urged her to keep up the good work as long as we dared, but understanding some of the demands made on her time by her regular college work and her assistance to Dr. L. L. Garber in English, and other requirements incident to her approaching graduation, we could not insist unduly. She has performed a note-worthy service to the Juniors by her interesting lesson portrayal in story form, and we wish to express in their behalf and in behalf of "The Evangelist" very earnest and sincere gratitude. And we hope some of our Junior workers and Junior readers will take the time to write Miss Weaver at Ashland College, Ashland, Ohio, telling her how much you appreciate the help she has rendered. She has done it all merely for the joy of the service, as are the others who are so unselfishly giving of their time and talents by the conduct of special departments, and she deserves our gratitude. Miss Weaver has talent along the line of story telling, and we hope the brotherhood may benefit further by her ability at some future time. We had hoped to present her likeness to the Juniors as she was closing her work, but due to her modesty she refused to supply us with a picture.

We are not to leave the Juniors without their lesson notes, however, and in the next issue we will introduce the new writer with her first installment of notes.—THE EDITOR.

The Greatest Gang Leader

"His Honor, the Greatest Gang Leader in the United States," is the unofficial title of Judge Tensard DeWolf, of the Pittsburgh Morals Court, and he is very proud of it, according to the Philadelphia "Public Ledger."

The Judge is a man who understands boys. Immediately upon his appointment to the bench he started to build up a program for dealing with youthful miscreants on the principle: "Don't break up the gangs, but encourage them, keep them busy, and divert the gang spirit to useful social ends."

With the cooperation of the general secretary of the Pittsburgh Y. M. C. A., the business men of the city were brought into a form of big brother movement, bearing neither charter nor name. Its members volunteer to look out for boys whom the court paroles in their custody.

"We get lots of cases of tough kids who balk at a church or community house, but who don't mind opening up to an individual. He takes the youngster to the movies, to the Y. M. C. A. pool for a swim, and to a baseball

or football game. He gets the youngster a job, takes him to lunch occasionally, visits the boy's home, and has him to his own place. Then when he says, 'Well, Bill, I'm going to church, like to go along?' Bill goes with him sooner or later."

At the beginning of his term Judge DeWolf appointed a Y. M. C. A. man as morals court secretary to act as a transfer agent. Since that time not a single session has been held without an Association secretary being present. Roman Catholics and Jews, who have united to assist in the program, also attend. The youthful offenders are questioned by these volunteer workers, who show them how a boy is marked by the police once his name gets on the juvenile court record. The point is driven home that the law usually wins.

"We go over criminal records to show them that crime doesn't pay," says Judge DeWolf. "You would be astonished at the quick reaction of a smart youngster to the assertion that crime is stupid. He has never looked at it in that light. Crime always has been held up to him as something smart. He has caught the lure of outwitting the police. We show him the other side."—The Fortnightly.

JUNIOR ENDEAVOR

By Ida G. Weaver

(Topic for December 27)

The Backward and Upward Look

Phil. 3:13

Happy New Year, my boys and girls! I wonder just how happy you are away deep down under those little short blouses and dresses? Oh your hearts beat so swiftly and sing a tune so merrily that you could just fly away with happiness? If not, then you are not starting out the New Year correctly! We must tune up with the New Year bells, you know—we cannot be sluggards and lazy-bodies, for a whole bright new year is ahead of us—and oh, how much we accomplish!

It is always a good policy to use a chart at the end of the old year, and retrace all the wobbly lines and illegible marks to find out for certain just what we had tried to do or what we accomplished. So if you watch my pencil I'll tell you just how much you have grown and predict how much taller you shall grow in the year 1926.

We shall start away back in January of 1925—a whole year ago. Here I find we discovered our ideal hero in the man Jesus. We found Jesus was human and was courageous. Next we had a radio conversation with God, and he told us what kind of boys and girls we must be. That we might not grow one-sided we visited some of our good boy and girl friends, the Indian, the Eskimaux, the cherry blossom lad of China, the poor, backward boy and girl of Korea; the little dark-

skinned pal in India and Africa, and the dusky little man of South America. We have added a fine list of new friends have we not? I hope we can make some more new ones this year.

I find here also that we were taught how to do things as Juniors would do them—clean, manly and without fear. We were taught to observe the Sabbath, for Jesus said the Sabbath was man's day. We were taught that we should not look for the great big things of life, but to do little things so that by the time we are strong enough the large things will be ready for us. Is it a good thing to honor parents; to honor our friends and animals? What did Jesus say about those problems

We also had a course in nature study. We roamed the woods and hills, crossed creeks and rivers to find some of nature's beautiful possessions. They told us something too, do you remember?

Remember what we said diamonds were good for? Look it up, if you have forgotten.

Besides making friends with foreign children, nature and animals, we made friends with books. And perhaps our books we prize as highly as our friends, for they reveal to us all the beautiful stories of heroism, of devotion to ideals of great men and women, who have made life rich and have given you and me inspirations to make our lives valuable, and worthwhile.

Our record sheet is rather badly scarred and marred, but here is a clean, new one for you to write in. I wonder if it will look more neatly than this old one? Will we have any gold and silver stars marking goals attained? I think it would be fine to paste a picture of Jesus at the top of every page—and then when you are about to write down your achievements you will remember that nothing which is ugly, uncouth, defacing and unkind will appear there. May you look upward and outward and make the New Year the happy year of Junior Endeavor.

Daily Readings

M., Dec. 21 Look at the past. Deut. 8:2.
T., Dec. 22 Look up to Jesus. Heb. 12:1, 2.
W., Dec. 23 Remember failure. Luke 17:32.
T., Dec. 24 Look up in faith. Ps. 5:3.
F., Dec. 25 John's forward look. Rev. 21:1-5.
S., Dec. 26 Jesus' upward look. John 17:1.
Ashland, Ohio.

Giving is like prayer—a Christian grace. Every one must learn to practice it for himself. The father cannot exercise the grace for his child nor the wife and mother for her husband and family. The church owes it to its members and friends to give each of them a share in the missionary work of the church. Systematic, proportionate, cheerful, weekly giving is the most spiritual, fair, businesslike, and reliable method.—Alexander Jackson.

The world is likely to acknowledge us only when we are successful. Our mothers stand by us under all circumstances.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

News from the Dark Continent

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Francaise,
 October 13, 1925.

Dear Evangelist Readers:

Events have followed one another rapidly in the month that is past, and it is with difficulty that one finds time even to chronicle them for your perusal.

Shortly after our Brother Hathaway's return from Bangui after witnessing Miss Deeter's departure, the heavy work of the station, always more or less interrupted by his absence was resumed. The brick machine, received not long previously was set up, and the manufacture of larger and better bricks commenced. The foundation of the storehouse was laid. This building is to have two rooms, one of which will serve as a garage, and an iron roof without veranda. Roofing made of galvanized iron is safer from fire than thatched roofs, although not so safe from sun. We are therefore especially glad to be able to employ this in our store-house. Two weeks passed with the work going "full blast" and then arrived the time for our quarterly conference and prayer. All other except the work absolutely necessary being laid aside, we gathered daily for prayer. The missionaries gathered five times daily—the native Christians thrice. Each native prayer meeting was guided by a missionary—we absented ourselves in turns from our own meetings. The evening out-door meetings fell to my lot, and I shall never forget them. They were for the most part without outward interruptions, but a scorpion sting caused considerable commotion, as "Queenie" one of our native Christian women, sitting on the ground, was thus attacked. During this week of prayer we witnessed the Lord's working in power, yet perhaps never were we more conscious of the working of the adversary. The resulting conference decided to suspend from the church twenty-five members who have repeatedly fallen into sin! and also to forbid for a time the residence of the older of these upon the concession. Three little boys were permitted to remain. It is our first severe discipline of our large and growing church and was a heart rending time to the missionaries. My own tears flowed night and day, and the suffering of the other missionaries was especially intense.

Self-government upon the station and self-government within the church are being introduced as rapidly as the natives are able to bear it. None but those who have undertaken it know the heart-aches connected with an absolutely pioneer work among those just emerging from the crudest and most barbarous of heathendom into the light and life of Christianity—Babes in Christ indeed they are—all of them—and oh, what need they have of the written word! What need of the speedy inauguration of the schools that they may read the Bible in French and in their own language! Meanwhile since there are no

schools and none of our large membership can read, the responsibility of oral teaching is tremendous. Our church building is being commenced and we plan on locating chapels at Bassembali and other points as our church membership covers an area of 62,500 square miles, there being Christians scattered in nearly all of the villages within a radius of 130 miles from Yalouki. The automobile will, we trust, enable us to hold services regularly in many of these village chapels. Our native Christians are counted upon as a great asset, and some of them whose exemplary lives have recommended them are soon to be ordained as deacons, it being thought best to defer ordination as elders until education shall be possible.

Meanwhile oral classes for deacons and evangelists will be continued on the station. Even our new recruits are bravely coming forward. Mr. Hathaway will continue to teach Homiletics and I Bible Doctrine as before. Mrs. Hathaway and Miss Tyson will share in the music and have classes respectively for the women and children.

Miss Emmert will teach Bible History to the evangelists. The missionaries are adding the study of Sango to that of Banou as it requires a knowledge of both languages to reach our large parish. Itinerating will be done, both with the automobile and by tepoi. Daily evangelistic services will be continued on the station and the evening weekly prayer meetings continued. Conference closed on Sunday, October 4th. Monday was a day of busy preparation. Four missionaries were leaving the station the following day. The love feast had been observed on the preceding day, and had you been with us this Monday you would have seen missionaries and natives alike flitting to and fro. Some are washing communion cups and plates, others are giving their attention to the foot towels and basins. Others are packing chop boxes—bedding and other equipment, for two important journeys are to be undertaken on the morrow. Tuesday, October 6th dawned, not bright and clear, but better yet with a dull haze which is not quite a mist, obscuring the brilliancy of the sun. Just the day for traveling in Africa. It is Brother and Sister Hathaway's sixteenth wedding anniversary. Sister Hathaway has not been away from the station for sixteen months, and since her husband is going to Bangui on a necessary business trip she has decided to accompany him. She is going to write the story of this eventful trip herself. Very early in the morning the auto sped down the concession hill, and we who had given them a loving farewell, turned our thoughts from the bride and groom of sixteen years to the two other workers who were also fitting that day under very different circumstances.

For not half an hour later by another path, not traversable by auto, but leading into the bush, twenty-four porters commenced their long day's journey. Eight of them carried

in tepois the Misses Emmert and Tyson—Several others went as relays and the remainder carried the baggage. It was a great adventure into which the ladies plunged that morning, for they were off for their first itinerating trip into the wilds of Africa. With them went Yolo and Jodiwar, the cream of our native evangelists.

Some time when time and strength permit I want to write the stories of these two redoubtable young men,—Yolo, who resigned the chieftanship because he felt its temptations would hinder him in his race as a Christian, and Jodiwar, the leper who has been healed, and who is on fire for God. We have heard from the evangelistic party just once during their week of absence.

The automobile returned with its happy passengers on Saturday night. This week has witnessed the work once more in full swing. Men are working on the bridge, the storehouse, the church. Others are gathering snailshells from which a native lime similar to cement is made. This is a huge variety of snail much like a clam or lobster and considered by the French a great delicacy.

Miss Bickel is visiting us at Yalouki. She is finding time from her busy life to write the history of a recent itinerating trip made among the Karre by Miss Myers and herself. 'This letter will doubtless start out on its long journey to "The Evangelist" in company with hers. We cannot tell which will reach you first. Miss Bickel will soon return to Bassai. I hope soon to make a visit there—to that spot of sad but hallowed memories where every stick and stone remind me of one whom seventeen years ago this month I first met in New York city on the eve of our sailing for Africa. Once more I shall stand beside the grave of the beloved founder of your mission in Africa. Once more I shall praise God for the grace that sustains in the most poignant grief, and for the way that in spite of sorrow and death he has especially during this term of service multiplied workers and grace to the workers, and carried on the work which is his own, both at Bassai and Yalouki.

A letter from Miss Deeter has just been received from Brazzaville. God has been gracious unto her, providing for her traveling companions and friends on her long journey en route to the homeland. She tells of an accident to the Schad in mid-ocean, enroute for Matadi from Bordeaux, in which much mail was lost as well as freight and parcels. Should any of you have letters unanswered or gifts unacknowledged by us, remember the Tchad. Probably we shall never know just what we may have lost. Five years ago when another French liner, the Afrique, went down, we lost heavily in parcels and freight. But how these things lead us to praise him for the many letters and the numerous parcels and boxes which have come or gone between us in the seven and one-half years since the establishment of our work. Let us continue in prayer and service.

Faithfully yours,
 FLORENCE N. GRIBBLE.

Pray for Our Missionaries

The "Sky-Parlor, First Brethren Church, Long Beach, Calif., Dec. 14, 1925.

Members of the F. M. S.:

Christmas approaches, let us remember especially our missionaries on the various islands, so far away from the fellowship of our loved ones whom they must particularly miss at this season of the year. And somehow, it is the new missionaries that lie on our hearts of your Office Secretary just now. There are the Pastors in France—their first Christmas away from home. Pray that our Father God will give them a special portion of joy in himself at this time of remembrance of His "Unspeakable Gift!"

Then, there are Percy Yett and his wife and two boys in South America. They had a long journey, filled with discomforts and monotony—monotony of scene, monotony of environment and monotony of menu. The last time we had from Brother Yett, he was writing forward to his 64th meal of fish on board the Japanese boat on which he took passage—was fearful, even while he took the time to write to us, lest he might miss the other gong, and more fearful still that this might be his "Waterloo" and the first

meal he would have to say, "Excuse me" to the fish, as all others at his table had already done!

However, from all accounts, our champion fish-eater may be glad before the New Year sets in if he might sit down to a meal of fresh fish rather than South American beef. Anyhow, here's hoping he won't get so homesick that he will take some South American ants into his family!

But this new missionary of ours is blessed with a sense of humor (a very necessary qualification in a foreign missionary, you would be candidates), and in that same fishy letter, he threw out on the sea-air-waves a hearty laugh on Mrs. Yett, because he had just discovered the meaning of her name (Lora) in Spanish. Its definition does not look well in print, and besides she says she is going to change it before reaching South America. But "he laughs best who laughs last!" We have been looking up the meaning of names on our own account, and what do you think "Percy" (Percival) means? "A place in France." Now, what is "a place in France" doing in South America? Knowing that our former Financial Secretary was called of the Lord to

South America, we know there can be no mistake in that quarter. The mistake must be with the name, so we think Brother Yett had better change his name too. As to "Yett," all we can say is that it certainly does not mean "still" (not even in Pennsylvania Dutch), as any one can testify who knows our "Percy."

"Irregardless" (as some folks in California say—and we will not be so unkind as to mention names here) of all this levity, the Yetts surely need our prayers, not only at this Christmas time, but throughout the entire New Year. There will be many hard things in South America in connection with their new work—the Spanish language to be mastered, opposition to be encountered, new surroundings and conditions to be met—and the thousand-and-one-things that a missionary has to contend with.

We know that if our missionaries in South America, France and Africa could broadcast a Christmas message to their homefolks, it would be:

"Finally, brethren, pray for us, that the Word of God may have free course and be glorified, even as it is with you."

Yours in the Master's Service,
THAT OFFICE SECRETARY.

NEWS FROM THE FIELD

THEL CHURCH, MULVANE, KANSAS

Brother Cover from Falls City, Nebraska, has been with us in a revival for two weeks. There was one addition to the church. On account of bad weather and roads we were unable to have meeting three nights. This was very detrimental to the work. Brother Cover gave Bible lectures each afternoon, and good seasons each evening.

We are getting along nicely with Brother Johnson as our pastor. We have an attendance of about 70 at Sunday school, also a very interesting Christian Endeavor. We thank the Falls City church very much for their cooperation with us in loaning us their pastor, also thank Brother Cover for the interest in the work while he was with us.

DOCIA WYGAL.

PASTORAL AND EVANGELISTIC SKETCHES

We appreciate coming to the brotherhood and a bit of news from this part of our Father's vineyard, where we serve. These are the closing days of our first year with the Warsaw brethren. The year has been one of blessing. There has been present throughout a spirit of unity, and peace and harmony prevails. The year has brought losses by several of our families of the brethren being called home. Withal, the interest and attendance has increased in all departments of the work. During the year twenty-six persons have been added to fellowship of the believers, twenty-four of whom were added by baptism.

We just closed a brief evangelistic effort by our friend and brother, F. G. Coleman. The Coleman was well received by the church and community generally. We found

in him a congenial yoke-fellow. In his preaching he sounded forth no uncertain note. We believe him to be genuinely orthodox. He made many friends here in Warsaw. We welcome him to our district and into the pastorate of the good church at Flora where in other years we ourselves labored, and where the Lord gave us many precious souls, whom we count among our dearest friends of earth. We shall pray for a great ministry for him there. During his recent campaign with us fifteen persons responded to the invitation, all of which have been already received into the full fellowship of the church. The entire church has experienced a genuine awakening, and we shall press on in the work with a determination to make the new year of still greater victory for our King. It is our aim to keep up a continuous aggressive campaign of evangelism. We are spending much time in pastoral visitation which is proving profitable. Thus far in the year records more than three hundred pastoral visits. Our aim is to keep busy for the Master. The time is short, and so much to be accomplished. With all the pressing duties incident to a large parish, we shall find time after the holidays to assist some church as song leader or evangelist. If there is a church yet that has not arranged for your evangelistic meeting, I would be pleased to answer your inquiry. Way we all be kept true and faithful in these days of waiting the coming of our King.

C. C. GRESSO.

Warsaw, Indiana.

SOME MORE RADIOGRAMS

Since our last report we have finished two campaigns. The second meeting we held in Mount Pleasant within a year is now history.

For three weeks we worked hard. The battle was made harder by some false brethren who are trying to lead them astray. Brother Croft, the good pastor, is holding forth the word of Life to them and is to be commended for his devotion to this people. The crowds were splendid throughout and interest never lagged. We were assisted by Brother W. B. Camlin of Scottsdale, Pennsylvania, whose singing always inspires. This man of God has been a tower of strength to us and our labors together will be, we trust, fruitful. The church of Mt. Pleasant have a splendid working body of people and we wonder why it is that more is not done for this worthy field of endeavor. The net results were eight confessions. There were many discouragements. After a week's rest we started at Ferndale, Johnstown, Pennsylvania, a community meeting under the auspices of the Evangelical church. There my brother is the class leader at this church, and after several conferences we consented to hold them a meeting. We began November 8 and continued until the 29th. It was by far the greatest meeting of the year so far for us. The spirit throughout was wonderful. The attendance was all that could be desired. I have never attended with a more splendid group of people and as for the pastor he is surely a man of God. He has a passion for the salvation of men which made a great helper in the meetings. Mr. Camlin was with us on Sunday and the last week every night. His work was again great and was an inspiration to us all. The chorus Choir too was very faithful. All in all it was a meeting long to be remembered. There were about forty confessions in all. We were favored with friends of old times at the meetings for we were back where we spent

our boyhood days. My precious mother was also present at some of the services. God bless these dear people.

We began at Columbus, Ohio, December 1st. The first few nights the attendance was small but we are hopeful of a great blessing from above. We need your prayers for the work here. We have January and February open yet. We should be glad to help our own people, and give them first choice. Our address is, 709 Bond Street, North Manchester, Indiana.

Yours in him,

A. E. THOMAS.

RELIANCE, VIRGINIA

I have recently been appointed secretary of our dear old Mount Zion Brethren church to fill the vacancy made by the death of my dear brother, J. C. Rinker, who was called to his eternal reward September 17th. Oh, how the church will miss him, for he always had the church cleaned and in order, and was ready to welcome all who came. Brother Fogle preached his funeral on September 19th, and made the statement that in all his eleven years as pastor "Brother Jake" has missed but one time, and that was when he was on a visit to his children in Washington, D. C.

A number of our members have moved their membership by choice to the Maurertown church. We have been trying to make arrangements for our work and have solicited our members here in person and by letter those who live at a distance and have gotten twelve dollars a month subscribed to Brother Fogle to come back and take charge of our work. At our business meeting held recently Brother Fogle was called to take our work and Brethren Samuel Headley and Edward Little were chosen church trustees to take the places of my beloved husband and dear brother, mentioned above. We will have to repair our church with a new roof, and as our membership is limited in means, we will appreciate any donation that any one may send us, no matter how small.

We were glad to have Brother George A. Copp and wife with us at our Love Feast in October. We welcome all who may come to us at any time, and ask an interest in the prayers of all the dear brethren and sisters. We are looking forward to and praying for a two weeks' meeting in the spring and a Home Coming next summer, so that the children can come back to the home church of their childhood, and meet with us again, as we are commanded not to neglect the assembling of ourselves together.

POLLIE STEELE,

Reliance, Warren County, Virginia.

HAGERSTOWN, MARYLAND

"The Gateway to the South"

The Revival

Another revival campaign is past but the harvest is not all gathered. We expect that the seed sown will continue to bring forth fruit, for the sowing was faithfully done. Brother B. T. Burnworth, who was our evangelist, proved himself to be as we advertised him, "A man of power with a vital message." He was well liked by this congregation and by the whole community. It was a

real pleasure to work with him. We all say, come again.

There were seventeen confessions, fifteen uniting with the church, of which thirteen were by baptism and two by letter, the other two being reconsecrations. All of these were young people, ten being young men, which is quite unusual.

Brother Burnworth understands the problems of the pastor and of the church and he helps in every way possible to meet these problems. He is an able speaker, holding the closest attention of his audiences night after night throughout the campaign. May the Lord bless abundantly his work in the evangelistic field until he again enters a pastorate.

Winchester

The new church building is under roof. Only the first unit of the building is being erected, 30 by 40 in size. There is a splendid light basement of the same size. Much work is being donated and the members seem to be very much interested. The writer has spent considerable time with them during the past few weeks, aiding them in the raising of funds.

The District Mission Board is aiding in the erection of the building. This is an opportune time to remind all the churches of this district that the mission treasury needs to be replenished. Each church should pay its apportionment for district missions soon. At least half of it should be paid in January. Pastors will please attend to this matter, for the churches look to their pastors.

Individuals in this district or anywhere who want to pay for a few bricks in this new building should send their gifts at once to Chas. R. Fogle, 14 Kent Street, or to the writer. The help is needed. This church is an unchurched section of Winchester and those who know the field think that it will be possible to build up a good Sunday school which will form the basis for a strong church in due time.

Yours for victory,

104 S. Mulberry St. G. C. CARPENTER.

CARLTON BRETHREN, GARWIN, IOWA

While it has not been long since the readers of the Evangelist have heard from Carlton Brethren, yet that report, being Brother A. E. Thomas', had reference only to our recent evangelistic meeting.

An apology for so long a silence, on the part of the writer, might not seem out of place, this being our first report, but our desire was to report more than merely the material or temporal blessings when we did write. If these were all, or the major part of our report, we could have submitted it a month or two after we arrived on the field. Suffice it to say we could not expect to be more royally received, or more cordially welcomed, in any field than we were here at Carlton Brethren. This sounds as though we have been here for a short time only, and so it seems, but when we count time by years, already nearly a third of our second year here has elapsed.

First impressions always last longest, and we feel that it has been a blessed experience to spend the first year of our ministry here amidst the common, cordial, country Brethren.

The Carlton Brethren church located as it is four miles from the nearest village, and six miles from the nearest country church, is one which we hope and pray will not do, as have so many of the country churches in the past decade, move to town, or disappear into a community church, with few if any of the Brethren ordinances remaining.

Numerically, we have not grown a great deal during the past year. The number added at our recent evangelistic meeting would barely equal the number who have moved, almost beyond the borders of this community. While we are located in the midst of a rural community, yet not a few of our members are tenants, and like most every other locality every year brings its changes.

Though we are quite a distance from our college, and missed the joy of having Brother Jobson, or any of the college faculty with us this year, we have been fortunate in having other brethren with us during the past few months.

About the middle of July, Brother Staley, former pastor here, and family returned for a short visit in this community. While here he preached twice on Sunday to large and appreciative audiences. He also conducted the funeral services of an elderly lady whom he had known from his boyhood days. A basket dinner in a nearby grove gave the former pastor and people opportunity of renewing former acquaintances.

Then the latter part of the next month, Brother Freeman Ankrum, who had been pastor here just before Brother Staley, returned, on a wedding trip, and he and Mrs. Ankrum were likewise cordially received by his many friends. He also shared the privilege and the joy of speaking twice to large and attentive audiences. Another basket dinner in the church basement brought former pastor and people together in a social way.

About the middle of the following month, Brother A. E. Thomas began our evangelistic meetings, the report of which he has already given to the Evangelist readers.

On November 13th and 15th Brother M. A. Stuckey was with us and spoke with regard to the work of the Sunday school on Friday evening, and preached twice on Sunday. His messages were both instructive and inspiring and the prayer of Carlton Brethren is that every church in the brotherhood may have an opportunity of listening to his helpful messages.

In all we feel that we have been exceptionally fortunate in having with us these four brethren, coming as they did from as many states and each one bringing us messages in his own familiar way. Four different men representing three different causes, the Sunday school, the church, and evangelism, and yet all one. We hope that we may be as well blessed in this respect another year.

While town and city churches experience a summer slump in their Sunday school attendance, the country churches have a like experience during the winter months. Our attendance for November averaged sixty-two which we consider pretty good, considering road and weather conditions.

The Sisterhood of Mary and Martha has

been active and the results of their work is doubtless more noticeable in the mission fields than at home, which is as it should be.

The Woman's Missionary Society has likewise been busy and their efforts too will be duly appreciated. They have just finished preparations on two worthy donations. The one going to the Iowa University Hospital, the other to our Kentucky Mission school at Lost Creek.

All the special days, in the way of offerings for missions, college, Brethren home, etc., have been observed during the past year. Just now preparations are being made for a Christmas program which speaks well for both parnets and children in a community, where improved roads are, as yet, a dream.

Already plans are being made for another evangelistic meeting next June. We are hoping that weather conditions may be better for this meeting than they were for the last one. Anyone who has ever traveled in Iowa mud, or who has read anything about it, may realize what a determining factor this is in attendance at such meetings. This is a community which is not overchurched, and, though the majority have made the good confession and united with the church, yet there are many who may yet be won for Christ, and be brought into the fold. An interest in your prayers is the best that Carlton Brethren can wish from the brotherhood.

CARL E. HELSER, Pastor.

THE VOICE OF THE BELLS

On a Sunday not long ago the air in the neighborhood of Park Avenue and Sixty-third Street vibrated to an unaccustomed music. It was then for the first time that New York was listening to a carillon, the greatest in the world. Made in Croydon, England, for the Park Avenue Baptist church, the gift of Mr. John D. Rockefeller, Jr., in memory of his mother, it will continue to spread music of a rare kind through those skies.

A carillon is a set of bells tuned to the notes of the chromatic scale upon which music in two or more parts can be played; that is, airs with the accompaniments, sonatas, fugues, and other forms of music. The bells are played either by a carillonneur or automatically. The term carillon is applied, with technical correctness, to sets of twenty-five or more bells. The carillonneur produced his music by means of a clavier, constructed on a principle somewhat similar to that of the manuals and pedals of an organ. The keys are of wood.

The carillon is a development of the chime, from which they differ rather in size and tonal importance than in quality.

Even by comparison with the world-famous carillons of the Low Countries of Europe, the New York bells are said to be marvellous. Fifty-three bells, varying from a huge bourdon weighing no less than thirteen tons to silvery bells of the most delicate timber, will ring out songs for us at regular intervals, chiefly hymns, no doubt, though, if required, they could render, it is said the most complex melodies and enchanting harmonies.

Bell-founding is one of the most interesting and difficult exemplifications of applied metal

work. It is historic in its significance and immensely complex as to its technic. It combines art with industry, draughtsmanship with labor. In England it has flourished, more or less steadily, since the Thirteenth Century, and, though excelled at certain periods by their competitors of the Netherlands, English founders have cast some of the most wonderful bells in the world. One firm, now active in Loughborough—the Taylor firm—has been active since the Fourteenth Century.

The art or craft of founding the modern carillon, or extended chromatic compass of bells, may be said to have reached its apogee on the Continent in the Netherlands in the Seventeenth Century. Among its most illustrious exponents were the two Hemons, Francis and Peter. From their time on the Belgian and Dutch skill in casting bells gradually diminished, only, however, to be emulated and at last excelled by the English founders who made their headquarters at Loughborough and at Croydon, a suburb of London.

Many Americans in their foreign wanderings have been fascinated by the loveliness of the bells attached to the old churches of Bruges and Antwerp, Alkmaar, Haarlem, Rotterdam, and Malmes. But carillons are now used for secular as well as for religious purposes. The Town Hall at Rotterdam has been enriched by one made in England. There is no reason why sweet chimes should be monopolized by cathedrals. They could add beauty to the grim life of the laborer just as fitly as they lend charm to the externals of religion. A belfry in Times Square might prove more potent even as an advertisement than the most garish and absurd electric signs. And the dark sordidness of many grimy factories would repel less if for the hootings of the present midday whistles intelligent capitalists were to substitute the appeal of carillons.

Anglo-Saxons, as a rule, affect indifference to aestheticism. But in their hearts they also crave beauty. It was at Loughborough that, only a few years ago, the first flawless demonstration of what chimes might mean was made in a tower especially constructed in the Taylor works for a set or chromatic scale of thirty-seven bells. Since then the Taylors and their most notable competitors, Gillett and Johnston, of Croydon, have improved vastly on what was once regarded as a supreme achievement. And it is probable that a carillon will soon ring in the imposing Victoria Tower at Westminster as a memorial to the British and Irish peers who laid down their lives during the late war.—The Outlook.

SIR WILLIAM RAMSAY ON THE NEW TESTAMENT

This eminent authority on archaeology, in a letter to the National Union for Bible Testimony, in connection with a meeting at Albert Hall, London, wrote: "The longer I study the New Testament, the more convinced I become of its absolute trustworthiness; and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far

away in a different age, accustomed to a different spirit and different way of looking at life, thinking and speaking of the world differently, find it hard to realize the full meaning of the words. The disciples who had been with Jesus often perceived in later life that they had not rightly understood what he said to them; yet they learned from those words the way of life." * * *

"The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. * * * Christianity is the religion of truth; it is founded on truth, absolute and perfect truth."

Notes on the S. S. Lesson

(Continued from page 10)

of power—or should be—; let us therefore be careful lest in emphasizing the peace side that we neglect the greater moral and civil issues that demand our thought, prayer and activity as Christian men and women.

"Brave men are needed by Christ today,
Out where the battle is long;
Forth at the summons the call obey.
Quit you like men! Be strong!"

Finally this lesson today can be very splendidly made to serve as a New Year's lesson for it has within it both retrospect and prospect. We can look back and see how Paul made his life count for God and we can likewise consecrate ourselves to the thorough living of that kind of a life for the Christ and for his church. Let us not fail him in this day when he needs consecrated and trained men and women in his service so vitally. If we have failed in our allegiance in the past we can build better for the future and vow that we will not make the same mistakes again. If our faith is wobbly we must take time to get the foundations of our life true and sure so that the superstructure of the future can be beautiful and good.

506 W. 11th St. Waterloo.

FALLS CITY, NEBRASKA

Days, weeks and months glide swiftly by, as another report is due from our Mid-West church. The days since last reporting, have been filled with activity. Rally Day marked the largest attendance during our pastorate. We are handicapped in that we should have a separate room for our Intermediates. The Department is organized, but the opening and closing exercises are held with the Juniors which is not ideal. The distinctive characteristics of these Departments demand different devotional and inspirational programs which cannot be given in our present space. Our superintendent, Brother J. G. Dodds with his corps of helpers, is doing splendidly. We are now preparing for our White Gift service. We expect to use a pageant with the usual sectional presentation of gifts.

We are rejoicing in that we had with us Dr. Miller over the Thanksgiving season for a week's Bible study. Dr. Miller was at his best and we profited by his teaching of the Holy Scriptures. He gave us afternoon studies and preached in his characteristic way in the evening. A free-will offering was given

him which expressed in part the appreciation of his splendid services. I am certain we shall welcome him back at some future date.

The church permitted the pastor to hold a meeting for the Mulvane church of which Brother Anderson is pastor. We reached the field Monday evening, October 2nd. We were greeted by a nice Monday evening audience and thus plunged into the work for which we were called there. Weather conditions were not favorable and so were rained out two nights the first week. To make us of the time, we were requested to give afternoon teaching on Biblical Doctrines. We did this and found a fine response to this manner of teaching. So in all we preached 14 sermons, gave six Bible teachings, made a Golden Wedding address, consecrated that new, young preacher at Brother and Sister Anderson's home to the Lord, and aided the pastor in conducting communion services. The results numerically were not what we should have desired but there was a spiritual response that we believe will be helpful in the building of the church life. One girl made the good confession, was baptized and fellowshiped into the church. Others were persuaded and expressed their desire to unite but were unable to be present at the close. They have a splendid lot of young people who were present at the meetings and aided by singing in the choir. We made our home with Brother and Sister Wygal and it was a real pleasure to share the comforts of their home. A free-will offering was given the evangelist. We wish to thank all who aided and made possible the meeting. Brother Anderson is a real yoke-fellow, with whom it is a pleasure to labor.

We must not fail in mentioning the elaborate Silver Wedding Anniversary which the membership of our church here planned and executed for their pastor and his family. Monday evening at the church, some one hundred and sixty friends and relatives gathered to celebrate the above event. All day Monday, unusual bustle was evident in and about the church building. At 8:30 P. M. Brother Dodds called the assembled congregation to order after which Brother A. E. Whitted of Beaver City, Nebraska, invoked God's blessing upon those present and the occasion which was celebrated. The following program was then given: a cornet solo by Harry Hillyard, with Gertrude Long at the piano; Miss Mae Yoder gave two appropriate readings, responding to an encore; Mrs. Mildred Prieze then sang, "I Love You Truly," with A. Elizabeth Cover, daughter of the Covers, accompanying; this was followed by another reading, after which Rev. Reid, pastor of the Presbyterian church of the city was introduced and in a humorous vein expressed the sentiments that pervaded the entire affair, one of good will and "friendship." The Covers were then escorted to the church parlor where congratulations were extended after which Brother Dodds in behalf of the congregation and the friends and relatives, presented the couple with numerous silver presents which expressed the esteem of friends. Both the recipients responded to this token of good will, after which the happy participants were given into the hands of the social committee. Those attending from away were, Rex. A. E.

Whitted of Beaver City; Rev. C. R. Koontz, wife, and Mr. and Mrs. Jacob Miller of Carleton, Nebraska; Rev. A. R. Staley and wife of Morrill, also Mr. and Mrs. Stover, cousins of the pastor, from Kansas.

Our hearts were gladdened when recently we added to our membership, by baptism, three precious souls: a wife of whom the husband already is a member, a father and husband, whose daughter and wife are members, and a girl from the Junior department of the Sunday school. We wish the Evangelist staff and all the brotherhood, A Merry Christmas and Happy New Year. A. B. COVER.

GOSHEN, INDIANA

Failure to send in church news seems to be contagious, at least we plead guilty to the disease. During the summer months, we had the privilege of having Dr. J. A. Miller, J. A. Garber, Dr. Jacobs, R. P. Miller and our editor in our pulpit. We enjoyed the visits of each of these Brethren in turn. The summer proved to be a little extraordinary in holding our forces together, in that the hot weather came upon us, just when we were finishing up a quarantine of the city covering four weeks, for the stamping out of scarlet fever. This fall following conference, we had our Rally Day and raised a large amount of money to apply on the new property we acquired during the year. The task of getting ready for our evangelistic campaign was not an easy one, as we had much damp cold weather. Brother Coleman came to us on the 28th of October and continued through two weeks and three days. The time was too short for anything sensational, but the strong doctrinal sermons of our brother lifted the entire membership up. Brother Coleman had promised to go on to Warsaw for a short meeting before beginning his work at Flora, as pastor, so had to close just when we seemed ready to have larger results. Twenty-eight came during the meeting. These with thirteen baptized since last report make us a total gain of forty-one. We are following the practice of evangelism all the time, and with a certain amount of personal work wisely done, we find our work growing each month by the addition of those whom the Lord pleases to save. All in our meeting was quite up to the standard. While we did wish for better weather and a longer period of time, we shall try to resp further from time to time, through our own efforts. Already plans are being furthered for a short Pre-Easter campaign, which seems to always bring fine results in this community. Just now all organizations are working together toward a Christmas program that will reflect our strength, and be a glory to God.

H. F. STUCKMAN.

ANNOUNCEMENTS

NOTICE

Sunday School missionary superintendents, ask your Sunday School Superintendent for a few minutes' time next Sunday to present your appeal for White Gifts as related to our Kentucky missions. Tell what is being done there for boys and girls who attend our

school, as well as the real evangelistic efforts in building up our churches there.

N. V. LEATHERMAN,
National Missionary Superintendent of
the Sunday School.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

Good Life Choked Out

A Portland, Oregon newspaper told of the novel experience of one of their fisherman citizens who caught a fish out of one of the water pipes in his house. It seems the pipe became stopped up and a plumber was called who having opened the pipe revealed a peculiar fish, six and one quarter inches in length in the pipe.

The fish had been carried more than forty miles from the reservoir. The fish has gotten in the wrong place and was being choked to death.

A fish cannot live in a water main, neither can a Christian live a spiritual life who allows his affections to be centered on material things. "Take time to be Holy, speak off with thy Lord." Take an interest in your own soul, the souls of those who are comrades with you in your church, and in the unsaved souls in your community and the world. Be a home missionary. Have you asked somebody to become a Christian? Start the new year right by buying tracts and giving them away.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVII
NUMBER 49

DECEMBER 23,
1925

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE FAMILY ALTAR

*Would go a long way toward making
the home what it ought to be*

WHY NOT RESTORE IT?

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rench, A. V. Kimmell.

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter.

Subscription price, \$2.00 per year, payable in advance.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to **Geo. S. Baer, Editor of the Brethren Evangelist**, and all business communications to **R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio.** Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

The Christmas Afterglow

When the intense joy of the Christmastide has subsided there should still remain to inspire our hearts and to motivate our conduct long months after an accentuated spirit of peace and good will, even as the afterglow of the sun continues to illumine the sky after its direct and intense rays have been cloaked behind the western horizon. If it drops out of sight immediately; if there remains no trace of the splendor of the Christmas season and spirit; if we can shut ourselves in and be as exclusive and forgetful of others as we were before, there is just reason for questioning whether we indeed found our way into the heart of the Christmas message. He who can so soon return to his former selfishness, greed and self-seeking, and maintain a stolid indifference towards the distress and backwardness of great masses of mankind and the disturbed and menacing conditions of the world, could scarcely have done so much as to have drunk of the foam of the mighty earth-ward rolling billows of divine love. He who drank deeply of it; he who caught the real spirit of it; he who thought and felt his way into the meaning and implications of it, cannot so readily free himself from the grip of a great responsibility. The spirit that motivated the giving of the only begotten Son of God is too deep and vital to be dilted with, too powerful and gripping to be cast lightly aside, too genuinely unselfish and sacrificing to be counterfeited. He who experienced the thrill of it will still glow with the beauty of it, and he who has shared the real spirit of the first Christmastide cannot help being influenced by it in all his relations and doings.

It will be manifest toward his fellowmen of whatever class or color. Race prejudice and class hatred are absolutely unthinkable in the presence of the Babe of Bethlehem. No one can stand about the manger cradle in truly worshipful attitude and offer acceptable gifts to the One who hallowed that bed, and go out the next day to decry the Negro and forbid him his rights; or to curse the immigrants of yellow and brown skin and to build up racial antipathy towards them; or, to grind down a group of laborers, however humble their task, until they grovel in the dust of servitude and want. The lips cannot chant hymns of worthy praise to him who made of one blood all men to dwell upon the face of the earth and with the next breath pour forth glibly and maliciously insinuating words about "hunky," "dago," "sheeny," and "slav." The two attitudes simply will not mix; they are to each other as oil and water. The spirit of hate and the spirit of love are as diametrically opposed to each other as midnight darkness and the noon-day light. They are two mighty monarchs who seek sway over the same domain and are in conflict to the death with each other, and for one heart to give service and allegiance to the two is as impossible as for two objects to occupy the same space at the same time. He who attempts it is put to

shame by all that is worthy and true and is rebuked and condemned by the Word of Almighty God, which calls in question his veracity in most plain and unequivocal terms.

Furthermore, he who has gotten into the heart of the Christmas message and has carried away something of its spirit of peace and good will, by that very fact, will be unfitted for war and conflict, and for a selfish and bigoted nationalism. Love is not limited by national boundaries, nor is the spirit of consideration and peace confined in its application to individual relations and problems, and when one has been genuinely inoculated he carries a benevolent attitude toward all men whatever their national affiliations, and is ready to do what he can to encourage the adoption of the principles of righteousness, justice and peace everywhere in the earth. He no longer thinks of national good and prosperity only, but of world welfare and the good of all peoples. He is not a mere national, but a world citizen, and his sympathies run to the ends of the earth. This breadth of vision and interest makes him none the less worthy and useful as a member of his own country; it rather makes him more wisely useful and more intelligently loyal. Selfishness does not add to a country's greatness, nor jingoism increase its international respect and popularity, rather they are positively injurious to its character, hindering to its highest advancement and a bar to the acceptance of its world leadership. The spirit of peace and good will makes for international trust and fellowship, consideration and forbearance, unselfishness and service, cooperation and federation, that the highest ends may be attained. It abhors war; it scorns force; it shuns the argument of bullets and bayonets. It trusts its cause to reason, to the appealing power of righteous principles and to a consistent seeking and striving for, not the narrow, selfish ends of a chosen few, but the largest good of all people. It believes in idealism for national as well as for individual life, and has confidence in the prevailing power of righteousness and justice, for it forgets not that righteousness exalteth a nation but that sin is a reproach to any people.

Truly, the Christmas message has power if we will avail ourselves of it, and let it find its way into our hearts and conduct. It was not given to mock us with false promises, nor to tickle our fancies with the froth of a momentary thrill. It is practicable and effective. It will burn out all hatred and dispell every suspicion and fear; nothing can withstand the heat of its love, nor the assuring, peaceful influence of good will. May we know more than a temporary thrill of it, more than one ecstatic moment; may the darkness and gloom have been routed from our mental horizon by a genuine experience of the angelic forecast in our own lives, that the afterglow of the Christmas spirit may be far-reaching and abiding.

Making Non-Resistance Effective

We have repeatedly said that if any people ought to be outstanding in their efforts to make for peace and to prevent war it is the people whose traditions have been persistently opposed to war. In that group with ourselves we count the Church of the Brethren, the Mennonites, and the Friends. The last named group has for sometime been making its influence felt in many and effective ways for peace, but lately also the Church of the Brethren and the Mennonites have become more self-assertive and constructive in their opposition to war. And it is encouraging to note that in this field these three groups have had the vision and conscience to recognize common ground, and have been willing to unite their strength against a common enemy. It was last month that the Friends, the Mennonites and the Church of the Brethren met in conference at Wichita, Kansas, and adopted the following resolutions:

War on any ground is utterly abhorrent to him who is living in the spirit of Jesus Christ; and it is impossible for him when in that spirit to kill one for whom Christ died.

Education that promotes good will between nations, races and classes is our duty through home, school, church, and every available agency.

Military training in our high schools, colleges and summer camps under the National Defense Act of 1920 is militarizing the thinking of our youth and should be abolished.

The foreign policy of our country should be the consistent expression of fairness, friendship and cooperation in relation to all nations, large and small, and such cooperation should be organized through such institutions as may be necessary.

No people have greater right nor responsibility than we, though our influence may be small, to be participating in such conferences and doing what we can to make the principles of peace popular and to expose the folly of war. Moreover our own young people need to be indoctrinated in the Christian principles concerning peace and war, concerning which the majority are woefully ignorant. And how shall they learn these principles unless our preachers preach them in their pulpits and on the conference platforms? Why are we so mum and unassertive?

EDITORIAL REVIEW

Brother Henry Rinehart, Treasurer of the Brethren Home makes a financial report in this issue in which appear some gifts that should be encouraging to the Home.

Miss Alice Longaker, the office secretary of the Foreign Board, asks for prayers for our missionaries, and especially for the Jobsons and the Fosters, who are studying the French language in France for more efficient work in Africa.

President Jacobs supplies another installment of "News of the College," and among other items he mentions the outgoing college quarterly, which should prove of special interest to ministers and the educated laity.

On Mission page will be found the first installment of an extensive record of the activities at the Bassai Mission in Africa, written by Miss Florence Bickel. You will enjoy following them from day to day in their busy lives for the Master.

Brother O. C. Starn, secretary of National Conference, wants to know if some of the pastors forgot to send in their orders for copies of Conference Minutes. Orders have not come in very lively and it looks as if the secretary would have most of them left on his hands.

We have had several expressions of interest regarding "Some of the Good Things to Come," announced in last issue. We are planning other special features, which we hope to be able to announce soon. We hope to make next year, the best year yet in the history of the Evangelist.

Our correspondent from Mount Pleasant, Pennsylvania, reports the work in an encouraging condition under the pastoral care of Brother W. A. Crofford. Eight were added to the church as a

result of a series of "cottage prayer meetings", and eight confessions were received at the meetings conducted by Brother A. E. Thomas recently.

The Missionary Education and Extension Committee of the First Brethren church of Dayton, Ohio, is doing some original work in the publishing of a series of historical sketches of our missionaries with "the purpose of better acquainting" their own church folks with these workers. The venture seems to be meeting a need, and members of other societies, having heard of it, are calling for the information.

Dr. Charles A. Bame, pastor of the Ashland church, makes some more "Flashes" in this issue. He speaks at a Fathers' and Sons' banquet at Berne, Indiana, then makes his way out to Lanark, Illinois, where he conducts a successful evangelistic campaign in conjunction with Brother Charles W. Mayes, the pastor. Notwithstanding hindrances, we understand a goodly number made the good confession. He visits Mount Morris College en route homeward, and finds this Dunker school thriving.

Did you launch your Church Paper Campaign the first Sunday in December? If not do it now, and remember that you can show your loyalty not only to your Publishing House, but to every other interest of the brotherhood in no better way than by endeavoring to bring every member of your church in touch with the official organ of your church. If any one wishes to give a friend a remembrance at this Christmas season that will make them happy every week in the whole round year, send them a subscription to **The Brethren Evangelist**.

Brother Claud Studebaker, pastor of our church at Leon, Iowa, writes very encouragingly of the progress of the Lord's work at that place. (Since he took charge a year ago eighty-five have been added to the church membership and the church is forging ahead to a place of leadership in the town and community. Twenty-eight were added in a recent evangelistic meeting in which the pastor did the preaching. He also served as an evangelist in a meeting at Pleasant Grove, Iowa, which is served by Brother Mark Spacht, and where five were baptized into the church.

Brother Dyll Belote, who is now pastor of the Second church of Johnstown, Pennsylvania, writes of the closing of his work at Uniontown of the same state, where he spent nine and a half years of service, and where he did a splendid work for the Master. We had the privilege of neighboring with Brother Belote in pastoral work at two points in our ministry and know how thoroughly he works his field, and the Uniontown Brethren have greatly benefited from his ministry. Brother E. Forrest Byers is to succeed him as pastor of this people, and we pray that under his leadership they may go courageously on and rebuild the walls of their Zion.

The Ashland, Ohio, Sunday school and church took their White Gift offering on last Sunday, (December 20) and the total of \$113.70 is a very commendable gift, considering the fact that the Ashland church is being taxed to its utmost by the new church building undertaking, which by the way is progressing most satisfactorily. In fact this is about ten dollars more than Ashland's gift a year ago. Doubtless other schools are making similarly splendid records, and will report promptly to Dr. Martin Shively, of Ashland, Ohio, treasurer of the National Sunday School Association.

AN AMERICAN WILL GIVE WARRACK LECTURES

For the first time in the history of "The Warrack Lectures on Preaching" the Colleges of the United Free Church in Edinburgh, Glasgow, and Aberdeen, have gone outside of Scotland to secure a lecturer. The fact that an American should be selected to lecture on preaching in the land of great preaching is of considerable interest. Dr. Henry Sloane Coffin, of the Madison Avenue Presbyterian Church, New York, is the minister to whom this honor has come.

The Warrack lectures have played a very important part in the history of modern preaching in Great Britain. Their quality has been so high that to many preachers in America they are compared with the Beecher lectures at Yale. Dr. Coffin is now preparing the lectures, and plans to devote each one to the study of some phase of the content of preaching.

GENERAL ARTICLES

How May We Shepherd Our Homes

By Nester Alway Reisinger

The light of home is failing—such is the opinion of the church, the press, and the state, as voiced by ministers, social welfare workers, teachers, editors, writers, judges, and rulers. Let one be spokesman for all—Alfred E. Stearns, President Phillips Academy, Andover, Mass.

"In twenty-seven years I have dealt pretty intimately with 7,000 boys and may fairly claim to know something about them. Always youth's greatest support has come from the restraining and innobling influences of the religion of home and parents, and his firm belief in the inherent purity of womanhood. None of these influences exerts its old-time force today."

To bring the alarming situation vividly before one's mind, let me name some prevailing conditions.

I. THE FORCES AT WORK TO DISINTEGRATE THE CHRISTIAN HOME

1. The Increase of Godlessness and Lawlessness.

Here is the crux of the matter. The Christian home is set amid deepening darkness, its pure light never so needed yet never with such difficulty kept bright. With the growth of population vital Christianity has not kept pace and our population today numbers "tens of millions of men and women who acknowledge no connection with Christianity—so that a large proportion of children are growing up without Christian influence or Christian teaching of any kind. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase of crime, and especially the increase in the number of youthful criminals now challenging our attention" (From message of Bishops of Episcopal church at the recent New Orleans Convention).

An investigation by the Institute of Social and Religious Research of New York shows that the influence of the church in the country is only one-half what it was a gener-

ation ago. A survey of 179 counties conducted under the auspices of the Institute asserts nearly 1,600,000 farm children live in communities where there is no church or Sunday school of any denomination, and probably 2,750,000 more do not go to any Sunday school. The family histories of some rural settlements "run like an anthology of despair." No marriages except forced ones, illegitimate children, regularly drowned in the creek, suicide, cruelty, superstition, ignorance. Such is the menace of "rural paganism."

Wm. McAdoo, Chief Justice of New York in an article to the "World" writes: "Great masses of young fellows in the twenties are practically all from criminals of the outlaw class. They have no emotions of pity, love, friendship, gratitude, a sense of responsibility. They despise their parents, hate the law, and are in open conflict with its officers."

From an older writer describing "the last days," we read: "Men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God" (2 Tim. 3:1-4).

2. The Increase of Materialism and Pursuit of Pleasure Aided by Science.

Of even that most beneficent science, medicine, Dr. Le Grand Guerry, President of the Southern Surgical Association, said of his fellow-physicians in his inaugural address: "We are drifting straight to the depths of Germany's materialistic philosophy. I emphasize this statement because I believe no single group of men contribute more of the materialistic view of life than do physicians."

Materialistic science opposing its gigantic force to spiritual values has become the partner of pleasure. And in the pursuit of pleasure nothing is sacred that bars its imperious way, neither chastity, nor loyalty, nor honor, nor duty, nor love.

3. The Over-emphasis Upon Individualism and the Coarse Sex Appeal.

Self, not God, nor others, is worshipped and served. And at last the very centre of the home in the person of the wife, the mother, the chief home-maker has become inoculated with his Satanic disease germ. That she is yielding up her unique place of power is seen by the annals of divorce courts, by the spread of the cult of birth-control, by the quest for public office and public employment at cost of the home, by immodesty in dress.

I note with alarm the growing exploitation of woman's physical charms by stage managers, by the dictates of fashion, and in "beauty contests." Recently there were illustrations in our city papers of "a demonstration of the demoniacal dance" in which 100 girls half-nude appeared. Having lived in India and knowing of its **Deva Dasa** (women married to the gods," the public dancers and entertainers) such events flaunted shamelessly before the public fill me with horror and dread. Is not "Babylon the great mother of harlots and of the abominations of the earth (Rev. 17:5). casting her sinister shadow across our times? "If the women are corrupt the state is moribund," wrote George Adams Smith in his comments on Isaiah's prophecy to women (Isa. 2:6-41; 32:9-20).

And now let us take stock of our resources.

II. SOME AVAILABLE OPPOSING FORCES.

The weapons for our warfare to preserve the Christian home are "not fleshly, but **powerful through God**", and such they needs must be for "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against

Dear Mother, Come Home

Long ago, in the sad days of saloons, there was a pathetic song which began "Father, dear father, come with me now." It was the plea of a child trying to induce the father to leave the saloon and come home. A parody on that song is entitled "Dear Mother, Come Home."

"Mother, dear mother, come home with me now,
The clock in the steeple strikes one;
You said you were coming right home from the club,
As soon as the session was done.
The baby has spasms, and father's worn out
By long nights of watching and care;
His face is a terrible thing to behold,
For a week's growth of stubble is there.

"Mother, dear mother, come home right away,
The clock in the steeple strikes two;
The country will wobble along for awhile
Without further guidance from you.
The home you've deserted is chilly and bare,
There's nothing left in it to eat,
And father, poor father's converted the last
Clean table-cloth into a sheet.

"Mother, dear mother, come home with me now,
The clock in the steeple strikes three;
The hired man's wearing your bloomers, and oh,
He's a horrible object to see!
Come home with me, mother, before it's too late,
For father is losing his grip,
We've run on the rocks and how can we pay
Since you have deserted the ship—
Come home, dear mother, come home, come home—
O mother, dear mother, come home!"

the spiritual hosts of wickedness in the heavenlies." To oppose puny human strength to these spirit forces of iniquity is folly. The Spirit of the Lord must life up a standard against the enemy.

1. A True Revival.

It is this we need. It is this God waits to give. It was the revival under the Wesleys that lifted England from the depths of corruption. "O Lord, send a revival, and begin in me."

2. Deepened Knowledge of and Love for and Obedience to the Bible.

Only in our holy Book is to be found guidance for right living. Would that all preachers were "able ministers of the new covenant." May they hear the Spirit's call, "Back to your divinely appointed wish, to continue steadfastly in prayer and the ministry of 'the word.'" Then their own souls fed and fired, they would feed and inspire their people; and they would fearlessly speak out against modern sins.

3. Home Instruction in the Things of God.

One of the fundamental elements of the Christian home is parental instruction in God's Word, and will. "Fathers provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." O parents, set up your fallen altars; Gather your children together for daily Bible reading and prayer. To be there with you to the house of God—not merely send them to Sunday school—and together worship.

I often feel as I see the children and young people troop upon the streets after Sunday school while their elders gather for the preaching service, that better were the days of my youth—without any Sunday school when the whole family went up to God's house together; worshipped together, all seated in the family pew, went home together, and spent the afternoon hearing good books read by father or mother, committing Scripture to memory, learning the Catechism, singing hymns. Fragrant such memories! Mighty—such influences!

Some churches have successfully merged into one the two services. May others follow

4. Discipline in the Home.

"Children obey your parents in the Lord." "Honor thy father and thy mother." This is a fundamental divine law. "It is the child's right to learn obedience. The heritage of self-mastery comes only that way." Disobedience and disrespect in the home culminate in lawlessness in society, and life becomes a bitter thing for both parent and child.

5. Christian Example and Clear Teaching about Recreation and Pleasure.

"But the young people have their viewpoint" objected a church leader to a talk against worldly amusement.

My answer was, "There is only one viewpoint for the Christian, 'God's will.'" And we have not far to go to find his will revealed: "Be ye not unequally yoked with unbelievers." "Come out from among them and be ye separate." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "If any man love the world, the love of the Father is not in him." "Whatsoever is not of faith—is sin."

These teachings put no ban on clean sports and healthful recreation—Christians should be the healthiest and happiest of human beings—but they are absolutely prohibitive of much that now passes the censorship of many who call themselves by Christ's name. The dance, "parlor" or "public" is one of Satan's chief agencies for the downfall of boys and girls; unchaperoned automobile riding is perilous, and the stage is so corrupt if I do not want my children in the acting profession, how dare I get my recreation or information from that source, be it in the clean picture, play or not!

6. Pulpit Teaching That Exalts Duty and Home Making.

One would gather from the short story portion of mock sermons that to earn a living and make a home had no part in the worship and service of God. Ministers are sadly at fault in over-emphasizing church-attendance, missionary,

evangelistic, and philanthropic work, and failing to charge their people to "abide in the calling wherein they are called" or to comfort them by magnifying the home and the routine of daily duty performed to God's glory. We need to hear the charge often: **Stay at home, be a true companion to husband or wife, neglect not your home or children for church work.**

7. Christian Schools.

When all has been faithfully done, up to the measure of ability, by church and home, how shall the influence of Godless schools be offset where the larger part of the child's waking hours are spent yet where instruction in the Bible is prohibited by the law of the land? Right here I have put my finger on the weak spot in much of Protestantism. A few denominations, notably the Lutherans, have seen the imperative need of Christian Education and their splendid parochial schools are a rebuke and a challenge to the rest of Protestantism. And in heathen lands all denominations maintain their Christian schools. Would the Brethren church stabilize its work in rural communities, promote its growth in cities, build up strong Christian character among its young people, then let it catch the vision of Christian day and high schools. "If God be your partner, make your plans large."

8. Consecration of Womanhood.

In conclusion I would sound a clarion call to woman. "Rise up, ye women that are at ease and hear my voice, ye careless daughters," was the call of Isaiah. He charged them with being haughty, vain and wanton. What a category of hateful, God-dishonoring characteristics! And who that looks out on life today can deny the charge? O that Christian women would throw off these habiliments of the world and put on simplicity, modesty, piety, magnifying their primal office of home-making; and when its cares and duties no longer engross giving themselves to sacrificial service in Christ's name!

Our Homes for God: Let us make it our slogan, our prayer, our purpose, our unflagging endeavor, for "the perfecting of the home is the masterpiece of the Gospel in its work of social blessing."

Washington, D. C.

The Man's Share

To throw the whole responsibility for the successful home on the shoulders of the wife, is at once unjust and futile. The share of the husband is equally important and equally influential from the hour of marriage to the last hour of life, in the upbuilding of the household. The two whose lives are blended are comrades on the road, are partners in business, and are friends in the highest meaning of the word.

Every one has observed how strangely and imperceptibly a husband and wife who have lived together in happy union for many years grow into a beautiful resemblance. The likeness is not so much of feature as of expression. Little by little and day by day the wonder-artist, Time, with sure and loving touch, molds the countenance until one answers to the other, and the two who are really one look much alike.

The Happy Home

O, happy home! O, bright and cheerful hearth!
Look round with me, my lover, friend and wife,
On these fair faces we have lit with life,
And in the perfect blessing of their birth,
Help me to live our thanks for so much heaven on earth.

—Martin F. Tupper.

Like a thing of the desert, alone in its glee,
I make a small home seem an empire to me;
Like a bird in the forest, whose world is its nest
My home is my all, and the center of rest.

—John Clare

Some Hymns and Hymn Writers

By Belle M. Ewing

It is not every one whose efforts have been crowned with success that gets down on their knees and asks the Lord to keep them humble. But such an one was Reginald Heber.

While in Oxford, England, at the age of seventeen, he took the prize for the best Latin poem. At the age of nineteen, applause such as had never been heard in Oxford halls before, was given another of his poems. It was just after this that his parents overheard his prayers. Thankful but asking to be kept humble.

He soon after became a minister in the church of England, and began to write hymns.

About the year 1819 reports of Carey's and Moffet's missionary efforts greatly aroused the Christians of England, and collections were ordered taken in all churches for their support. Early in that year Heber was visiting his father-in-law in whose church he was to preach the next day. The collection was to be taken and they asked him to write a hymn for the occasion. He retired to his rooms and in about thirty minutes returned with the famous hymn as we sing it today. The hymn that some one has ventured to say has done so much for foreign missions as all missionary sermons put together:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;

From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Omitting the second verse which is a continuation of the description of God's wondrous provisions and man's blindness he makes his plea in the third verse.

Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

But I must not neglect to mention the author of the beautiful and inspiring tune to which it is always sung, Dr. Lowell Mason, a young bank clerk and singing class teacher of Savannah, Georgia. The hymn was sent to him with the request that he put a tune to it, and in about thirty minutes was returned, with not only the melody, but the harmony complete.

As you glance through the older portion of your hymn books you will find Lowell Mason's name as the author of many tunes to hymns we sing.

Mr. Heber later became a missionary to India and ordained the first native minister there.

He wrote many other notable hymns. Greatest of which is, Holy, Holy, Holy, Lord God Almighty.

It was at a social gathering in the city of London where Charlotte Elliot, young, vivacious and beautiful was the center of attraction. Among the other guests was Caesar Malen, a devout man of God.

After looking upon the young lady for a little time he crossed the room and asked her, "Are you a Christian?" With a haughty toss of the head she replied, "I do not care to discuss that question now."

Then the dear old man said, "'I trust you will forgive me. I did not mean to offend you. But you seemed so beautiful to me that I wondered if you were a child of God. I could not help it. I had to come and ask you.'"

A few weeks later these two were in another company. But this time it was Charlotte Elliot that crossed the room to Caesar Malen and said to him, "I am very sorry that I was so rude to you the other evening. The truth is, I am not a Christian, and I have been troubled ever since you talked to me and I would like to know how I may become one."

The old man replied, "My dear, it is very simple. Just come to Jesus." "But," she said, "I'm not fit to come. I'm a very great sinner." "No matter, you have simply to come to Jesus."

Earnestly she asked, "Will he take me just as I am and no other way?" Then she said "If he will take me just as I am, then I will come."

When she went to her room she wrote that beautiful hymn:

Just as I am, without one plea;
But that thy blood was shed for me,
And that thou bid'st me come to thee.
O Lamb of God! I come, I come.

Just as I am and waiting not
To rid my soul of one dark blot.
To thee whose blood can cleanse each spot,
O Lamb of God! I come, I come.

Miss Elliot lived to the age of eighty-two, although an invalid most of her life.

After her death more than a thousand letters were found among her papers telling of blessings and comfort received from "Just as I am."

Dwight L. Moody declared that no other hymn had done so much good or touched so many hearts.

John B. Gough said he never heard such beautiful singing as came from the quivering lips of a blind paralytic as he joyously sang,

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in thee I find.
O Lamb of God! I come, I come.

Dayton, Ohio.

The Gold of Croesus

By Minna McEuen Meyer

"As rich as Croesus" is a phrase used by many who are unable to tell who Croesus was. But the fact that his name is so familiar lends added interest to the discovery, recently made by a group of American archaeologists, of thirty gold coins belonging to the coinage of that king of northwestern Asia Minor whose name has been a symbol of wealth for nearly twenty-five hundred years.

From Herodotus, the historian of that early period, we learn that Croesus ruled over the kingdom of Lydia. He

ascended the throne in 561 B. C., and had reigned but fifteen years when he was captured by Cyrus, king of Persia. His capital, Sardis, was then sacked and the gold for which he was famous was taken to Hamadan, the summer capital of the kings of Persia, the city in which stands the tomb of Queen Esther.

Croesus is said to have been the first person to coin money of gold. Before his time silver and copper had been used, but in the sands of the River Paktolas, now called Sart

Chai, such an abundance of gold was discovered that Croesus ordered the yellow metal to be coined also.

The city of Sardis, though robbed of its gold in 546 B. C., continued to exist until the time of the Christian era. A church was established there which is mentioned in the book of Revelation as one of the seven churches of Asia, as was also the church of Smyrna, situated not far distant. To the faithful Christians of the small church at Sardis was sent the beautiful message, "They shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels" (Revelation 3, 4, 5).

But before many centuries had passed, as a result of one of the destructive invasions that swept over Asia Minor, Sardis ceased to exist as an abode of men, and even its exact location became unknown. The sands of the uncultivated plains covered the remains of the buildings and a thick growth of weeds and bushes made the region a home for wild boars. On the surface of the plain was no indication that a rich and populous city numbering two million inhabitants had ever stood there, except that the broken pillars of a temple protruded above the earth.

Then a group of well-known Americans including the late J. P. Morgan, determined to learn if possible the history of the ancient city, and the Society for the Excavation of Sardis was founded. They were not sure that the wild spot where the pillars protruded was the right place to carry on their investigations, but for want of other indications they began to excavate the temple. Sixty feet of earth had to be removed before it was entirely uncovered, and in the excavating many tablets were unearthed containing inscriptions in Greek, Aramic and Lydian. These positively identified the site as that of Sardis.

Not far from the temple stood the ancient Aeropolis

with walls ten feet thick, each stone of which is a memorial to some notable citizen of the city.

A small museum was erected near the place where the excavations were being made, and in it were placed the five groups of statuary, the remarkable glazed pottery and the metal work which were unearthed. The last discovery, one of the most important ever made, was the thirty gold coins of the reign of Croesus. They are lumps of gold weighing about a quarter of an ounce, and are stamped with the head of a lion and the head of a bull, the former suggesting the killing of the lion by Hercules, who was the mythical founder of the royal house of Lydia. The coins were found at the bottom of a large earthen jar filled with earth. The archaeologists in charge of the excavating reported that the hiding place, an ancient tomb, suggested that the gold had been put there for safety, probably at the time when the city was being sacked by the Persians.

It was hoped that the many inscriptions unearthed at Sardis would make possible the deciphering of the Lydian language—now a language which no man reads—and that a flood of light might be thrown upon that important but little-known kingdom which is supposed to have formed the channel through which the culture of Babylon was carried to Greece. But once again, as so often in the history of the past, the last has been subjected to invasion. The work has been interrupted by the advance of the Turkish armies. The machinery has been damaged. All the pottery and statuary unearthed have been destroyed and the floor of the little museum is covered knee-deep with fragments of priceless relics—an example of vandalism, comparable to that of Louvain and Rheims. How much farther the world could advance in wisdom and knowledge if such wanton destruction should cease and permanent peace make it possible for each generation to build upon the work and achievements of those who preceded them!

New York, N. Y.

THE BRETHREN PULPIT

Keeping the Home Christian for the Child

By C. D. Whitmer

TEXT: "And upon the families that call not on thy name." Jeremiah 10:5.

The text contains a divinely inspired curse upon those who are in the sin of neglecting to call upon God in their family life. We may look at the text as a prediction that God will pour out his fury on prayerless families; and as such it simply claims our solemn consideration. There can be no doubt that the social character of a people will be the best index to their true moral condition. Where the people are ignorant of this fact of family worship, the family will be the circle of darkness and evil. Where irreligion prevails, the family will be without any recognition from God, or regard to the exercises of piety. On the other hand, where there is Christian intelligence, and moral order, and religious power, these families of the people will be peaceful, and where social graces will abound.

It is piety that gives the home its loftiest charms, and its sweetest blessedness. And where piety abides, we will also find the acknowledgement and worship of the living God.

Let us then consider,

1st. The Grounds of Family Worship.

And here we will observe, the moral exigencies of families.

All the members of every family are fallen, depraved, guilty, and therefore stand in need of divine mercy. The state of one family is the state of all families. Each therefore requires the divine knowledge, and the divine favor of God and their mutual moral exigencies should lead to mu-

tual prayer. Here then, is seen most clearly one essential ground for the family worship of the living God.

2nd. Family necessities and dependency should be a reason for family worship.

No man or child is independent of God for any blessing; so the families are dependent on him. Daily existence, food, health, and every comfort, come from God, and he must give them, or we must be miserable and perish. And if God is the author of all our good gifts, especially is he so of the more perfect blessings which relate to the mind, and the soul's present and immortal welfare. Every enjoyment, every joyful emotion, every spiritual desire, every holy longing, must he bestow, or we must remain strangers to them. Now this entire dependency on God should be acknowledged and honored in the existence of family worship.

3rd. The conduct of pagans should excite us to this worship.

The pagans have their household gods or images, and their family offerings. Laban had his family gods. How the heathen puts to shame thousands of professedly Christian families.

The recognition of God seems to be taught even by nature. For it is observable that almost all classes of idolators regard social religious acts as essential to their domestic well being and security. But how much more should the rearing of our offspring amid the light of divine relig-

ion ever be regarded in connection with the daily worship of Jehovah. If the home is to be the sanctuary of everything most lovely especially should it be so of those things which are immortal and divine.

For example: Abraham wherever he went, reared his family altar to the Lord; and hear God's testimony of him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that thing which he hath spoken of him." Genesis 18:19.

Joshua resolved to make this, one special object of his life; "Now, therefore, fear the Lord and serve him in sincerity and truth, etc." Joshua 24:15.

David, amidst all the duties and attractions of a palace and a court," returned to bless his household. 2 Samuel 6:20.

Now let us observe the nature of acceptable family worship.

The solemn duty of prayer must ever be one essential of true worship; Prayer for divine pardon—for divine grace—for spiritual wisdom. Prayer for providential direction, and daily blessings. Prayer for protection from enemies, deliverance from evil, and guidance into all truth. Prayer for others; for friends and kindred, for the church of Christ and for a perishing world. Prayer with families will teach the children how to pray.

With prayer should be united "thanksgiving."

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:19-20.

If this holy thank offering can be embodied in hymn or psalm it will enliven family worship and also teach holy melody to the young persons of our households. How sweet to hear the united praise arising to God from the domestic hearth! when with one voice, parents and children, servants, and visitors of the household, all glorify God together.

Again, there should be reading of the word of God.

Observe the divine command of Moses to the Israelites: "And these words, which I command thee this day, shall be in thine heart; and thou shalt talk of them when thou sittest in thy house, etc. Deuteronomy 6:6-9.

Notice what Paul says in Colossians 3:16—"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in hymns and psalms and spiritual songs, singing with grace in your hearts to the Lord."

We may refer to the frequency of family worship. Some pious families regard it three times a day—It seems natural, with the beginning and end of the day at least to honor God. With some it can only be observed once a day, as the head of the household leaves early in the morning. If the principle be regarded and the service loved, then the frequency may be left to the consciousness of God's people.

We may refer to the persons who should have the privilege of family worship.

To this we reply, the entire family; parents, children, servants, visitors—all. All beneath the family roof should be kindly and cordially invited to take part.

First, family worship should not be long and tedious at any time, as the young people must not be given a distaste for divine things.

Second. The reading of the word should be appropriate.

All the word of God is precious, but not equally so. Much of the Old Testament, especially its history and the Levitical rites, may be omitted with advantage.

The book of Job, Psalms, and Prophets should occupy a chief place. But the New Testament should be read through and through.

Third. It should be varied and lively.

Monotony should be avoided. Some families have certain objects of prayer for each day in the week; as, Missions, Christian Unity, Salvation of world. It might be well to take the Daily Readings connecting up or having a bearing on the Sunday school lessons.

The Advantages of Family Worship

First. It will be profitable to our own souls. By waiting on the Lord and we shall renew our strength; and God will draw nigh to us and bless us. He will answer our prayers. It is not a vain thing, and never can be profitless to worship God.

Second—It may be saving to our families.

In the use of the means, may we not expect the special blessing of God? At any rate our children and dependents expect to see consistency; and whether they are benefited or not, they will be left without excuse.

Third—It will certainly secure the Divine approbation.

It will please God. If we have God's favor, may we not hope that he will defend our families? Sanctifying our states of prosperity or adversity, of health and affliction; and thus all that is really best in providence and grace will be secured.

Fourth—It will be honorable to religion.

It will be a family testimony for God—a social manifestation for Bible religion—a rebuke to the families of profanity, worldliness and sin around us. And even the un-

Our Worship Program

Having Concluded the Gospel of John, this week we begin

A Devotional Reading of Matthew's Gospel

(Clip and put in your Bible for convenience.)

MONDAY

THE BIRTH OF JESUS—Matt. 1:18-25.

"God said to him, Thou art my Son, this day have I begotten thee (Ps. 2:7; Heb. 1:5). Both God and man was he. We cannot explain it. To attempt it only involves us in more difficulty. But we know it is true when we experience the fact that he 'saves his people from their sins.'"

TUESDAY

VISIT OF THE MAGI—Matt. 2:1-12.

Christ was the desire of all nations and all were expectant of his coming, as well as were the Jews. From Greece, China, India and Persia come records of expectations of one who was to come, as Socrates expresses it, "from God to instruct us how to behave toward the divinity and toward man."

WEDNESDAY

THE FLIGHT INTO EGYPT—Matt. 2:13-23.

If Joseph did not know the way into Egypt nor the time for his return, he knew his guide and that was enough. A tradition says that the spirits of the murdered children of Bethlehem followed the Holy Child in his flight and when they realized the meaning of their martyrdom their sorrow was turned into joy.

THURSDAY

THE FORERUNNER—Matt. 3:1-12.

Sometimes the church lies like a ship on a calm tropical sea, with the surrounding air heavy with pestilence and death, and there is need of the furious thundering and lightning flashes of a John the Baptist to whip it into life and activity.

FRIDAY

BAPTISM OF JESUS—Matt. 3:13-17.

Aside from the spiritual truth with which baptism is freighted, it has a psychological and a social significance which of themselves would warrant its practice. An open and decisive stand on so important a matter as following Christ vitally influences the mind of the convert and also the attitude of his friends and associates towards him. His consciousness and their expectations are a spur to fidelity.

SATURDAY

TEMPTATION OF JESUS—Matt. 4:1-11.

Westcott has said, "Sympathy with the sinner in his trial does not depend on the experience of sin, but on the experience of the strength of the temptation to sin, which only the sinless can know in its full intensity. He who falls yields before the last strain."

SUNDAY

AT HOME IN CAPERNAUM—Matt. 4:12-17.

Jesus settled in Capernaum, but his life and influence could not be limited to so small a sphere. He gradually rose from obscurity, as the sun of a new day appears above the horizon, until, as the "dayspring from on high", his glory filled the earth and those who "sat in darkness saw a great light."—G. S. B.

godly around us will give us respect for our religious atmosphere in our homes. But let us reply to some of the objections.

First—Personal timidity, and the fear of man.

This, if allowed to prevail, is sinful; Seek grace to overcome it; Strive against it.

Second—Want of talent.

This is often the excuse of pride. Do it as you have ability; you can do no more. God requires no more. It is not fine prayer that pleases him; and your talents will be increased by using them. "To him that hath, it shall be given."

3. Persons often plead, "want of time."

Perhaps for twice a day, but not for once surely. Time for everything but feeding the soul?

Lastly—I have just three counsels to give in reference to holy worship, or keeping the home Christian for the child:

First, arrange for it; and be punctual and constant. Do nothing indifferently that pertains to God and religion.

Second; Avoid formality. Labor to be in the spirit or there will be no profit to any one.

There may be the altar, but it will avail nothing without the hallowed fire.

Third; Expect God's blessing. Do it in humble, simple faith.

Finally,

A word to prayerless families: You cannot, of course, expect God's blessing; but forget not, his curse may rest on your dwellings. And more, he will demand an account at the last day. Think then of your own souls and those entrusted to your care. Then be persuaded to seek personal religion; give your hearts up to God; and having done so, by faith in Jesus Christ; then set up the altar of worship in your dwellings, to the honor and glory of God.

South Bend, Indiana.

OUR DEVOTIONAL

Separation from the World

By A. R. Umbel

OUR SCRIPTURE

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:11-18). Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what, agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

OUR MEDITATION

There is a tendency on the part of many Christians, after they have been inducted into the church, to think that

they have done all that is necessary in their lives to overcome the evil one; when in reality the battle has just begun. The evil one is at all times trying to trip them up at every turn. He uses the things of this world in such a way as to deceive us; unless we are constantly on the watch, he will clothe them in such a way as to make them look all right. But we must remember that he is a wolf in sheep's clothing.

No Christian can lay down the sword at any time. This conflict with evil will last as long as life lasts. Satan has many instruments of war which he uses against the followers of Christ; and he does not hesitate to use them to the greatest possible advantage. One of his most effective instruments is the Christian who thinks he or she can mingle with the ones on the outside, and take part in the affairs of the world that have nothing to do with religion.

The great aim of the church is to glorify God and to hasten the coming of his kingdom; and every Christian that loves his Lord ought to be in the thick of the fight against the one who hinders God's work. There are many leaders and teachers in the church who claim that it is not essential for a Christian to follow the plain teachings of the Bible as our Lord laid them down. As a result of this many Christians have lowered their standard of Christian living and permitted worldliness to crowd out the desire to live a true religious life. It has caused many to think as long as they keep up their financial obligations to the church and attend services once in a while that they have fulfilled their duty to their God.

Paul has told us in Romans 12:1, 2 to present our bodies, by the mercies of God, a living sacrifice, holy, acceptable, unto God, which is our reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that, good, and acceptable, and perfect will of God." There is no hint anywhere that gives us leave to let the desires, pleasures and lusts of the world crowd out our hearts the love of Jesus Christ.

Our Lord said we cannot serve two masters. He will love one and hate the other. When we are serving these vices we are showing our hatred of him. He wants all of our love or none.

When we consider his suffering for us—the agony of Gethsemane, and the cruel cross—can we do less for him, than to give him full allegiance?

Humanity in itself is weak and liable to temptations, but there is no temptation so great but his grace can overcome it. Therefore we ought to be able to say with Paul: By the grace of God I am what I am: And his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Let us therefore put our whole being into his hands and permit him to work his will in our lives to the upbuilding of his Kingdom, and the glory of his Name.

OUR PRAYER

Heavenly Father, we thank thee for the grace to overcome the evil tendencies in our lives. We realize that thou dost know us better than we know ourselves; that we are weak and prone to fall. But thy mercies, dear Lord, are unlimited, and that thou wilt forgive if we ask in faith, believing. Teach us, heavenly Father, to love thee more and serve thee better. Help us to show thy presence in our daily living, and to honor thee at all times. Amen.

Uniontown, Pennsylvania.

Lawlessness is the peril of our age. This peril is due to the modern tendency to abrogate and neglect the law of God. We shall never escape this peril until our people and our age turn to honor and obey the law of God. The laws of man can never be good and pure or effective when the law of God is dishonored. Our age needs more of the spirit of that honor and obedience of God's law as the expression of his will and love.—The Presbyterian.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Notes On the Sunday School Lesson

The Son of God Becomes Man

(Lesson for January 3)

(Selected Comments)

Scripture Lesson: John 1:1-18.

Devotional Reading: Phil. 2:5-11.

Golden Text: And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1:14.

The Lesson

The Gospel of John is the crown of all writings as Jesus Christ is supreme among all that have ever lived on earth. Into this little book the inspiring Spirit has poured the whole of essential religion. If our missionaries had no other book of the Bible, with this alone they could win the world. We are to spend a glorious three months in studying it. If we study it aright, these will be the richest three months thus far in our lives. The truths of this Gospel will enable us to break with all the hindrances of the past, and to leap forward into a joy and purity, a peace and power, that we have not dreamed possible for us. Let us pray earnestly for God's blessing on the work of this quarter in the Sunday schools of all the world.—Select Notes, 1926. "The prologue (vs. 1-5) of John's Gospel summarizes in a sense the entire Gospel, setting forth in miniature all that follows. Its manifest progression is most clearly observed in the three propositions found in vs. 1, 14 and 18: the Word was God; the Word became flesh; the Word reveals the Father."

In the Beginning Was the Word. The word of a man is that by which he utters himself, makes his thought and feeling known, and by his word he issues commands, and gives effect to his will. "By a man's word you could perfectly know him even though you were blind and could never see him." "Similarly, the Word of God is God's power, intelligence and will, in expression, in active exercise, going forth with creative energy and communicating life from God, ... God revealing himself, manifesting himself, communicating himself."

Hence the Word Was with God as the act of the will, the expression of the thought and purpose, are always together and inseparable; "as our word," says Dr. Dods, "is close to and utters our thought, capable of being used by no one besides, but by ourselves alone."

Hence the Word Was God. This illustration gives us a hint as to how two things may be distinct in some relations and yet may be one. Every person's soul, with its will, its memory, its intellect, its emotions, is an example of how things may be in a measure separate, and yet all be one. There is only one God, and this statement guards against the error which the phrase "with God" might suggest, that there is more than one. No one can more emphatically assert the absolute unity of God than both the Old and the New Testaments, and the whole Christian church.

And the Word was Made Flesh. So that he who was the brightness of God's glory, and the very image of his person, yet was "not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 4:15; 2:18).

What Is Included in Being Children of God?

(1) We are born again into the nature and character of God, the same kind of spiritual life that he has. (2) We are members of God's family, the holy of all ages and all worlds. (3) We are under his peculiar, loving care, dwelling under the shadow of his al-

The Right Must Win

By Frederic William Faber

Oh, it is hard to work for God,

To rise and take his part

Upon this battle-field of earth,

And not sometimes lose heart!

He hides himself so wondrously,

As though there were no God;

He is least seen when all the powers

Of ill are most abroad.

Or he deserts us at the hour

The fight is all but lost;

And seems to leave us to ourselves

Just when we need him most.

Ill masters good, good seems to change

To ill with greatest ease;

And, worst of all, the good with good

Is at cross-purposes.

Ah! God is other than we think;

His ways are far above,

Far beyond reason's height, and reached

Only by childlike love.

Workman of God! oh, lose not heart,

But learn what God is like;

And in the darkest battle-field

Thou shalt know where to strike.

Thrice blest is he to whom is given

The instinct that can tell

That God is on the field when he

Is most invisible.

Blest, too, is he who can divine

Where real right doth lie,

And dares to take the side that seems

Wrong to man's blindfold eye.

For right is right, since God is God;

And right the day must win;

To doubt would be disloyalty,

To falter would be sin!

—C. E. World.

mighty wings. (4) We have a share in his beautiful home. (5) We are heirs of all things through him,—his joy, his love, his character, his blessings; and the privilege of working with him for the transformation of this world into the new earth where God's will is done as it is in heaven.

What Seek Ye? This question is the test of every man's life. For what port are you steering over the sea of life? What is your aim, your purpose, that controls your living? The first business of every young man is a clear vision of what principles he will adopt, what ideal he places before himself, and then to act upon them, as Paul said of himself: "I press toward the mark for the prize of the high calling of God in Christ Jesus." It may be laid down as a general principle, not only that whosoever seeketh shall find, but also that they shall find what they seek, seek first, as the main purpose of their lives; not all they seek for, but of the kind they seek for. The answer each person makes to this question both tests and determines his character and his destiny. What is the aim and purpose of your life—Jesus, the kingdom of God, goodness, usefulness or selfishness, worldly success, money, pleasure?

Follow Me. These words do not mean literal following only, as if Christ was seeking another member for his traveling party on the journey back to Galilee. They include the literal following as today they include a summons to outward deeds; but Philip rightly heard in them a summons to the soul, a call to spiritual allegiance. This call Christ makes today, and he makes it to every one, to every member of your class, to all their friends and acquaintances.

Any Good Out of Nazareth? "The world is full of Nazareths—posts in life, conditions, occupations, circumstances that seem, especially to this in them, quite incompatible with any sweet, fine, noble life. And it is an encouragement forever, to such places and to those who are in them, to remember that out of just as unlikely a place came the central figure of history and the divinest life that the world has ever seen."—Brooke Herford. Philip was a wise man. He knew that there is no use arguing with prejudice. He knew that only experience can conquer it. When infidelity and doubt mock at the Bible, at Christ, and at religion and the church, the Christian only answers, "Come and see."—The Illustrated Quarterly.

SUNDAY SCHOOLS ARE FIGHTING THE LIQUOR TRAFFIC IN CEYLON

The Secretary of the Ceylon Sunday School Union, Mr. J. Vincent Mendis, just gave the encouraging information that there had been a Local Option Poll in his district and the last of the toddy shops there had been voted out so that the district is now dry. Several liquor shops have been closed in neighboring districts and hope is expressed that soon Ceylon will be free from the baneful influences of liquor. Their object is full prohibition.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Our New Writer of Junior Notes

While we were sorry to have Miss Ida G. Weaver lay down the Junior Endeavor pen, as she did in last issue, yet we are happy to have secured so worthy a successor in the person of Miss Virginia Haun, who supplies her first installment of Junior notes in this issue. Miss Haun is a Senior in Ashland College and is a student of high grade. She is a leader of college activities among the girls, is president of the College Y. W. C. A., and is a member of the Ashland Collegian staff. She is a sister to Prof. R. R. Haun of the Ashland College faculty and of Rev. C. C. Haun, who is well known to the brotherhood. Her church membership is in the Mauretown, Virginia, congregation, and her parents are Mr. and Mrs. G. Harry Haun, of Woodstock, same state.

Miss Haun seems to be fitted both by native ability and interest to take up this work in behalf of the Junior readers of The Evangelist, and we crave for her the sympathetic support of Junior leaders and workers, as well as to read the Bible references connected with the lessons. Our main object in the preparation of these notes is to provide an interesting and helpful department for the children, that they may feel that the Evangelist has something for them, and not only be helped in their Junior work, but grow up as readers and loyal supporters of their church paper. To this end ask the cooperation of parents, pastors and workers among the children.—THE EDITOR.

Goal Setting

I wonder how many pastors are worried about their work. There are times when things seem to pile up, and you feel almost helpless. Before you complete one task, another presents itself, and clamors for attention. How many times you jump from one thing to another, and do not complete any one task. At the end of the day you are weary and worn, and wonder how you are going to accomplish it all. As you look it it, you feel like it is a hopeless task, but, brother pastor, there is a solution for that problem.

I wonder how many of you ever set a quota for yourselves. I do not mean an easy mark, but one that means real work.

Setting a quota has many advantages. "Without a goal to strive for, no one can have the right stimulus. He may do a certain amount of work, and be pleased with himself, but the real question is, is it enough?"

"There is a psychological effect when you set for yourself a quota. It makes you strive harder; work harder. It makes you study your field more closely. It makes you analyze your methods to find out why you failed." But best of all it will continually stimulate you to reach your goal.

It will put system into your work, and you will be able to do more and better work than ever before. More than that, you will do it easier, because there will be less lost motion.

It will sent the mind at rest, for you will know the task for the day. There will be less worry, because you know what task you are to complete first. There is less confusion, because you have the matter in hand. You will close the day with less mental fatigue because worry and confusion are absent. And a great joy will be yours when you reach your quota or exceed it.

If you will put your heart into the work, and honestly try, you will never go back to the old hit or miss life you once lived. Have a goal. Drive your work. Do not permit your work to drive you.—Rev. W. C. South in Christian Conservator.

INDIFFERENCE

When Jesus came to Birmingham,
They swiftly passed him by.
They never hurt a hair of him;
They only let him die.

For men had grown more tender,
And they would not give him pain—
They only just passed down the street,
And left him in the rain.

—R. A. Studdert Kennedy

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 3)

Talking with God. Luke 11:1-4

A very small girl was asked, "What is prayer?" She answered, "Prayer is talking with Jesus." This little girl probably realized that she could talk to her Heavenly Father just like she talked to her daddy. She knew that she could tell him all about her work and play and that he would be pleased when she was good and sorry when she was bad.

When Jesus, God's Son, was here on earth we are told that he often talked to his Father in prayer. One time, he got up early in the morning before other people were awake and went up on the mountainside to have a talk with God all alone. Isn't it nice to be out of doors with the beautiful flowers and trees all about us? Isn't it nice to think that our heavenly Father gives us all the joys of the birds and butterflies and moths to make this land a pleasant place in which to live? Well, Jesus must have felt very near to his Father when he talked to him with all of these signs of his presence about him. When Jesus was talking to his friends about how to pray to God, he told them to go by themselves and talk to their Father when no one else was about. When you want to tell your daddy about how much you love him or

about your problems, don't you think it is a lot nicer to do it when there is no one to interrupt you? It is just so with praying to God.

Have you ever read about the time when the prophet Samuel was a little boy? His mother consecrated him to God, that is, gave him to serve God and prayed to God to use him. Samuel talked to God while he was still a little boy and God talked to him. Sometimes we talk to our Father and forget to wait for him to answer us. It isn't very polite to just make speeches instead of talking, do you think? Do you ever tell him your troubles and then just keep quiet and try to feel how he, in his all-wise understanding and love, feels about your plans and thoughts? One way to know the answer to your prayers is to talk them over with your Father and then try to feel his presence and read in the Bible about the way Jesus worked and lived. When we are tempted and pray about that we can read what Jesus did when he was tempted. When we are unhappy about our playmates or friends and have prayed for help, we can read what Jesus did when all his best friends deserted him.

In the Psalms we can read many of the prayers of the great king David and can find out from them what things we should pray about. We said we should talk to our heavenly Father like we do to our own earthly fathers. That too gives us some idea of what prayer should be. When we are very happy we can tell him about it and he will understand. When we are angry or hurt we can tell him about it and he will sympathize and help us overcome our unkind feelings. When we want things we can tell him about them and if he thinks it is best he will help us get them. I once heard of a little girl who prayed to him to give her a little lamb. This little girl had seen some little lambs and she thought they were pretty and that she would like to have one. However, she didn't know how to take care of lambs, and she didn't even have a place to keep a little lamb, so her Father had to say "No" in answer to that prayer. When we pray we should pray about the things that are right so far as we know about them and then we should expect our Father to have the right to answer the way he knows is best. Let us talk with God often and let us always feel his Fatherly love and interest.

M., Dec. 28 Elias talked with God.

Jas. 5:17, 18.

T., Dec. 29 Abraham's talk with God.

Gen. 18:23-33.

W., Dec. 40 A prayer by David. Ps. 51:1, 2.

T., Dec. 31 A prayer by Paul. Eph. 1:16, 17.

F., Jan. 1 One of Jesus' prayers.

Luke 22:41, 42.

S., Jan. 2 Tell God about trouble.

1 Peter 5:7.

Ashland, Ohio.

"There is a dust which settles on the heart as well as that which falls on a ledge."

—Richard Jeffries.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEABHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Another Epistle from the Office Secretary

"The Sky-Parlor," Long Beach, Calif.
 December 7, 1925.

Dear Members of the F. M. S.

How much time do you invest in prayer for your missionaries? You know, they are far from home and friends and are depending on us to "hold up their hands" as Aaron and Hur held up the hands of Moses on that day of the great battle (Exod 17:12). We do not understand why God does not work as freely and effectively without our prayers, but nevertheless it is true that he has given us the wonderful privilege of being partners in our Father's business, through our prayers. Worrying and thinking tall thoughts accomplishes nothing, but when his children pray, the Father "bares his holy Arm" and works wonders!

All of our missionaries should be on our daily prayer list, but the ones who most occupy the mind of your Office Secretary just now are that brave quartette in France, on their way to Africa.

You who know the Fosters, know how sorely needed are just such workers as they will make on our African field. Mrs. Foster, with her radiant faith shining in her face, always reminds one of one of God's sunbeams, getting her radiance directly from the Sun of Righteousness! Just to look at her makes one to rejoice in the Lord! And Mr. Foster has caught a like radiance, although he is a quiet man, but the Lord has opened his life and his mouth and we believe has a great place for him to fill over there. For all they are so spiritual, they are equally practical. As Miss Myers said in one of her letters, "I think so much of the Fosters for missionaries. They have good judgment." But they must get the French language, and dear Members of the F. M. S., humanly speaking, this is almost impossible. It can only be done by God's help, and it is our privilege to share in the victory that is coming in the near future by praying, praying, praying now! Will you?

Then, there are the Jobsons. Many cannot understand how they could go and leave their two babies. Many blame the Board for the separation. Now, your Office Secretary is happy to say that the Board had nothing whatever to do with it.

All the glory of that "living sacrifice" goes to the Jobsons. For the decision was left to them. To take the children with them would mean that those two beautiful healthy little bodies must be saturated with quinine, so much every day, as a preventive against the black fever that would otherwise surely claim them in Africa. This would mean not only a weakening of their bodies, but a deadening of their mental faculties, so that when they grew to manhood and womanhood, they could not be as strong either physically or mentally as is the birthright of every healthy, normal child. Far worse than that is the moral infection from which it is

almost impossible to protect missionaries' children in Africa. Their only playmates would be the little black children—a few of them, to be sure, the children of our native Christians, but most of them the children of heathen parents who haven't the faintest idea of the meaning of real love, purity and chastity. You may not be able to imagine the horror of such a condition—you loving Christian parents here in the homeland, who can govern and control the choosing of your children's playmates and associates. Can you imagine the ever-present dread that must grip the busy missionary-mother's heart as she works, knowing that her children must grow up and associate with other children who

are given over wholly to impurity and immorality? She cannot be with her children every minute, neither can she move into a better neighborhood, and you know you cannot raise a pure, white lily on a railroad track!

So, we thank God for the strength and wisdom of Brother and Sister Jobson. They could not stay because their Master called, and knowing of the dangers, both physical and moral, that would beset their little ones in Africa, they decided to leave them here with loving relatives who will raise them in the fear and admonition of the Lord. Surely, as your Treasurer has said, "They have loved much!" and our "God is not unrighteous to forget!" Will you pray that God will give them great peace and joy as they go?

A Record From Bassai Station

Bassai, Oubangi Chari,
 French Equatorial Africa.

Dear Sisters and Brothers in Christ:

Our Sister Estella Myers and I are going on a journey which we call an itinerating trip, through some of the villages of the Kare tribe. This is not to be a trip among the wealthy where we will have fine houses to live in and modern conveniences, but rather in the villages of the most lowly heathen. We will sleep in the thatched roofed round rest houses with clay floors, only an opening for a door and small round holes a little larger than your fist for windows.

We are going to tell the Gospel Story to those who do not yet know our blessed Savior. Will you not go with us and enjoy the privileges we have of taking joy, peace and salvation into what is now the haunts of Satan?

We are taking with us seventeen boys, most of which are some of those black diamonds which are among the precious wealth of the Kingdom. Eight boys are those who carry our teapots; two are carrying our large duffle bags which contain the bedding, one carries the two beds, one the small folding table with a box of cooking utensils, another has the trunk of medical supplies and clothing, another the chop box containing dishes and food. Then we can not forget the organ which is still a great wonder to many of the black people. Our cook and personal boy will care for the lantern and the portable lamp.

July 26

This afternoon about four o'clock, after the rain had ceased we left Bassai hurriedly in order to reach the village of Parepouron in time to set up housekeeping and give them the Gospel story before dark. Before reaching the village however, we discovered that in our haste we left behind us our package of bread as well as a small bag containing our Bibles (The Bread of Life). It is a little difficult to imagine an evangelistic party forgetting to take their Bibles with them. One of the teapo boys was immediately sent back

to get these needed articles and Miss Myers walked into the village.

The drums of the village were beating, not to welcome the Gospel but to assemble the people for a dance. They had already started their wickedness, but when they saw white people coming, they stopped and ran out to meet us. We spoke to them of their sin and asked them to come and hear the Good News. About two hundred assembled near the rest house before we had time to locate our baggage. We talked to them until dark then ate our supper and retired.

July 29

We retired early last night but not to sleep. Not long after the crowd had left us we again heard the beating of the drums. The dance continued, as dances do in other countries, until long after midnight. It was not only the noise that disturbed our peace but it was the thought of their wickedness and the fact that they were lost in their sins that distressed us. Even though their lives are full of fear, yet it is sometimes hard for them to realize their need of a Savior.

At this particular time they were entertaining a neighboring village which had helped them put out their gardens. Truly they usually do choose a very hilarious way of entertaining. I cannot say that Miss Myers and I enjoyed the entertainment very much—in fact we rather preferred another kind of noise which broke in upon the din once in a while, in the form of a long drawn out—Hee-Haw, which came from a couple of innocent donkeys that are quite foreign to this locality, and with their master were just spending the night in this particular village.

This morning we arose early and found some of the people waiting to hear the Good News. As the Word was given to them a number accepted the Lord as their Savior. After the meeting the sick came for treatment then those who were able to work went to their gardens.

This afternoon we went to the chief's place in another part of the village, then re-

turned and held the second meeting near the rest house.

July 30

We had a better night last night. All was quiet. This morning another service was held and those who came for medical care were treated before taking our departure to another village. We have much to praise the Lord for after having held five meetings at this village of Parepourous thirty-three souls had made the good confession.

The boys picked up the baggage—and us—and from here took a path directly away from the main road, back through the grass, over rocks and little streams, winding in and out over the ever snake-like paths which the natives make from one village to another. As we go we are ever trying to learn from our boys, new words to add to our Kare vocabulary for the language is so much greater than we once thought it to be.

When we arrived at Yangbeti's village it was almost noon and most of the people were out in the gardens. They do not come in at night for dinner as the Americans do, but work right through the heat of the day and eat perhaps a few peanuts or a piece of manioc root for their noonday meal. We therefore could not give them the Gospel until they returned this evening about six o'clock. The natives are not ordinarily so industrious, but are being disciplined by the French Government these days and are compelled to work.

July 31

As the natives came around the house at an early hour this morning, clouds were covering the sky. The little organ and our chairs were placed under a shed roof where the boys did our cooking. The meeting had hardly begun when the rain drops began to fall.

Throughout the meeting which continued for nearly two hours, three hundred men, women and children sat in the rain intensely interested in the Word of God. We dismissed the meeting, thinking that the listeners would then go to their huts until the rain ceased, but instead, some just sat where they were, waiting for more Good News and others crowded around us. Five accepted the Lord. After promising them another meeting in the afternoon they finally went to their homes, and to the gardens after the rain was over.

This afternoon in taking a walk through the village we saw many of their gods and articles of superstition; the belu, gapa, and the plants which mean much to them in their heathen practices. One plant especially is a large cactus, seven or eight feet tall which if growing near the house will protect from special danger. If the man's wife should die she will not come back to bother him, and also when the husband dies he will not bother his wife if she but keeps the cactus growing near.

Out in the distant villages the people seem to be willing or even glad to tell us their customs and superstitions, while in the villages near the mission station some are ashamed of their past lives and those of their tribe, while others do not like to have their customs condemned.

August 1

Just before sundown we arrived at Yambeli's village and was able to hold a meeting before dark.

Yabeli is not a chief but a captain under the chief Bacoutou but has many people under his care.

When we arrived here there were two women living in the rest house which we were to occupy. When they heard white people were coming they left the house and ran away. We never found out where they went. The

reason for their fear was that they had received quite severe treatment from the hands of white men. During the battle the soldiers had had with the people to bring them under subjection to the government, their husbands had been killed and they themselves had been taken to prison at Bozoum. They had returned from prison only a few days before we arrived.

August 2nd

This morning bright and early we left a boy in charge of the house, called for the tepees and started for the Chief Bacoutou's village which was four or five miles away. The boys were not anxious to go for we had to cross a good-sized stream and they said the bridge was unsafe. This we found to be true as the bridge was badly broken and beginning to fall in the stream at one end. However, by taking great care it was still passable and we escaped being eaten by the crocodile which one of the boys saw in the stream.

Upon arriving at the village we met some who were especially happy at our coming. They were Christians who had come to Bassai to accept the Gospel but who seldom get back to hear the Word of God. An hour or more was spent here telling the people of our loving God and precious Savior who is able to save from sins. Five more precious souls were added to the Kingdom.

About noon we returned to the captain's village. (Sister Estella was immediately put to bed without any dinner. Her temperature was mounting rapidly and we knew we would not be able to move on the next morning as we had intended, for even a slight attack of malaria keeps one in bed from one to three days. Our Lord is good and we have no fear.

(To be continued).

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

School closed for the vacation last Friday, and will open the first Tuesday after New Year's Day. Most of the students either went to their homes, or went visiting elsewhere.

The last week of Chapel was noteworthy. The writer spoke Monday morning on the "Forward Look of Christianity. On Tuesday Dr. Miller spoke on the general theme of Old Testament references to Jesus. Wednesday, Professor McClain spoke at length upon why Jesus came, pointing out that he came so that we might see God and also to die. Thursday Professor J. A. Garber brought a general Christmas message, while on Friday Dr. Bame spoke upon the claims of Jesus. Also, there were very acceptable and impressive sacred solos and duets and one Christmas reading. I count such exercises held every day and in this case especially in honor of the Christmas season, as very worth while.

It is hoped that every one to whom the outgoing College Quarterly is mailed will take time to read it through. It is the first time that we have ever offered in a college quarterly what might be called learned papers.

There will be three articles, God and Nature, by the writer of these notes, European Travel, by Dr. L. L. Garber and Results of the Freshmen Entrance Tests, by Registrar C. L. Anspach.

Brother Melvin Stuckey has just returned from his trip through the west and speaks very highly of the work with which he is connected, viz., the Sunday schools.

There is an opportunity for those properly prepared to enter the college this coming semester which opens, February 2. If anyone has such intentions, please write regarding your work.

I preached in the First Presbyterian church in Bucyrus this past Sunday.

EDWIN E. JACOBS.

TRAVEL FLASHES

Berne, Indiana

THE MAIN FEATURE OF THIS "FLASH" IS THAT IT WAS THE FINEST THING OF ITS KIND THAT I EVER BEHELD. A LONG-DISTANCE CALL FROM THIS SMALL CITY TOLD ME THAT THREE BIG CHURCHES OF THAT PLACE WANTED TO HAVE A FATHER AND SON

BANQUET AND ME AS SPEAKER. I WAS GLAD FOR THE OPPORTUNITY BECAUSE THEY EXPECTED—AND HAD—400 men and boys present, and because it was at a time when I was enroute to Lanark, where I was to stay for a three weeks' meeting. It was a fine meeting with all the churches of the town cooperating, the most worth-while of all endeavors,—keeping the boys and their fathers on social terms with one another. Notable men came back home for the occasion and an example worthy of imitation by other cities was set. I gave the lecture that I have given now, more than 400 times, "Romancing America," and so well pleased were they that they wrote a check for \$10 more than we had asked.

Lanark

Once before we had all arrangements set for a meeting in this church, several years ago, and so, this time, I was glad nothing hindered my coming. They had tried to arrange for a time to suit all of the affairs and especially the corn-picking, but the continuous rains fixed things just exactly the way we did not want them. It rained and snowed all fall until the time I arrived and then for the

most of the time, cleared and made the corn-harvest almost contemporaneous with the meeting. But we had a good time and in some ways a wonderful meeting. For the most part, the crowds were big. The interest never abated and the people had a mind to work—that is some of them—especially, those who did not have too much corn to gather. (not even blaming them). We had nightly prayer and conference—meetings and as much personal work as seemed proper.

On the second Sunday we reaped most of the harvest and there was some bad reactions from the fact that so many came at once, yet, it was all voluntary,—a thing that some thought was not, not being there. But we broke into some new families and doubtless the pastor will report that part of the work.

Brother Charles W. Mayes is pastor here, having graduated from Ashland College in 1924, and going directly to Lanark and being employed immediately they had heard him. He is a young man of ability, pluck, and Brethren persuasion, having come to us from another denomination in his last year of college. He is orthodox, loved by his people and enthusiastic in his endeavors. Helped by his accomplished wife, also an Ashland graduate, (and young son, for a son makes a wonderful difference in a man) he will keep Lanark going for the Lord, if his people will stand by him and keep him encouraged, as every pastor needs.

Lanark has some problems as has almost every church, but the Lord "delivereth us out of them all," and he will anywhere and always. Our home was with the wife and daughter of the lamented Ed. Puterbaugh, and many Brethren preachers can witness to their unbounded hospitality and splendid culinary ability. My people were surprised to see me so well-groomed on my return to Ashland.

Mount Morris

While here, it was my privilege to visit Mount Morris College, where I gave the chapel address and I am glad to report that this Dunker College is more hopeful of future existence than it has been for some years and my friend, President W. W. Peters, believes that it is now on the high road to permanency. Let us hope it is. There can not be too many Dunker Colleges for many years, in our U. S.

Home

Arriving home, I found invitations to hold two revival meetings, which I was ambitious to do, and was granted the vacation by my Board and so, there will be more "flashes" later, if all works out according to plans.

The New Church

I wish to add that I know that the brotherhood is glad to hear that the new church is now under roof and we have strong hopes that it may be finished and dedicated by Easter of 1926. Only the most favorable comments are heard as to its beauty. We know it will be a great blessing. CHARLES A. BAME.

DEDICATION OF THE FIRST BRETHREN CHURCH, FREMONT, OHIO

Sunday, November 29th, marks a new epoch in the history of the First Brethren church of Fremont, Ohio. Back in 1900, Elder S. M. Loose of sacred memory, took charge of a little mission on Crogan street. In 1903, the



Rev. S. C. Henderson, Pastor Fremont, Ohio

mission had outgrown their quarters and a lot was purchased on South street in what is known as "The Flower Valley", and a small frame church house was erected, and a few years later a good two-story parsonage was erected. This little chapel has well served its purpose during the years. Here many were brought into the Kingdom during the pastorate of Brethren Loose, Oberholtzer and Sands. It has stood as the exponent of the Brethren cause in a city where there are no Dunker antecedents. For the past several years the Brethren have had it in their hearts to rebuild or remodel the old church not only because the old structure was too small and inconvenient for the demands of modern church work, but the building was in a poor state of repairs. At a meeting of the congregation last fall it was unanimously voted to rebuild this spring. A soliciting committee was appointed to gather cash and pledges for the work, and a building committee to look after the plans for rebuilding. It seemed like a gigantic task as the congregation is neither large or wealthy, but the Lord seemed to bless the efforts because the people had a mind to work.

Early last June the work of excavating began, and on July 9th Editor George S. Baer, with with us and had charge of relaying the corner stone. The plan of the committee has been to erect an attractive homelike build-

ing without any extra cost that will meet the needs of a suburban congregation, and we feel that they have succeeded. The building meets the Ohio building code. As all churches in the state of Ohio must conform to the state building code. The exterior is the popular stucco bungalow type, with watch-tower rising over the entrance. The dimensions of the building proper is 42x42 feet. There are five well equipped Sunday school rooms on the main floor. These can be thrown into the main audience by raising doors. There is a baptismal pool—the only one in the city—under the pulpit platform. This with convenient robing rooms on either side of the pulpit makes provision for the baptismal service. The lighting system in the main room is by four Trojan lights. The heating is from a hot air furnace situated in a fire-proof furnace room in the basement. The fan system will ultimately be used. The building has electric lights, gas and water conveniences.

The basement of the church will consist of a large dining and social room, a kitchen with pantry, toilets and furnace room. There are two entrances to the basement, reached both from the main floor and the outside by fire-proof steps. The building is worth at least \$12,000, and the cost of the improvement is about \$7,500, and is largely covered by cash and pledges. The men of the church did almost \$1,000 worth of labor in the evenings after working hours. The pastor also got in on this part of the game.

Brother O. C. Starn of Gratis, Ohio, conducted the dedication day service. He took for his text Matthew 16:16-18. The message was delivered to a large audience. Many of our Brethren who live at a distance from the church were present. Brother Starn spoke of the worth and supreme work of the church in the world, as a religious and as a social factor. The able and thoughtful sermon was well received and was commented on by the Fremont Daily News in part as follows:

In his sermon Rev. Starn referred to the three kinds of people who make up the world, the people who believe in Christ, those who are indifferent to him, and those who flatly deny that he was divine. Even these latter, he said, cannot deny that his mind was of a most wonderful caliber, and they admit that the Christian religion is the sustaining power of the world. "Take Christianity away from the world, and in one generation we would revert to barbarism," Rev. Starn predicted. He also reminded the congregation that the



The Newly Rebuilt Brethren Church Fremont, Ohio

church is not a social club, but a place of worship, dedicated to the service of God. "Neither is it a hiding place for any man, nor a tool to be used for self aggrandizement or self gain. There is a certain prestige that is gained from being a member of the church, and there should be, but no man should use this prestige, as many do, as a cloak for his evil actions. The church is the house of God, a place of refuge from vengeance, and the attacks of evil, to which we can fly when all other help fails us. We need the church at all times, it is a doctor to us when we are ill, and a comforter when we are in health. The church will never fail as long as its members follow the teachings of Christ. We expect too much of the church and do not expect to help her. There is too much sham religion in the world today."

The Closing Features

Rev. Starn closed his address by exhorting his hearers to dedicate themselves along with the church. "This building is dedicated to the service of God. Here we find the best of all that there is in life. Along with this dedication of this church to God let us also dedicate our lives to him."

The founder of the church, Elder S. M. Moose, was not forgotten. A memorial in the form of a fine oak pulpit, a gift of Prof. C. L. Ansbach, in memory of his grandfather, was presented. The pastor wishes to thank Prof. Ansbach on the behalf of the congregation. We know that the spirit of work of Brother Moose still lives in the Fremont church and his memory is cherished by many of the citizens of Fremont. This man who gave fifteen years of gratuitous services to the founding and pastoral care of the congregation will live throughout time and eternity in the hearts of the people here.

Brother Starn remained with us for a series of evangelistic meetings. Each night we heard strong, thoughtful Gospel sermons. Brother Starn is one of our rising young men; his power and ability speaks well of the great worth that Ashland College is and will mean to the future of the Brethren church. The people of Fremont will look forward to Brother Starn's return at some future time. We might mention the fact that the Evangelistic League assisted us financially in the series of meetings. The results of the meetings were nine conversions. Six were baptized, one was received into the church on her former baptism by triune immersion. Two await baptism. Nearly 30 members of the church consecrated their lives to closer communion with the Master. One of the hopeful signs is that many of those who have not attended services for years were present in these services.

Pray for Fremont and her pastor.

S. C. HENDERSON.

ARMY NOT NEEDED

Long before the great war Archduke Franz Ferdinand (whose murder at Sarajevo set the match to the world conflagration), paid a visit to Sir Wm. Macgregor, governor in New Guinea. After several days up country the archduke said:

"Sir William, I don't understand it. Where's your army?"

"We've got none."

"But how do you keep order?"

"The people keep it themselves."

He was perplexed. "Well, what about hunting for the next few days?"

"Of course there will be no hunt on Sunday."

"Why?"

"The natives won't go."

"Won't they, if you bid them?"

"Let us ask them!"

So Sir William asked his natives what they were going to do next day, Saturday.

"We are going home."

"Why?"

"For worship on Sunday."

In telling it all Sir William added this significant word:

"I wonder if the archduke saw any connection between these two. A Sabbath-keeping people does not require an army to keep it in order."—H. V. S. Peeke, in Record of Christian Work.

ON THE SAME STREET, BUT IN ANOTHER TOWN

Have forgotten how long it has been since any communication from my pen has appeared in the columns of the church paper, but perhaps not so long ago that folks will have forgotten that there is such a fellow in the Brethren church, and quite certainly not so recently as to cause them to say that my name is always bobbing up in the columns of the Evangelist.

It had been the settled conviction of the writer that it was time for a change of pastorates, not because the good people at Uniontown had in any way intimated a desire for a change, but because people who grow tired and indifferent toward the old pastor will work better for a new man, and too, the pastor will find a new zest in his work at a new charge even if there are the same old problems. Then nine and one-half years of the best years of a minister's life and service is a fair share for any one congregation to enjoy.

The severing of the pastoral relations with the Uniontown Brethren was not an easy matter. But once having made the decision the only creditable thing to do was to carry out the decision. It was not a case of injustice to the Brethren there, as the work of the various departments of church work are all in good working shape, with perhaps one exception. And it is only fair to leave something for the next fellow to do. The biggest problem which the Uniontown congregation faces just at this time is the replacing of their house of worship which was razed last fall because it had been irreparably damaged by the removal of the coal deposit beneath it. But the good folks there are not so easily heartened and at the time of my leaving they were already gathering funds toward the erection of their new church home.

Shortly before our departure from Uniontown an invitation for evening dinner with one of the families of the church offered a fine opportunity for the congregation to perpetrate a farewell surprise on the pastor and wife, and most thoroughly was the affair managed. One has to experience occasions of this sort to appreciate the mingled feelings of regret at parting, joy in the consciousness of the fine friendship of such good people and appreciation of the tangible expressions of their regard. "Deacon" John H. Thompson acted as spokesman for the congregation in the pre-

sentation of the beautiful electric floor-lamp, the purse for both from the congregation, and the separate purse for Mrs. Belote from the W. M. S. Speeches were also made by Brother J. L. Gingrich, pastor at Masontown, and Rev. J. E. Whitacre, pastor of the local Church of the Brethren. To all these speeches of felicitation and good will the writer tried to make some reply, but words are hard to frame fitly for such times, and so we could but thank all the good friends and assure them of a continued interest in the welfare of their work, though distance may separate us.

Of course those who attended National Conference and who read the Brethren Evangelist were expecting that I would be located in Ft. Wayne, Indiana, long before this. And such, too, was my thought immediately following National Conference, and on that supposition my plans were inaugurated for leaving Uniontown. But it appeared that some members of the Ft. Wayne group were better judges of the sort of man they needed for pastor than the National Mission Board, and so in the midst of my plans for closing my pastoral work at Uniontown and packing to move to Ft. Wayne, I was convinced by a rather voluminous correspondence that they were not as anxious for a pastor and church at that place as they had imagined when they appealed to the National Mission Board for help. Suffice it to say that in the whole situation it was no fault of the writer that he did not assume the care of the work as he had agreed. I want to add, too, in all fairness, that it was no fault of the National Mission Board; the entire blame resting squarely on the group at Ft. Wayne. And this last I stand ready to prove by documentary evidence, if necessary.

In the midst of the worry and chagrin of the failure of our plans for Ft. Wayne, the way providentially opened for accepting a call to the work of the Second Brethren church, of Johnstown, Pennsylvania, and after a visit or two among the good people of the congregation and a conference with the Pennsylvania State Mission Board—who are giving financial assistance to the work at this point,—an agreement was reached for the assuming of the pastoral care of this church. And so after some eight or ten weeks of being "half-packed" and of feeling like the fellow who said "he didn't know where he was going, but he was on the way," we finally landed at 726 Highland Avenue, Johnstown, Pennsylvania, and are now comfortably domiciled in our own home, and trying to get the outline of the situation here so that we may do some real service for the Master and his kingdom.

The church here has had some hard struggles and needs the help of the prayers of the brotherhood, that it may find its real place and do its full part in furthering the work of the kingdom. That there are some faithful and loyal workers here may be inferred from the fact that the organization has persisted, and it shall be our purpose to try to encourage these who have borne the brunt of the struggle through the years and to enlist still others to join these and build up a strong point here for the glory of Christ.

We crave an interest in the prayers of the

brotherhood as we enter upon the work, and we shall pray that God may continue his blessing upon the Brethren everywhere as they strive to do their part to hasten the coming of the Prince of Peace. We rejoice at all the victories that have come to the workers at various points, and glory with them in the growth of the church. May his name be glorified.

Our new address is 726 Highland Avenue, Johnstown, Pennsylvania, and since our former address was on Highland Avenue in Uniontown, it may be well to note the change here.

DYOLL BELOTE.

REPORT OF TREASURE OF BRETHREN HOME

| | |
|---|---------|
| Laura E. N. Hedrick, | \$25.00 |
| George W. Hedrick, | 25.00 |
| Orien E. Bowman, | 10.00 |
| Mrs. D. H. Pullen, | 2.00 |
| N., D. Wright—Children's Day collec. | 8.00 |
| Alice Fisher on Pledge, | 25.00 |
| Samuel Hounshell and wife, | 5.00 |
| John York and wife on Pledge, | 50.00 |
| Will M. Derr, | 25.00 |
| Clara Hartle and daughter, | 4.00 |
| Beulah Lowman, | 2.00 |
| Harry P. Culp, | 21.00 |

HENRY RINEHART, Treasurer.

LEON, IOWA

It has been some time since our Evangelist family has heard from this child in southern Iowa. Although we very much enjoy hearing from the other churches of the brotherhood, yet it is easy to allow other work to crowd out the writing of the report of the work and a certain reluctance to tout your own horn, for there is a certain amount of "ego" creeps in, although the pastor is giving the faithful brethren their full credit. Yet they hold him directly responsible for the success or failure of the work, although there may be certain conditions in a church that make it well nigh impossible for a pastor to do effective work and yet I know he is expected to have tact enough to solve all the problems. Be that as it may, this is no paper on pastoral work and only a meager report of our year's work on this field, which has been a very good year.

When we came to the pastorate last year, this church had been one of the pastorless churches since Brother Ronk left. After a period of years, with the help of the home mission board, he had succeeded in building a church in this town. But they seemed unable to secure a pastor who would come and give him time to the work at a price they thought they could pay and that period might have been disastrous to this work had not the Garbers, local ministers in our congregation, preached without pay until the church was freed of debt. Now it seems as though this church is to be the leading church in this county seat town of 2,000 and the surrounding country. Our year has been very gratifying in the growth and harmony of the church, our membership has been increased by eighty-five new members, a number of reconsecrations and the renewed activity of a number who had become rather careless in their work for the Lord.

We have made no particular effort to sim-

ply get numbers and our work has been with men that we felt we could build into the church and give it strength. The majority of our growth in numbers has been in adults and in this number are fifteen men with their wives and in some cases the children, making us a great growth in new families, which gives us a great field of prospective members. We feel our work has just begun and the coming years will see a great monument to the grace of God in the church at Leon.

Our meeting this fall was seriously hindered because of bad roads and storms, but we have received twenty-eight into the membership of the church; a number of others are waiting baptism, having been hindered from one cause and another and other converts will not come to our church. This was our third successive meeting here and we feel would have been our best one if we could have had a good spell of weather and roads. All the auxiliaries of the church are working with a fair degree of growth. We are not trying to do anything startling, only the normal, steady, consistent growth. We lost one of our faithful and active members by the death of sister Coverdell, but her faithfulness causes us to feel that our loss is her eternal gain. Our new members are finding their place in the work and are certainly a joy to the pastor's heart. We certainly have no regrets for coming to Leon, even if it was at some sacrifice; we feel that it was the will of the Lord.

This church gives us the privilege of holding two meetings a year but asked that we hold our own for one of them and give us an offering the same as an outside evangelist, the other we held at Pleasant Grove church, beginning the fifteenth of September and continuing three weeks. We found a splendid group of people, though a small church and in the country, which has its handicaps and especially at the time we were with them, for we drew three muddy Sundays and plenty of rain and with it muddy roads. And muddy roads in Iowa mean that a lot of people will not come to church as they would if the roads were good, but in all we had a very profitable meeting and found Brother Spacht a very agreeable pastor with which to labor and all saying lovely things about him and his splendid family, which was increased by the addition of a new boy in the home, which we consecrated to the Lord while we were there. Brother Spacht is a worker and is doing a good work, which I hope he continues to care for. We shall never forget the kindnesses of the Meyers, Millers, Lortz, Bells, Popes and others.

The insistent request for our return to hold a union meeting in the town of Millersburg with the two country churches cooperating is strong evidence of the fine spirit in which these people received our work with them and we regretted very much we were unable to leave our work to minister to them and redeem, if possible, some of the muddy roads, with fair weather. We trust we may be able to do so at some future time, for there are many souls to be reached there. As Brother Spacht has not reported the meeting, I presume we will not be considered forward in giving the conversions. Five were baptized and received into the fellowship of the church, three of these being men, the heads

of families and it seemed to be the feeling of the church that if the people could have gotten there we would have had quite a goodly number. May the Lord bless all the churches and pastors and evangelists, that his work may prosper, that the world may know of the power of Christ to save.

Yours in the love of Christ,

CLAUD STUDEBAKER.

MOUNT PLEASANT, PENNSYLVANIA

It has been sometime since the brotherhood has heard from this place, and it is the writer's duty to tell, under the guidance of God, the Father what has taken place here since last heard from. Brother Crofford, the faithful man of God, still holds up the divine sword, the Word, which is the power of God unto salvation to every one that believes. The church has been steadily growing. The writer conducted two weeks of cottage prayer meetings at which eight persons confessed Christ as their personal Savior, adding the total number to the church by baptism. There is a great work to be done in Mount Pleasant, but it cannot be done in the name of man, but in the name and by the power of Christ. Brother L. G. Wood favored us in May with one of his good sermons which was well appreciated. We are sorry that Brother Wood is leaving our part of the brotherhood, but such men are in demand. Our evangelistic campaign under Brother A. E. Thomas resulted in eight confessions, none of which have as yet been added to the church. This campaign was not as successful as his former campaign with us, owing to the bad weather. It grieves us to record the loss of dear Sister Mary C. Thomas, who did so much for the church. But our loss will be her gain. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. I pray God that we as Brethren may hold fast to that which is good.

GEORGE A. KING.

ANNOUNCEMENTS

ANNOUNCEMENT

The first Brethren church, Fremont, Ohio, will observe their Love Feast and Communion on Sunday evening, December 27, 1925. "If ye know these things, blessed are ye if ye do them."—John 13:17.

S. C. HENDERSON, Pastor.

DID YOU FORGET?

Did you forget to order your Annuals? We have not received an order from many of the churches. We know you want them. They are 25c per copy. Send cash with order and it will receive prompt attention.

Through an error unknown to the Secretary the Indiana churches and pastors' list was left out. We are sorry for the omission. All the names of the Indiana ministers are in the Ministerial list, so it is not wholly a loss. We will try and have the list printed in a future number of the Evangelist so those wishing communication with Indiana pastors may be able to do so.

O. C. STARN, Secretary,
Gratis, Ohio.

VOLUME XLVII
NUMBER 50

DECEMBER 30,
1925

The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -

Day by Day

*I heard a voice at evening softly say:
Bear not thy burdens into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.*

*One Step and then another, take thy way—
Live day by day.
Live day by day.*

*Though the autumn leaves are withering round the way,
Walk in the sunshine. It is all for thee.
Push straight ahead as long as thou canst see.
Dread not the winter where thou mayest go;
But when it comes, be thankful for the snow.*

*Onward and upward look and smile and pray—
Live day by day.
Live day by day.*

*The path before thee doth not lead astray,
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.*

*"I'll do my best," unto thy conscience say—
Live day by day.
Live day by day.*

—Atlantic Monthly.

HAPPY NEW YEAR TO ALL

Published every Wednesday at Ashland, Ohio. All matter for publication must reach the Editor not later than Friday noon of the preceding week.

George S. Baer, Editor

The Brethren Evangelist

ASSOCIATE EDITORS: J. Allen Miller, G. W. Rensch, A. V. Kimmell.

When ordering your paper changed give old as well as new address. Subscriptions discontinued at expiration. To avoid missing any numbers renew two weeks in advance.

R. R. Teeter, Business Manager

OFFICIAL ORGAN OF THE BRETHREN CHURCH

Entered at the Post Office at Ashland, Ohio, at second-class matter. Subscription price, \$2.00 per year, payable in advance. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized September 9, 1918. Address all matter for publication to Geo. S. Baer, Editor of the Brethren Evangelist, and all business communications to R. R. Teeter, Business Manager, Brethren Publishing Company, Ashland, Ohio. Make all checks payable to The Brethren Publishing Company.

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EDITORIAL

Taking a Backward Glance

It is good to take a backward glance occasionally. It is not a hard thing to do,—at least for certain ages and certain dispositions. Many of us look backward too much; we live too much in the past; we brood over our shortcomings and idealize past achievements to the extent that we are hampered in our present endeavors. Nevertheless it is well that we take brief retrospects now and then to see how far and how rapidly we have come, or whether indeed we have gone forward at all. It is a wholesome exercise to occasionally re-locate ourselves to make sure we are not drifting or slipping, and to get our courses set with greater exactness and increased strength of purpose towards the shining goal. As the merchant takes inventory of his stock in trade at the end of a year in business, as a ship is gone over by the searching eyes of skilled mechanics after a long and trying voyage to make sure it is sea-worthy, as the record of an athlete is carefully scanned at the close of a season's performance to discover whether he is going strong or weakening, so it is the part of wisdom for each individual Christian and worshipping group to have a season of inspection and strict accounting for the handling of talents and opportunities that have been divinely entrusted.

Have we as members of the body of Christ added any new graces, or increased in strength, or grown in spiritual stature, or improved in willingness and efficiency of service, during the past twelve months? Some one inquired of Longfellow, whose singing heart and poetic mind remained musical and strong to the last, how it was that he was able to keep so young and write such beautiful poetry at an age when other minds were growing dull. He looked out of the window and said, "That apple tree yonder never fails to bear fruit; it always brings forth a crop of luscious apples, because I keep it healthy and it grows a little new wood every year. So I try to keep myself fit in body and wholesome in mind and grow a little new wood every year." So the Christian should grow in spirituality and add year by year, and daily, to the strength and worthiness of his life. Nothing is a greater spiritual necessity, nor a more certain requirement of the Word of God. Peter and Paul are frequently admonishing their readers to "grow in grace; and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18), and to "grow up into him in all things" (Eph. 4:15). And nothing is more normal, nor more essential to life than growth. He who does not grow, withers away and dies. It is a law of the spiritual realm as inviolable as any that obtains in the physical. And facing that fact should make every soul concerned, as he reviews the year that has gone, and cause him to ask with all seriousness, Have I grown in

strength, in nobility, in godliness and service, or have the volume and worth of my life diminished?

Every congregation, too, ought to face a strict self-examination as to how much it has made of its opportunities, and how faithfully it has discharged its responsibilities. Has it been a shining light in the community, reflecting the glory of the Christ, and pointing dying men to him who is the Savior of the world? Has it borne a faithful witness and proven a friend to the suffering and needy, the down-trodden and oppressed? Has it been permitting the Lord to add unto its membership steadily and often such as were being saved? Has it built up its membership in faith and vital godliness, and has it nurtured and trained the lambs of the flock? Has its life throbbled with evangelistic fervor, with missionary zeal and the spirit of loving, unselfish service, such as characterized the Master as he walked among men? These and many other questions will rise in the minds of pastors and lay leaders of the congregations as they survey the records their groups have made during the year that has closed. And well may they ponder them until they have learned the lessons that experience would teach, being inspired by the successes and warned by the failures.

And shall not those who occupy positions of leadership in the denominational interests and activities pause to give an account to their own consciences and to God, if not to the church in general, for the entrustment committed to them? What progress has been made in missions, at home and abroad? Have we done what we could? What advancement has been made toward adequately providing for the education of our youth, the care of the aged and infirm and needy, and the proper distribution of the printed page? With what success have we promoted the work of the Sunday school, the Christian Endeavor, the women and the laymen of the church? Have we made progress, or have we been merely marking time? Have we challenged the people as we should, seeking in every right and proper way to enlarge their vision, broaden their sympathy and strengthen their loyalty? Or have we been willing to join them in the easier way, and to cultivate a satisfaction in smaller things when we might have done the larger?

If in any case these questions should prove disconcerting, it is all the more important that we should consider them, not for long, but for long enough to have born in the heart a high resolve for nobler attainment in the coming year. And for that purpose only may we properly dwell upon the past. May we catch the inspiration it offers and accept the reproof that it administers, and then, fo-

getting that which is behind, and reaching forward to that which is before, let us press on toward the prize of the high and ever challenging calling of God in Christ Jesus.

The Gift of a Fortune

Had Russell H. Conwell, clergyman, newspaperman, educator, philanthropist, who died on December 6, put out at compound interest the money which he earned from his lecture, "Acres of Diamonds," he would have accumulated an aggregate of more than \$10,000,000, it was computed more than two years ago; and his returns since then have not been inconsiderable. Yet he died relatively poor financially, because "he invested his money in the lives of men." Nearly four thousand boys received an education from his lecture earnings alone, and many times that number went to Temple University, in Philadelphia, which he founded and maintained for years, and which, until his death, was still dependent to some extent on funds which he gave or raised.

Dr. Conwell was born in Massachusetts in 1843. He worked his way through Yale University, leaving at the age of 20 to enter the Union Army in the Civil War. At the close of the war, after having been twice wounded, he became a lieutenant colonel and went back to Yale to finish his course.

After a trip around the world, Dr. Conwell was admitted to the bar and practiced law for eight years in Boston. Then he turned, for a time, to newspaper work. He founded and owned the Minneapolis Tribune, was a traveling correspondent for the New York Tribune, and later became editor of the Boston Traveler. While in Minneapolis, he helped to organize the Minneapolis Y. M. C. A. In Boston, he again took up law, studying theology in his spare time, and began preaching, at the age of 35, while he practiced.

Dr. Conwell has been regarded as a pioneer in the field of service. He has been called "the disciple of the doctrine of common sense." He believed that the way to overcome evil, whatever its nature, is by good. In his world famous lecture, "Acres of Diamonds," he stated his belief in the following words:

"He who can give his city or town better streets and better sidewalks, better schools and more colleges, more happiness and more civilization, more of God, he will be great anywhere. He who can give to his city any blessings, he who can be a good citizen while he lives here, he who can make better homes, he who can be a blessing whether he works in the shop or sits behind the counter or keeps house, whatever be his life, he who would be great anywhere, must first be great in his own town."

Many business and professional men of the country, former students at Temple University, each year bore witness to the influence Dr. Conwell had had on their lives by attending his birthday dinner in Philadelphia.

Dr. Conwell was the second man to win the \$10,000 Philadelphia Award, given annually by Edward W. Bok, to the man who had performed the greatest service to that city in any single year. He was the author of several books, among them the authorized biography of his friend, John Wanamaker.

EDITORIAL REVIEW

Brother R. F. Porte has a "striking" illustration in his "Tract Corner" this week. Last week the "Corner was inadvertently omitted.

Brother B. T. Burnworth spent the holidays with his family in Ashland, but left on the 30th of December for Masontown, Pennsylvania, where he is to conduct an evangelistic campaign in the church where Brother J. L. Gingrich is pastor.

The attention of Christian Endeavorers is called to the New Year greetings and leadership suggestions of Prof. J. A. Garber, president of the National organization. See the young people's page. Every Endeavor society ought to line up with the various parts of this program.

The editor wishes to thank the many friends who have sent Christmas and New Year greetings to his office and to himself and

wife. We wish each and every one the finest joy and success of the coming year, and in that wish also we include every reader and supporter of THE EVANGELIST

The secretary of the Foreign Board, Prof. A. J. McClain, states that Dr. Florence N. Gribble has been granted a furlough from her work in Africa to recuperate her health, which has been a matter of much concern to her co-workers in the field, as well as to members of the Foreign Board. The prayers of the brotherhood will gladly be offered in her behalf.

Dr. C. F. Yoder, who wrote his letter at the Thanksgiving season, offers some wholesome suggestions regarding the genuine spirit of it. There are hindrances in the work in the Argentine, but on the whole it is very encouraging. A number of baptisms are reported and others are in preparation. Brother and Sister Yett had arrived at his writing and together with Brother and Sister Sickel, made a happy Thanksgiving group at Brother Yoder's home.

"A man is fully and worthily employed only when his whole personality, physical, mental and spiritual, is developed and in service. Paul calls us to the ideal: 'Till we all come to a full-grown man.' This man is symmetrically developed in body, mind and soul, crowned with conscience; his whole personality is in full employment in worthy fields of service. If we 'all' did thus come to 'a full-grown man,' there would be an enormous output of all the goods of life. The immense waste of wickedness and sin would be largely eliminated; life would rise to a high level of wealth and worth."—The Continent.

Our Foreign Board's "Office Secretary" writes some plain words about giving, but that's what we need. Too many of those in positions of leadership are in the habit of presenting the money needs of the Kingdom in an apologetic manner. If we should more generally present them as a challenge to our consecration and as a divine requirement, as urgent as baptism or the Lord's Supper, there would be less whining about the preacher always talking about money. People would consider "talking money" as much his business and as truly a part of preaching the Gospel as talking prayer, or faith, or obedience.

The editor was called to Muncie, Indiana, to preach in the morning and conduct communion service on Sunday, November 13th, and four weeks' later make a return trip to preach for these people morning and evening. On the last date we had the pleasure of having in the audience and assisting us in the service the former pastor, Brother J. L. Kimmel, whose fatherly counsel and kindly cooperation has been a great inspiration to us in our ministry both in the pulpit and in the press. While in Muncie we had the pleasure of being entertained in the home of our brother, Arthur R. Baer, and his good wife.

Brother L. G. Wood, who was called by the National Missionary Board to leave his splendid, growing church in Johnstown, Pennsylvania, to take charge of the needy mission point at Fort Scott, Kansas, writes of the work at both places. It was a real sacrifice that Brother Wood made, but just such a constructive pastor as he was needed to take charge of the big task that presented itself at Fort Scott. He did a fine work at the Third church of Johnstown, and by the prayers of the brotherhood and the cooperation of the faithful membership of the mission, we may expect him under the leading of the Spirit of God to do a noble work in his new field.

The secretary of the Ohio Conference, Brother M. L. Sands, supplies the minutes of the late district conference. The thing of outstanding importance to which we wish to call the attention of Ohio churches, is the most excellent financial report provided by the Mission Board Secretary, Brother R. A. Hazen, which shows how splendidly some of the churches heretofore in arrears in their payments, have come forward. We also call their attention to the new apportionments, and urge that each church shall plan to make payments quarterly and promptly. Cooperation was fine this last year. Let's make it even better this year. Our policy is "Promptness in collections and payments." No mission pastor is to wait on his salary, and to do that, churches must be prompt in their payments. R. A. Hazen, Ashland, Ohio, receives your money.

GENERAL ARTICLES

A Good Practice for the New Year

By Rev. Wayland Hoyt, D. D.

And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require. 1 Kings 8:59.

But the marginal and more literal rendering of the last clause is, "as the thing of a day in its day shall require." Solomon was a wise man, and he was never wiser than when in his prayer at the dedication of the wonderful and shining temple, he asked that the Lord God maintain the cause of his people, Israel, and of his servant, "as the thing of a day in its day shall require."

This new year will be a year made up of days. What better personal prayer than each one of us may do it; what better practice for each one of us to determine on this new year than that we will go through it as the thing of a day in each day shall require! To live prayerfully, trustfully, bravely, dutifully, as the thing of a day in each day shall require, will be for every one of us a good practice for this new year.

I. Living by the day, as the thing of a day in each day shall require, will wholesomely remind us of our dependence upon God.

We are dependent upon God, whether we think of it or not. It is a good thing to think of it. When we think of things in bulk we are not apt to think of the giver as when we think of things piecemeal. Do you remember when you were a little child at home—the routine of the home provision, breakfast, dinner, supper, schooling, clothing, bed, shelter, as the home provision all came to you in routine and matter-of-course way—do you remember that, as this home provision came to you in this fashion, you were

not so apt to think of father and mother as the one from whom this provision came? But when you wanted some special thing—a toy, a book, some article of clothing out of the ordinary, and you were obliged to go to father and mother for that specific thing, do you remember how, as it was given you, you felt, in a peculiar way, your dependence upon father and mother?

Just take the days thoughtless, in bulk, and you will not be apt much to recognize God as the giver of them. But take each day, as it really is, as a special gift from God's gracious hand, and such separating, piecemeal thought of the days will necessarily breed in you a feeling of dependence upon the God who gives the days.

And this feeling of dependence as you take each day as a separate gift from God will prompt you to much nobleness.

1. To pray concerning each day.

2. To attempt at loftier living in each day.

3. To flushing the service that each day brings with the religious color of the motive—for the sake of God.

II. Living by the day, as the thing as a day in each day shall require, will deliver us from foreboding.

Says wise John Newton: "Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once; he mercifully unties the bundle and gives us, first, one stick, which we are to carry today; and then another, which we are to carry tomorrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our burden by carrying yesterday's sticks over again today, and by adding tomorrow's burden to our load before we are required to bear it."

A New Year's Message

If the Eternal is anywhere, he must be everywhere, and therefore he is where we are. If Deity speaks at any time, he must be always speaking, and therefore he is speaking now. If man has ever been able to interpret the mind and character of his Maker, he must possess that power today. The Almighty speaks not in vapors round the sun but in the signs of the times; not in thunder claps but in the sound of gentle stillness. Current experience is a Bible to all who have eyes to read and a heart to understand. In the things which men are now suffering and achieving and longing for, the heart of the Infinite is being revealed. Events are words of the Lord, and in the sequence of events we trace his purposes. The spirit is today speaking to the churches, and he that hath ears to hear, let him hear. In the confusions and miseries of the world the eternal Father is calling for a nobler race of men. The whole universe is groaning and travelling in pain, waiting for the emergence of a higher type of manhood. We men of today are too small to deal with the problems which confront us. We are too weak to carry the burdens which the age has rolled upon us. We have village notions

when we are called to play a part on a stage wide as this planet. We have provincial feelings and are incapable of entering into the wide co-operations which are involved in God's plan for mankind. We lack imagination. Our morality is tame. Civilization is waiting for men with nobler ideals, broader sympathies, and a more intrepid spirit. Our generation lacks faith, and therefore it is poor in hope. The masses are held in the grip of hampering traditions, and many of our leaders are bound hand and foot to ideals which belong on the scrap-heap. We persist in thinking like men when we ought to be thinking more and more like God. We turn our back on new duties, we shrink from sacrifice, we refuse the cross. We dare not risk all for the things which are highest. We have hung before us the calendar of a New Year, but no year can be new unless it is made by new men. Newness is a quality created by the Spirit of God in the soul of man, and unless men are born from above the new year is but a continuation of the old. It is the Lord of life who is able to say, "Behold, I make all things new."—Charles E. Jefferson.

III. Living by the day, as the thing of a day in each day shall require, will best help us to vanquish the duties of each day, and so all the duties of the new year which will be made up of days.

"I'm no hero; I'm just a regular," said an officer of the army. What he meant was that it was not in his profession to be a man spectacular and of spasms; that he must steadily do whatever his country called for, whether the great, resounding thing or the small. That is what we all need to be—not searchers after the heroic, but just regulars, ready for service lofty or lowly, as it may come. And the way to do it is to do each day as the things of the day in each shall require. There is nothing so discouraging, perplexing, preventing as a herd of undone duties rushing pell-

mele into today, which duties ought to have been done in the days gone.

IV. The best way to overcome a bad habit is to overcome it by the day. Read the luminous chapter on habit in Professor James' "Psychology."

V. We shall best keep our loyalty to our Lord and to his church as we keep it by the day. I cannot be loyal to my Lord and his church in a lump and all at once in this new year. I can only be thus loyal as each day brings its tests of loyalty, and I answer to them day by day triumphantly.

If you have not done so, will you not by personal surrender to him, make Christ your personal Savior, Lord and Helper through all the days of the New Year?

Measuring Up to Our Task

Joshua 1:12, 13, 14.

By L. A. Myers, Retiring Moderator, Illiokota District

Moderator's Address delivered at the Illiokota District Conference, convened at the Pleasant Grove Church, Millersburg, Iowa, and forwarded by the Conference Secretary with request for its publication in THE EVANGELIST.

This Scripture sets forth Joshua's charge to the children of Israel in conquering the land of Canaan. It also shows forth the need of concentrated effort in order to accomplish the task which was before them. This land was called the "Promised Land" because it was the object of the promise of God, made to Abraham, when he was commanded to arise and go into a land of strangers and there sojourn. God said he would multiply his seed until they were as numerous as the sands of the sea. The same covenant was made with Isaac and with Jacob. Jacob's family went into Egypt as the result of the famine throughout this land.

His twelve sons became the foundation stock out of which the Hebrew people came. After a long period of time God sent Moses into Egypt to deliver his people from the oppressive hand of Pharaoh. They were led to the Red Sea where they had a miraculous deliverance. From thence on to Mt. Sinai and here Moses receives the Law. While he is on the mountain, the children of Israel set up idol worship. They selected twelve spies to go into the Land of Promise and spy out the land and report. The majority of these men brought back an unfavorable report which caused much murmuring on the part of the children of Israel. They were sent back into the Wilderness where they wandered until the death of Moses at the very border of the land. Joshua was then appointed as Moses' successor. Here is the charge to his people. Joshua urged them to be strong and vigorous in their efforts to capture the land. Here the two and one-half tribes ask for the first territory captured. Joshua grants their request on condition that they cross over the Jordan and help their brethren until the land is conquered.

Here are at least two things in this scriptural narrative which are of good to us. First, Israel's task as given them by their leaders. Second, The performance of that task through the cooperation of their entire nation.

The children of Israel underestimated their ability in partnership with God to measure up to his requirements. It took them forty years to correctly measure their task and get its dimensions in view of God's power and promises. After their estimate of the task and their larger faith in God's ability to help them, there was yet another lesson to learn—they must learn how to act like brethren in their performance of their work. They must concentrate their abilities on this one thing and cooperate with each other in their work, if they were to reap the harvest together.

What a picture of the Christian church and the task which is given her through the charge she has received from her Leader? Also note the importance of the spirit of brotherhood which is always cooperative and helpful—"Cross over Jordan and help them."

I. The Christian church has a task which surpasses in size and might anything the Jews ever had. It is not merely a section of country occupied by a nation, but it is a world with giants firmly entrenched. There is a world power to overcome. The church's task is to overcome the giant of sin in men's hearts and lives throughout all the world and build up the Christ life and character in its stead. We say, What a task! and sometimes we are ready to give up in despair, but where is the promise of God to us. "Lo I am with you always, even to the end of the world."

This task presses down hard on the shoulders of every Christian denomination, but God's promise of help is likewise to every denomination. The smallest conception the church can have of this task is that of a world. It means to battle down the breastworks of sin and build up Christ strong and powerful in men.

Jesus' charge to the church was to be strong and vigorous. "Go ye therefore and teach all nations." "Go and preach my Gospel to every creature." The Acts of the Apostles, the book of the church's beginnings, says, in its first chapter, "When the spirit of truth is come, ye shall receive power, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto all parts of the world." These were Jesus' last words and they signify vigorous action, backed by sufficient courage to enable them to witness to his resurrection in the hottest places of enmity. All orthodox denominations accept the charge of Jesus as the measure of their task and the location where they are to operate. But is the task of the Brethren the same, or is it different from that of other denominations?

We have made our task embrace more and it is capable of more vital weight than that of other denominations. We have stressed the "Whole Gospel" idea in private and in public. We have and are heralding our position abroad with boldness and fearlessness. Our rule of faith and practice is "The Bible, the whole Bible and nothing but the Bible." We emphasize this side of our position again and again. Each time we do it, we call into our presence all those who have led us repeatedly to hear again the witness we make concerning our claim. These are not only bystanders, but our critics. Do we weaken our position or make it stronger through these claims? It depends upon how well we measure up to the claim we make. The Satanic spirit challenges us to live up to our claim. The task of a whole Gospel believer is more than that of one who believes a part of the Gospel, or takes only a part of the book. It is also greater than the believer who claims Jesus as his Savior and makes no clear cut claim to anything in the book. The task of the whole Gospel believer is just beginning when he preaches it from the pulpit and declares it from the platform. It accompanies us from the pulpit and platform down

to the smallest and most humble deed of life, even to that of giving our brother a cup of cold water. The emphasis of our claim oratorically, should receive no more stress than our claim practically and in the acts of life. It is more than inconsistent, it is hypocritical for the Brethren preacher to proclaim his "Whole Gospel" and the "Whole Bible" from his pulpit and leave the people to whom he preaches with financial obligations all about, covered with all kind of "Whole Gospel" promises. Our Whole Gospel includes honesty in dealings. If you cannot live honestly, better not preach so loud. Our task is no small one by any means. And it is just as inconsistent for a Brethren preacher to preach a Whole Gospel and constantly show enmity and hatred toward his Brethren, and it is equally hypocritical. For the Whole Bible with the principles of a Whole Gospel within it, says, "Love one another, for love is of God." The things which are true of the Brethren ministry is equally true of the Brethren laity.

The world challenges us to live up to our claims and if we do not, we are worse than the Hebrew cowards who came to Joshua acknowledging they were afraid of the giants and doubted the promise of God. I say, we dare not forget these claims we make and be afraid to get under the load we have volunteered to carry. These claims make our task great and brings us squarely up to the standard by which we are measured. It is not so much what we think of ourselves as it is what God thinks of us. Let us be brave and courageous and face our task as Brethren. The task must begin in us. Our sins must be banished and we must witness to the entire world, beginning at home.

We must all see our task alike. We may be divided in the way we see other things, but we dare not be divided on the seeing of our task. We may denounce some isms and favor others, we may hold some positions, we may discuss who among us is orthodox and who is not, but we can not long exist when we are divided upon the work we are to do for God. The twelve spies came back with a report ten to two against, instead of unanimous for God. The wilderness was the grave of all the pessimistic and disobedient, and humiliation and discipline were the lot of all. This is not the task of the premillennialist or post millennialist, nor the liberalist or fundamentalist, it is the task of the Brethren church and we dare not fail to see that task in its full magnitude. Even though we disagree in manner and method of action we all must agree in our conception of the weight and magnitude of our task. It is certain that we cannot take our place in facing the foe of God if we can not face him as an undivided body. Division will immediately spell defeat. Union with each other and God is success.

Our vision should be focused through the eyes of our General Conference. Our General Conference is the representative body of our church, which measures out to us our task year after year. It is this body which holds out to us the need of Christian living in consistency with our claims. It is this same body which considers means and methods. How much can we do this year, and how far can we go, is also determined. College endowment is a part of the year's task. We are to vigorously execute our plans in the foreign fields to an equal extent with last year. The mission fields of our homeland are to receive as much if not more attention than last year. Replenishing the home base and feeding the church is the task at home. Here is our task for the coming year. The underlying purpose of it all is to overcome sin in men and build up Christ in its stead. This is our task for consideration now. Are we undivided in seeing this task? Are the minds and hearts of all Brethren fixed upon this one aim? If so, then we must cooperate in our efforts to lift this load.

Joshua's reply to the two and one-half tribes was that they go over and help their brethren. These words came to them after they were all agreed on what was their task. The Canaanite was to be conquered, and that was the job of every Hebrew who had a part in the promise of God. Jesus looked upon the winding and rough pathway of his own life and at the end he saw the cross planted deep and standing high. Upon his cross he saw the salvation of a dying

world. But if the world was to be saved at all, it must somehow come about through him by the way of the cross. This was his task. The only suggestion anywhere of a lack of settled determination or hesitancy of mind and heart was in the Garden of Gethsemane, and here such suggestion was very faint. To the cross he boldly went with the courage of a hero and there he succeeded. When he had bowed his head, he said, "It is finished." Now we see a dying world and face the charge to give it salvation through Jesus. Our task is unfinished and the time when we can say it is finished is a long, long way ahead of us. For the coming year here is our part—College Endowment, Foreign Missions, Home Missions, Replenishing the Home Base and stimulating and invigorating our own personal and individual selves for his service. To do this we all must be Brethren, that is, go over the Jordan, however swift or deep, and help them.

Cooperation is the doctrine we want to practice, not merely to preach but practice it. Here is the requirement of team work. "Go over and help them." When the big task is to be done, and the command from the Captain rings out above every other sound, "All together," every Brethren should lift against that load. The general commands his army to march and every soldier marches. Are we doing teamwork? Are we all marching? When we are all home from General Conference and each one in his place, then Maryland and Virginia should immediately find a place to connect on to the task; Pennsylvania should do likewise; and Ohio should find her place; Indiana and the Midwest should tie up to the load and California should be there with her pulling power. Africa and South America should not be absent by any means. When the word of command is given everyone should lift until all can say My load is lifted. The secret of lifting this load is concerted effort on the given point for the purpose of raising the load. When the good team of horses is given the word each one begins to lean in the same direction and make efforts to move according to his leaning. Brethren, are we all leaning together? Is our team a good one? If so, then the load is moving and will continue to move as long as the Captain continues to command us to go forward. The teamwork which gets no one anywhere is that kind where all do not work together, where all do not lean in the same direction. Divided force is weak and counteracts its parts. May we be united in every effort we make for God. The fact that we are Brethren obligates us to stand together and work together.

But in all this teamwork nothing has been said of Illiokota. Where is our own district and what are we going to do? Do we have a part in all this work of lifting the load? The task of the Brethren church is likewise our task and if we are not hitched up to it, now is the time to hitch up with all of our pulling power. We need concentration of our energy, of our minds and ambition on this task. We need to all see it alike. We all need to be Brethren working together at this task. Here is all the work of the denomination, of which we have our part. We dare not endeavor to mitigate or minimize it in the least. Here is our work at Des Moines which is one of the most promising fields of our brotherhood. This is definitely ours, and what a field it offers for service! Let us look upon this task as God's big task through us.

The same principles which apply to teamwork for all the church likewise apply to us. We must concentrate and cooperate as Brethren. Here I am afraid we are meek. Our energy is scattered over a large area and this may be unfortunate. But in our individual churches are we all lifting together against our burden? How many members do we have who just warm pews? How many do we have who do not have spiritual fervor enough to even warm a pew? Oh, I fear this number is entirely too large for us to succeed as we should. In my own church if every member would give fifteen cents to Home Missions our apportionment could be easily raised. But as it is our apportionment challenges us to the last cent. So many are not interested in the task of the church. If they can just keep things alive at home they are satisfied. What is true of my church is

(Continued on page 9)

THE BRETHREN PULPIT

A New Road

By W. S. Baker

TEXT—"Ye have not passed this way heretofore."—Joshua 3:4.

Israel is standing at the entrance of a new road. Her Egyptian bondage and wilderness experiences are in the past. Moses, their emancipator and leader, is dead and Joshua, their new leader, is in command. Before them is the apparent impassable Jordan, with its banks overflowing. Beyond is Canaan, their promised possession.

We too are standing on the threshold of a New Year. And as we step across into this New Year there ought to be a real sense of soberness possessing us as we note the passing days. For some one has said, and truly so, that the most priceless thing in all the world is a day.

We are Facing New Experiences

What is yonder at the turn of the road? We know what the past year has been. As we look back we are reminded of our mistakes and failures, and we resolve that in the coming year we shall make a better record. But what is before us, we do not know. No one knows what tomorrow may bring forth. It is full of mystery. Shall there be a golden sunset or shall it be dark and stormy as the day closes? I can best express the thought I have in mind in the words of another.

"The journey which is before you is to you unknown. It lies perhaps through flower bespangled plains or verdant meads. Or where summer sunshine sifts through interlacing bough and perfumed zephyrs sigh and music throated birds entrance the listening ear. Peradventure it winds its devious and uncertain way along the mountain side where unsealed peaks their towering summits lift

amid the thunders sullen roar and depths abysmal yawn beyond the treacherous precipice, or, else where darkling rivers run 'mid rayless gloom through caverns measureless (to man) down to a sunless sea. Mayhap it leads through boggy and fen or foul morass where hideous creatures climb and crawl, and slimy serpents cling and coil and nameless, countless horrors lurk unseen."

But someone will say, Such questions and thoughts are only for the aged, whose days are nearly done, and not for the young. There are neither young or old in the common experiences of life.

As we stand at the beginning of this new road let us see what we can learn from these Israelites as they stand at the Jordan. They are preparing for an untrodden path across the Jordan. The desert wandering is behind them. Though the past forty years had brought them many a bitter experience, as they look backward they see that God was with them, to guide with his personal presence throughout the long

journey, to protect them against their enemies and to provide them with food and drink. They remember that forty years before their fathers stood before an untrodden path. They cried out against entering it—"We can not possess it." "There are giants, and walled cities in the land." They questioned the leadership of God, and the wilderness wandering followed. These are silent as they stand at the entrance of this new road. They will not murmur or complain as they wait for God's command to go forward. They have learned their lesson well.

They Face Difficulties

New difficulties are confronting them. Not only is the

Jordan to be crossed. But beyond it is an enemy to be overcome. The same giants are still in the land. The walled cities still exist to test their courage.

Obstacles and difficulties lie in every pathway that has a worthwhile goal. It is a mistake to expect a smooth road without obstacles or hindrances. Noble characters are not formed in that way. It is the persistent struggle against opposition, the overcoming of the seeming insurmountable obstacles, and the crossing of what appears to be an impassable Jordan, that brings out the best that is in us. Difficulties are but a challenge to our faith.

They Faced a Promise

"As I was with Moses so will I be with thee." This is the heartening promise of the Bible. God is no respecter of persons but will be with all who obey his commands. Abraham is his friend. He forsook home and kindred to journey to a strange land

at the call of God. Moses is the friend of God. He rejected the glory of the courts of Egypt for the affliction of his own people; he faced the wrath of the king to ask the liberty of his people. But he did it all that he might answer the call of God. Jesus said, "I have called you friends; for a servant knoweth not what his Lord doeth." But "ye are my friends if ye do whatsoever I have commanded you." Hear it, as you pass into this New Year. As I, was with Abraham and Moses, as I was with Joshua, with Peter, with James and John, so I will be with you. I will be with you on the mountain top when every earthly care seems to have been banished and the soul is wafted into the very presence of God. Neither will I forsake you when down in the valley. When the shadows gather and the storms rage and the tempests roar I will be there to guide you through the gloom. As we enter upon this New Road, we may not see one step before us, but we can see the rainbow of promise of the Eternal to be with us through the unfolding year.

New Year

Like a blank page of paper white
The new year comes for me to write
My thoughts, my deeds, my hopes, my fears,
And solemnly my spirit hears
Life's silver chimes. Does it obey?
And think and see beyond today?
Too soon, too soon, the paper's scratched,
And with one fault another's matched,
Regrets are written by the score,
Mistakes again as e'er before
Deface the page. Then is this all?
And will no good to me befall?
Ah, no, the blurred, disfigured page
In no way does my progress gauge,
For my assumptions rise from these
To heights where my Creator sees
The thoughts from tangled acts set free,
The plan to which he has the key.
And hope and love, his beacons bright,
Lead on through shadows to his light.
Just as the poem first begun
Is marred and scratched before it's done,
So my corrected, crossed life here
A poem one day may appear.

—Mrs. W. T. Reid, in Nashville Christian Advocate.

There Was a Call to Obedience

They were to approach the river and as their feet touched the brink the waters were to recede. This is God's peculiar method of dealing with us all. First, obedience, then the blessing. It is also the peculiarity of humanity to want the blessing first. But it is obedience that makes the blessing possible. Jesus said, "If ye know these things, blessed are ye if ye do them." Naaman was not healed until he obeyed the command of the prophet of God. The blind man did not receive his sight until he went to the pool and washed. Neither can we expect his guidance and blessing during the coming year, unless we step out boldly in obedience to his will.

"Israel Went Clean Over Jordan"

How beautiful the ending. As they went up to the water's edge there was a hand that opened a way through the deep and they came to the promised land. What will you do as you come to the threshold of this New Year? Step boldly to the water's brink and the waters will open. For we have the assurance that he who led Israel to the land of promise will lead us through the coming year, for, "When thou passest through the waters, they shall not overflow thee." This is our gracious assurance for the New Year. Let us not fear, though we have not passed this way heretofore."

Johnstown, Pennsylvania.

A New Mayflower Voyage

By Dr. R. R. Reeder

On our boat from Piraeus to Alexandria was an interesting group of 50 Armenian refugee girls from fourteen to eighteen years of age. They were pioneers, these orphaned heroines, and this was their Mayflower voyage to a strange country, a thousand miles from their native land. The girls, if they make good, are the advance scouts of hundreds, perhaps thousands, to follow, of their exiled comrades stranded now and scattered through Greece, Syria, and the islands of the Aegean.

This great host of orphaned refugees is under the care of Near East Relief in schools, hospitals and orphanages, where they are being restored to sound physical condition, taught in the schools, and trained in various industries for self-support.

Egypt, which contains an Armenian population of some 20,000 has opened her doors to admit these orphans to be placed in family homes of their own race. Homes for these girls have been selected by an agent of the Near East Relief, who was waiting to receive them when we landed at Alexandria.

Experiences and responsibility, beyond their years, were written on their faces. The sudden uprooting of their homes, the severing of kinship ties by disease, massacre, deportation and exile, had left their trace of premature hardships, suffering and bitter memories on mind and body. But their spirits were not daunted—youth is exuberant and rebounds quickly to the touch of kind treatment to restored vigor and opportunity. These girls were not downcast; they looked out over the blue Mediterranean toward Egypt as the land of promise. Those of us who knew the tragedy of their past lives and contemplated the significance of their present venture had greater difficulty to restrain our emotions than had these brave young girls.

Each girl had a complete outfit of clothing, necessary toilet articles, food for two days' voyage, and a blanket. All slept on the floor in one of the big rooms of the steerage quarters of the boat. Other steerage passengers included Moslems, Arabs, and Greeks. When toward evening with one of the Near East Relief staff I visited the room to see if the girls were safe for the night, we were surprised to find that they had already organized a relay of night-watches, with two girls as sentinels for each period of the night. Past experience and danger and a sense of group responsibility had made these young girls prudent and vigilant. Among them were three little girls who were going to Egypt for legal adoption in family homes of their own race; special responsibility for these were felt by the older girls.

On Sunday afternoon we all gathered on the open after deck of the little steamer. The Associate General Secretary of the Near East Relief gave the girls a talk on the significance of this Mayflower voyage of the first group of the 500 girls already registered for homes in Egypt. At the close of his talk and after a little hurried whispering among the older girls, one of them stepped forward from the group and expressed their appreciation and thanks for all

that America through the Near East Relief had done for them and their full realization of how much the record they were to make in Egypt would mean to those who might follow them.

When, through an interpreter, I spoke of Egypt as the

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

CALLING DISCIPLES AND PREACHING IN GALILEE—Matt. 4:18-25.

"Fishers of men the blest,
Out of the world's unrest,
Out of sin's troubled sea,
Taking us, Lord, to thee."

TUESDAY

THE TRULY HAPPY—Matt. 5:1-12.

"The Beatitudes and the Sermon on the Mount are Christ's biography", says, Dr. W. Burnett Wright. "Every syllable he had already written down in deeds. He has only to translate his life into language."

WEDNESDAY

CHRISTIAN INFLUENCE—Matt. 5:13-16.

The genuineness of one's Christian profession is gauged by the vitalizing, enlightening influence of his life. He, who does not make the atmosphere in which he moves more wholesome and those with whom he mingles more noble, has just cause for personal concern.

THURSDAY

THE LAW COMPLETED AND EXCEEDED—Matt. 5:17-20.

All that the law anticipated and hoped for, and still more, was realized in Jesus Christ, and in him every soul may find that accomplishing power to make possible a like fulfillment.

FRIDAY

ON CHERISHING ANGER—Matt. 5:21-26.

To be angry is sinful, but to give expression to it is worse. To express one's ill feelings by word or deed, not only injures others, but tends to increase the feeling and to make it permanent in character.

SATURDAY

IMPURITY AND DIVORCE—Matt. 5:27-32.

"The seventh commandment thus interpreted by Christ", says Peloubet, "is a wall around the family, the city of true love, with its homes, its children, its heavenly life of love,—the type of the city of God. This wall defends the home against the demons of selfishness, the dragons of sensual love and divorce, the storms of vile literature, the armies of evil thoughts and bad companions."

SUNDAY

CONCERNING OATHS AND REVENGE — Matt. 5:33-42.

The Christian should be so true habitually in every expression of his life that no oath he might fake could add any to his concern for the truth and none would be necessary to assure others of his veracity. A man who lives so genuinely Christian will not need to "resist evil"; the very strength of his character will be his defense.—G. S. B.

land of opportunity for Joseph who, whether as a slave in Potiphar's house, a prisoner behind the bars, or as prime minister in Pharaoh's court, always kept his courage and pushed upward, I found them quite familiar with this old story.

The girls then sang some of their national airs, a verse of our American national hymn whose "sweet land of liberty" they could enjoy in imagination only, camera shots of the group were taken, we played Ring-around-Rosy with the smaller ones, and then said "good-bye" to these double orphans of both family and country.

In every way these girls seemed to realize that they were the pioneers going on before of a new emigration, a sample lot of the thousands of their comrades still under the care of the Near East Relief, and that it was up to them to make good in this new and strange land.

The purpose expressed in their serious faces made it easy for the imagination to spell out the words of that veteran Christian pioneer and victim of many persecutions shipwrecked on this same sea 2,000 years ago: "This one thing I do, forgetting those things which are behind and reaching forth to those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." They had much to forget, but with courage they earnestly sought to forget it and to press on to brighter and better things. Such courage is a challenge to many who are more fortunately situated at this new year. And those orphans who remained behind are a mute appeal to the further generosity of Christian Americans who are privileged to enjoy every luxury and opportunity.

OUR DEVOTIONAL

With Christ Through the New Year

By Nell Zetty

OUR SCRIPTURE

"In the beginning, God . . . God is love, God is light, God, even our Father, the Father, himself loveth you. Forget not all his benefits. Charge them that are rich in this world that they be not highminded nor trust in uncertain riches but in the living God who giveth us richly all things to enjoy. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men. Blessed are they that keep his testimonies and that seek him with a whole heart. For the Lord God is a sun and a shield, the Lord will give grace and glory, no good things will be withheld from them that walk uprightly. All of thy children shall be taught of the Lord and great shall be the peace of thy children. This book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous and then thou shalt have good success. For the Lord giveth wisdom, out of his mouth come knowledge and understanding, he layeth up sound wisdom for the righteous, he is a buckler to them that walk uprightly. If any of you lack wisdom, let him ask of God that giveth to all men, liberally and upbraideth not and it shall be given to him. But let him ask in faith nothing wavering. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God. And I say unto you, ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." (Gen. 1:1; 1 Jno. 4:8 & 1:5; II Thes. 2:16; John 16:27; 1 Tim. 6:17; Psa. 107:21; Psa. 119:2; Psa. 84:14; Isa. 54:13; Joshua 1:8; Prov. 2:6, 7; James 1:5, 6; Isa. 50:10; Luke 11:9).

OUR MEDITATION

In the beginning of a new Universe, God; in the beginning of a new life, God; in the beginning of a New Year. God! The God of Love and Light and Life, God "even our

Father" who loveth us. This is our heritage. Then with what radiant, confident eagerness we can look forward to the gift of this New Year. IF, in our hearts we have resolved anew, to rely more fully upon God. To seek for each new day God's guidance, to lay all new plans at his feet, to go again with the old perplexities, to sing praises for the new riches, to say uncomplainingly "Thy will be done" when the pains or disappointments fall, to humbly ask forgiveness for sins and as freely forgive any offense, to receive and share all blessings "in his name", this is reliance upon God.

New Year's resolutions are often only a theme for jests or are considered by some as "poor psychology", but what a step ON and UP it would be for Brethrenism if that goal "Home Altars" could be revived and revised into a gripping New Year's resolution. The words, "Home Altar", recall two very vivid pictures to me; one of a family circle called together for evening prayers, one parent has reverent, earnest and frankly relied upon God for help and grace to fulfill the high commission of parenthood, the other was irreverent, impatient and frankly bored, very sure of worldly wisdom, social prestige and "native ability" to fulfill all parental obligations. This "Home Altar" soon vanished and the story of the brilliant, beautiful children once gathered around it, is full of pathos and tragic bitterness. In the other picture, the father and mother (weary, no doubt for much labor filled their day) gladly paused at the evening hour and all members of the household with eager willingness, met at the "Home Altar" for an hour divinely rich in thanksgiving, wisdom, admonition and petitions. "Native ability" was not wanting in this family but taught from infancy to rely upon God, this ability was so directed and trained that lives of unmeasured service and blessing, are being lived. The super-sensitiveness of children quickly grasp the trend of characteristics in their parents and just as quickly imitate them. Modern life is so complex that it is indeed difficult to set aside an hour when the entire family can pause together for devotions. This very fact however only emphasizes the great need for such an hour. In the hectic hurrys to and fro, we are not only relying less and less upon God and losing the poise and purpose such reliance brings but we are losing touch with each other, losing the joy and soul richness such companionship holds. Surely through the influences of simple reverent "Home Altars", we will come again to rely more fully upon God and great blessings will attend us throughout the New Year.

OUR PRAYER

O God, "even our Father", our hearts are drawn to thee in praise and thanksgiving. Thou art indeed a Father who cares and we thank thee with full glad hearts for the year that is new ending. Forgive, we pray all our sins. Give us to realize our utter dependence upon thee and thy limitless love and willingness to supply all of our needs. We pray most earnestly for those whom thou hast counted worthy to be "Home Builders" that in this New Year they will come to rely more and more upon thee. Help us all, in "all things" to seek thy will and guidance, increase our faith and enlarge our sympathies. Give us to be more charitable and cheerful. In the name of thy Son, Jesus. Amen.

Phoenix, Arizona.

Measuring Up to Our Task

(Continued from page 6)

more or less true of every church in the district. I venture this assertion, that there is not a church in the district whose lift against our task is one hundred per cent. What a field to organize effort in the right direction! Illiokota, may we all go home and endeavor to enlist our whole membership in the great cause. May we not all help in planting the church in Des Moines. May we not all help in planting the heart and life of native Africa, South America and the whole world.

Hudson, Iowa.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Comments On the Sunday School Lesson

Five Men Believe in Jesus

(Lesson for January 10)

Scripture Lesson: John 1:19-51.

Printed Text: John 1:35-49.

Devotional Reading: Isa. 53:4-12.

Golden Text: Behold the Lamb of God that taketh away the sin of the world—John 1:29.

Selected Comments

Behold. Revisions have a comma after this, for it is an exclamation, not a verb. **The Lamb of God**, referring to what he had said the day before in their presence.

37. And they followed Jesus, walked after him till they caught up with him. For here was what their souls needed. Their repentance under John's preaching only made them feel more deeply the need of something more.

38. Jesus, hearing steps behind him, turned, and saith ... What seek ye? This is the first recorded word of Jesus in his ministry. **Rabbi.** The Hebrew word for "Master" or "Teacher," and therefore not familiar to the Gentile Christians. It was interpreted into Greek. The word is used as we use the term for head, or headmaster of a school, implying governing as well as teaching.

39. Come, and ye shall see. A welcome Jesus extends to all who wish to go to him, and a promise that they shall not come in vain. **The tenth hour.** Four o'clock P. M., according to the Jewish reckoning but ten o'clock A. M., according to one form of Roman reckoning. It is uncertain which was used here.

41. He findeth first, before John found his brother, implying that each one found a brother. **His own brother Simon.** The first desire of those who come to Jesus is to have others come. The first ones to be sought are those nearest to us. **We have found the Messiah—**anointed—Christ.

42. Cephas. This is Aramaic-Syriac, the modernized form of the Hebrew language, commonly used in Palestine at that time. It is then translated into the Greek word **Peter**, both meaning a stone or rock. This was a prophecy that the rash, impulsive fisherman should be changed into an apostle, a firm rock—one who could not be moved from his faith.

43. Follow me. That is Christ's summons to us all. Follow—into all peril, but he goes before. Follow—not philosophies, not human teachers, not fancies, but the Son of God. Follow—not promise, not dream, not procrastinate, but go. Follow—not take your own way, but in all points his.

44. Bethsaida. A town on the northern end of the Sea of Galilee.

45. Nathanael. Probably the Apostle Bartholomew. **Moses ... wrote.** In the Pentateuch.

46. Out of Nazareth. This town where Jesus lived was in Galilee, all whose people "were despised for their want of culture, their rude dialect and contact with Gentiles." Moreover, it was an insignificant place, and the New Testament shows that many of its

inhabitants were wicked; they even tried to kill Jesus once (Luke 4:29).

47. An Israelite, indeed, in whom is no guile. Absolutely true, honest, sincere in his motives, with no selfish ends to gain his allegiance to God. Sincerity is like a plate glass window, showing things just as they are; while insincerity is like the common window glass that has twisted and distorted places in it.

49. Thou art the Son of God. Nathanael had probably been praying under a fig tree at a distance, where Christ could not have seen him except with supernatural vision such as the Son of God would have. **Thou art King of Israel.** Thus early in Christ's ministry



EDWIN BOARDMAN
Pastor at Waterloo, Iowa
Resigns as Editor of Sunday School Notes

appear those ideas of an earthly, political kingdom which did so much to hinder Christ's work and bring it to a tragic end.

This Witness of John has been confirmed by all the Christian centuries. "In affirming that the Christ baptizes with the Holy Spirit, and that this is what distinguishes the Christ, the Baptist steps on to ground where his affirmations can be tested by experience."

The gift of the Holy Spirit at Pentecost was the first and most manifest expression of this power which Christ gave, and which has been with the church in various degrees down all the Christian ages.

The effect of this gift of the Holy Spirit upon the apostles was a wonderful change in them. It was almost a transfiguration experience. So the dead wire is thrilled with electricity and bursts out into light and power. They were common men no longer.

There came a wonderful power upon the people, causing three thousand of them to become disciples in one day. Such a power has been often felt since, and nothing can account for it but the presence of the Holy Spirit.

There could be no mistake about this being a divine power. The effects produced prove this. Nothing less than divine power could have so changed the disciples from common men to men able to "turn the world upside down" and change the whole course of history. Nothing less than divine power could have wrought such changes in the lives and moral character of such great numbers.

What Seek Ye? This question is the test of every man's life. For what port are you steering over the sea of life? What is your aim, your purpose, that controls your living? The first business of every young man is a clear vision of what principles he will adopt, what ideal he places before himself, and then to act upon them, as Paul said of himself: "I press toward the mark for the prize of the high calling of God in Christ Jesus." It may be laid down as a general

(Continued on page 14)

BROTHER BOARDMAN COMPLETES HIS YEAR AS LESSON WRITER

With the last lesson of the old year Brother Boardman has completed a year as writer of the notes on the Sunday school lessons in *The Evangelist*. With that last lesson he wrote us that now that he had completed the year he thought he would lay down the pen and let someone else take up the work. We did not announce his resignation at that time because we thought perhaps he might be induced to continue his good work. But he feels that with his many duties in connection with his large pastorate he should not continue this task longer, and we do not feel that we should ask for his time when he feels that it would be a burden for him to continue. But we shall greatly miss his splendid work on this page. His work has been both original and very helpful. On a number of occasions persons have mentioned the help they have received from his inspiring thoughts and practical suggestions. At our last National Conference one member of the Publishing Board commented on the "good stuff" that Boardman is giving us, and we have found Brethren teachers carry the *Evangelist* to Sunday school with them to use portions of the "notes" in their lesson discussions. So we want Brother Boardman to know that his splendid service through the past year has been greatly appreciated, not only by the editor, but by the readers as well. We are sorry to lose his weekly contribution of this nature, but we are sure he will not be an infrequent contributor to the "General Articles" department, as well as to the News and other departments of our beloved paper. In behalf of the *Evangelist* family we thank Brother Boardman for his generous contribution of time and energy during the year of 1925.

We are not yet able to announce his successor, but until we are, the Editor will supply notes, selected for the most part, because his many duties as editor of both *THE EVANGELIST* and *THE ANGELUS* will not permit him to be very original.—THE EDITOR.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor and 1926

Endeavorers will please note that the persons whose names and addresses follow are the officers of our National Union for the coming year:

Officers

President, Prof. J. A. Garber, Ashland, Ohio.
Associate President, Rev. R. D. Barnard, Mansfield, Ohio.

Secretary, Miss Gladys Spice, Canton, Ohio.

Departmental Superintendents

Quiet Hour, Rev. H. A. Kent, Washington, D. C.

Missionary, Miss Grace Yoder, Ashland, Ohio.
Stewardship, Rev. E. M. Riddle, Bryan, Ohio.
Junior, Miss Doris Stout, Ashland, Ohio.
Intermediate, Mr. W. O. Nish, Massillon, Ohio.
Citizenship, Rev. C. W. Mayes, Lanark, Ill.
Service, Miss Thelma Crawford Omaha, Neb.
Publicity, Mr. Louis Clapper, Louisville, Ohio.

These servants of yours extend New Year greetings to all Brethren Endeavorers. Were it possible we should like to join you in conference for the purpose of working out a concerted program for the new year of service that is opening up to us. Being denied this privilege and believing that you expect leadership suggestions from us, we suggest the following endeavors for days and weeks immediately ahead:

1. A study of the history and work of the Brethren church. This may be followed instead of the regular topic or supplementally. It might be undertaken as a "project" to be worked out by the young people themselves. Books like Holsinger's, Brumbaugh's, Winger's and Flory's would furnish ample materials.

2. A fuller acquaintance with the history, principles and progress of Christian Endeavor. Such a study would be most appropriate to the 45th celebration of the founding of the Society, January 31st to February 7th. Amos R. Well's new book, "Progressive Endeavor" will be a rewarding text.

3. A definite attempt to interest more of our young people in the College at Ashland. This can be done through general observance of College Night. We are continuing the Essay Contest, full announcement of which will be made a little later.

4. A contribution to the support of our chosen representative in Kentucky. This necessitates the prompt payment of all unpaid pledges. Societies, classes or churches, not having made pledges might send an offering for this good work to Miss Spice.

Let's make the New Year Happy and Prosperous through the earnest endeavors of all Endeavorers.

J. A. G.

MY FATHER

I like to play close by my father's den
Where he's at work and every now and then
Ask: "Father, are you there?" He answers
back,
"Yes, son." That time I broke my railroad
track
All into bits, he stopped his work and came

And wiped my tears, and said: "Boy, boy! Be game!"

And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once when I asked him if he still was there,
He called me in, and rumbled up my hair,
And said: "How much alike are you and I!"
When I feel just as boys feel when they cry,
I call to our big Father, to make sure
That he is there, my childish fear to cure.
And always just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—Exchange

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 10)

Abraham, the First Torch Bearer Genesis 12:1-2

During the year of 1926, we are to study twelve lessons about Torch-Bearers. First, we are going to study about those Torch Bearer's years and years ago, way back in Old Testament times, who bore the Torch before the great Light came into the world. Then we shall have a few lessons about the Torch-Bearer, the Light of the World. After that we shall have a few lessons about the Torch-Bearers who carried the Torch of Jesus' Love to mankind all over the earth.

Do you know your life is a Torch? Jesus says to us, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Then, let us catch a ray from each of these torches to make our light shine brighter. The first Torch whose light we wish to think about is that of Abraham. Do you know the story about Abraham's obedience to God and his Faith in God? When Abraham was an old man, as old if not older than your grandfather, God told him to take just a few of his relatives and go away from his own country and live in a new land. It was not easy to leave the people he knew and go where there were only strangers. When we move into a new place we know that we can get in an automobile or ride on the train and soon get back to visit our old friends again, but Abraham couldn't do that. There were no trains, no automobiles, not even horses and buggies and when Abraham was told by God to go far away into a new country, he knew that he would likely never see his old friends again. It took great faith in God for Abraham to do this.

Do you know what faith is? Once, a father stood his little boy on a high post. Then he held out his arms and told the little boy to jump. Now, that little boy had often fallen down, and he knew how it would hurt if he would fall to the ground instead of being caught. Do you think that because of this the little boy said, "I am afraid, Daddy." Of course he didn't. He never

thought of being scared. He jumped like his father told him to because he had faith in his daddy. Faith means to trust in the words or promises of others. Ofttimes, we must do what our mothers or fathers tell us to do without knowing the reason why. When we do this we show that we have faith in our parents and have faith in their knowledge of what is best. When Abraham obeyed the words of God he showed his great faith in God.

This brings the thought of obedience to our minds. All of us, who are Junior Christian Endeavorers, know what obedience is, but do you ever consider how important it is? Suppose, instead of doing as God told him Abraham had said, "I don't see why I should do that," and had stayed right where he was. Do you think that God would have blessed him then? Do you ever stop and ask a whole lot of questions when your mother has asked you to do something quickly? A mother once told her little boy, who was going fishing alone for the first time, to be sure to start home by five o'clock. When five o'clock came Jimmy had just had a nibble and he felt sure if he fished a little longer he could catch that fish that was trying to get his bait. So he fished a while longer and when he noticed with surprise that it was six o'clock, his supper time, he decided to take a short cut home. He started across the hills through the fields, but the first thing he noticed the sky was all clouded over and it was getting dark. He hurried on as fast as he could, but he realized that it was taking him longer to find his way across the hills than it would have taken by the road. When he finally got home he found his mother so worried about him that she was crying. (She was afraid he had slipped down the bank into the river. Jimmy loved his mother and seeing her cry made him feel so bad that he decided that always after that when she told him to do anything he would obey her promptly and exactly so that he would never bring tears to her eyes again. Obedience is very important. We should obey our parents and also we should obey God as Abraham did long years ago.)

Now we see that the Torch of Abraham was a Torch lighted by faith and by obedience. It shone so brightly that its light still reaches us today. So let us Juniors be Torch-Bearers for God. Let us always be obedient and have faith in God's Word so that our Torches may be lighted as brightly and shine for others as did Abraham's, the first Torch-Bearer.

Daily Readings

- M., Jan. 4 Abraham's Faith. Rom. 4:20, 21.
T., Jan. 5 Abraham's Obedience.
Gen. 22:1-3, 12.
W., Jan. 6 Abraham's Courage.
Gen. 14:12-16.
T., Jan. 7 Abraham's Works. Jas. 2:21-23.
F., Jan. 8 Abraham's Vision. Gen. 15:1.
S., Jan. 9 Abraham's Hope. Heb. 11:8-10
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Furlough Granted Dr. Gribble

Reports received from the African field indicate that Dr. Gribble has been suffering from ill health for some time, and the Foreign Missionary Board has voted her a furlough to be taken during 1926. Since she is our only physician in the field, it has been felt that her health and strength should be conserved as much as possible. And the Board has taken this action in response to the recommendations of the missionaries now on the field.

It should also be explained that owing to the fact that a number of the missionaries went to the field at the same time, their regular furloughs will fall due in the same year; and since it is not advisable for all these to leave the field at the same time, some terms of service must be lengthened and others shortened in order to properly adjust this matter. The board has asked the missionaries on the field to make recommendations on this point, since they know better which of their

number can more easily bear the burden of longer terms and which of them need the shorter terms. It was the unanimous desire of the missionaries that Dr. Gribble should take her furlough first.

Another consideration was that Dr. Gribble can be spared from the mission while the trained nurses are on the field.

Undoubtedly many of the churches will be anxious to have Dr. Gribble speak for them during her stay in the homeland. But the board feels that her time here should be devoted primarily to rest and recuperation, and we are certain that all her many friends will take the same view. We take this occasion to ask for united prayer on behalf of Dr. Gribble that the Father may strengthen her body in order that she may fulfil her service and ministry in the Dark Continent.

ALVA J. McCLAIN, Secretary.

Another Epistle from the Office Secretary

"The Sky-Parlor," First Brethren Church,
 Long Beach, Calif., 12-21-25.

Dear Members of the F. M. S.:

The other day (when your Office Secretary was in the bank buying French francs with which to pay the \$29.17 monthly allowances of some of your missionaries), there was an old lady at the next window who said to the bank clerk, "What are you going to do with all this money when the Lord comes?"

Now, of course, the bank clerk couldn't answer that question, because it was not her money, but some day that is surely going to be "a poser" for some of God's children—his stewards to whom he has entrusted his "talents" of silver and of ability. Some of them are going to feel worse than the fellow who has the whole "grave-yard" on his hands at the end of a game of dominoes! "The Day of Christ" to them will be a great and terrible day, when he shall require of them that which he loaned them in this world!

You know, in all the scriptures there was only one man whom God ever addressed as "Thou Fool!" and that was the poor rich man who tore down his barns and built greater in which to hoard up the increase his Lord had given him!

Your Office Secretary knows there are many faithful and self-sacrificing people among the Brethren, but she also knows there are many of the other kind. When one considers what our missionaries are doing, out of their love-burning hearts—presenting their ability, their prospects of worldly gain and fame, and, most of all, presenting themselves as "living sacrifices", counting everything else but loss for the love of Christ—doesn't anything that we here at home may give, to keep them there at their work, seem paltry in comparison? Surely our Lord will "in that day" say to them, "Ye have chosen the better part."

Your treasurer has had to dictate some hard letters to both the African and the South American fields lately, pleading with your representatives there to keep expenses down to a minimum, for unless our Father God lays their need upon the hearts of some of his stewards in a new and purse-breaking way, there is surely going to be a shortage of funds before the end of the year when our Easter offering comes in.

We all know about "the call to Macedonia," but did you even note how, after that call was answered and the Macedonians were given the gospel, they grew and grew in the grace of giving until Paul says, in his letter to the Corinthians, "Their deep poverty abounded unto the riches of their liberality," and they gave "beyond their power!"

Are there any of you who would like to join the little band of "Macedonians" in the Brethren church?

"Whatsoever ye do, do it heartily, As to the Lord, and not unto men; Knowing that of the Lord

Ye shall receive the reward of the inheritance: FOR YE SERVE THE LORD CHRIST!"

A Record From Bassai Station

(Continued from last week.)

August 3rd

Only one meeting has been missed in the two days at this place. The Lord has worked wonderfully and seventeen souls have confessed his Name. A number of these are children from about six to ten years of age. We rejoice so much to see them come at this age, for many of them have not gone through the heathen rites and customs and only a very few are ever forced to go through this wicked school of satan if they have first become Christians. A few of the converts are women

but the most of them are young men. Although we or they—do not know their ages, one would judge them to be between sixteen and twenty years old. The young, the strong the warriors of the land are being drawn out for the spreading of the Gospel.

Pray with us for Spirit-filled men so fired with zeal for the Lord's work that they will be able to push forward against all opposition in the midst of heathenism in their own land.

We praise God for answered prayer. Sister Estella is better and we will go to another village in the morning.

August 4th

Our longest trip was made today, traveling from early morning until high noon. The Gospel was given at one village along the way. The people of some villages look clean and healthy and rather thrifty at times and in other villages there seems to be such a disappointing and heart-rending picture brought before our eyes. The latter case was true in this village on our path. The people had a forlorn look, so unhappy, so dejected. Their bodies were dusty and many had leprosy. In all they seemed to be the most careless people we had seen.

As we left this village and went a little farther on, we began to meet many people coming and going. Soon we saw many new huts being erected in the midst of a wilderness of tall African grass. Our little train wound in and out between huts, up and down hill, watching people everywhere building huts or pulling grass in preparation to build. We soon learned why this great thrift was being manifested. The French official had, through the soldiers, ordered all people under the Chief Kemango to move into one large village. For perhaps a quarter of an hour we journeyed on until we came to the chief's home. The chief directed us to the rest house which was at the side of a court around which were twelve smaller houses for the soldiers.

In setting up housekeeping as usual, we strung one rope on which to hang our clothes. Two more were stretched across the room to hold the mosquito net, another for towels and one for the door curtain. The organ is used for a library table to hold our lamps and books, a box makes a very good washstand. The canvas organ cover is hung up to serve as a rack for cooking utensils. Even before everything was in place the chief sent us each a chicken as gifts.

The village of Kemanga has been very hard to reach. It seems that they are exceptionally wicked, but perhaps it is that they have not received enough of the Light. The only Christians that have been received into the church from here are women who are now living in other villages with their husbands. We are zealous that these people shall hear the Gospel more often.

August 5th

When we saw how busy the people were here we were made to wonder whether we would have an opportunity to reach them at

all with our good news. We were however very happily surprised when the soldier said he would call them all down to hear us. At six o'clock the bugle sounded and about three hundred people came. The soldier was kind to us and called them both mornings and evenings. Although there were no conversions, yet we are happy to know that we gave them the Gospel story and we are assured that "His word shall not return unto him void."

August 6th

After giving the Word to a very large crowd, we watched the soldier count the people and assign them to their particular tasks for the day. Some were to pull grass in the new part of the village, some were sent to move more huts and others were assigned to clear a large field in which to plant cotton.

When all had gone to work, we immediately picked up our luggage and started on our way again, arriving at Yokefili's village about ten o'clock.

At this village there is only one Christian; a woman who was baptized a little more than a year ago. She stands alone among her people and still loves the Lord. Her joy overflows when any of the missionaries go there with the Gospel.

August 7th

Yesterday a string of charms was bought from a young man who said he wore them to keep other men from fighting with him. Praise the Lord, today he, with five others, came to accept the Gospel. We rejoice with them in their salvation and also with the faithful woman who needs no longer to fight the satanic influence in her village single-handed.

August 8th

How truly our earthly pilgrimage is depicted in these days of itinerating work. "We have here no continuing city." We must constantly keep looking forward and be ready to move. How few there are these days who see the importance of being ready to move to our ever abiding home with God.

Today as we continued our journey we passed through a deserted village. Some huts were completely torn down, others were in a dilapidated condition and a few stood just as their occupants had left them—cooking pots were left in the yard and their idols stood at the door. These people had rebelled against working for the government, therefore in the recent warfare those who did not escape to the rocks or to other villages to hide were killed by the soldiers.

As we passed on through miles and miles of wilderness the great cry of need from these neglected ones in the wilderness of sin came to us perhaps with a clearer, more pleading sound than ever before.

As Sarapi's village was entered, many familiar faces were seen. The people from near Bassai had been sent out by the chiefs to gather rubber for the government. Many were resting here for a day in this place.

New rest houses are under construction and the roofs of the old ones have fallen in, so the Chief Sarapi has moved out of his house to provide a place for us to stay. His house is built very much like our mud houses therefore we are quite comfortable for our short visit.

August 9th

The natives work on Sunday the same as

any other day for they have no way of telling the days. They are however, allowed one rest day in seven.

This morning before they went to work we gave them the Good News. Many sufferers came for medicine during the day and a number came privately to hear more about Jesus and salvation. Again this evening just about sundown we called the people for a meeting but only a very few came to hear. Many were still in their gardens. Soon after dark a large group of people sat in a circle just outside our door and said they wanted to hear the Gospel story. Again the little organ was moved out and we sang a few songs and taught the hungry ones at night, by the light of a kerosene lamp, but some found the true and most blessed Light—our Lord and Savior Jesus Christ. Fifteen souls have accepted him as their own.

August 10th

As a heavy rain fell Saturday night, adding to the already high water, we were unable to cross the river just ahead of us, we decided to return to Bassai. When about half way home we were happily surprised to meet a boy with whom our fellow missionaries had forwarded our mail. Nothing of this world is more welcome in our midst than friends or news from home. We stopped and read a letter or two, then continued our journey, arriving at noon, just in time to have dinner with dear friends whom we had not seen for two weeks.

What wonderful joy there is in the service of our King,

In his Name,

FLORENCE BICKEL.

NEWS FROM THE FIELD

FROM JOHNSTOWN, PENNSYLVANIA TO FORT SCOTT, KANSAS

After serving as pastor of the Third Brethren church for five years and two months, it was no small task to close up our work and leave for another field. Especially as we think of that excellent fellowship and the splendid workers we had to leave in the Third church of Johnstown, Pennsylvania. We found a group of workers in that church with which it was a pleasure to work and we are glad to know that we left a larger group there than we found when we went to Johnstown Third.

With no attempt to report details, we are quite sure that our five years of hard work in Johnstown was not in vain.

The Lord certainly blessed our united efforts with reasonable success, along the various lines of church activity. It was only through the grace of God and the cooperation of the people that any good was accomplished.

I am sure that I never labored with a people more active in both LIVING and GIVING for the work of the Kingdom, than Johnstown Third. Speaking from the pastor's standpoint, the fellowship between pastor and people, in the main, was very fine and enjoyable. As pastor I also found a very splendid fellowship with the other eight churches, and

their pastors, of our section of the city. The many union services held by our churches was an inspiration.

The Woman's Missionary Society sponsored a reception for us at the church a few evenings before we started on our journey. We were invited to a class meeting, which was not unusual, but after the class meeting, to our complete surprise, we were invited to the church auditorium, where a splendid and well prepared program was rendered.

Many brief, but pointed addresses were made in appreciation of our work in the congregation, this, of course, made us feel small but yet it brought a permanent joy in the sincere expression of appreciation of our labor in that field.

Finally a presentation speech was made by the Sunday school superintendent and a purse containing \$71.00 was handed me as a practical expression of appreciation.

The Sisterhood of Mary and Martha also arranged a very complete surprise on Mrs. Wood and presented her with a beautiful silver tray, and that tray is in use every day.

Many other tokens were given which are too numerous to mention, but every one cherished by us, to whom they mean so much.

Nothing but an urgent call from a needy field, which indicated to us, the will of the

Lord, would have caused us to leave this good congregation at this time.

As the result of spiritual effort can never be fully estimated, by material or scientific terms, I will leave that to the congregation, as such, to speak for itself. That beautiful and commodious edifice stands as a monument, not to MY efforts, but to OUR efforts and it is a material expression of a spiritual achievement, made possible by a united effort. Expressing my personal appreciation, for every loyal and considerate cooperation and praying that the greatest progress of this congregation is yet to be recorded, I bid you God Speed.

Fort Scott, Kansas

We left Johnstown, Pennsylvania, on October 29th in the Dodge, and visited Niagara Falls, Buffalo, Cleveland, Indianapolis, St. Louis and other smaller places too numerous to mention.

It was a very successful trip, no accident, did not get in the ditch once, but we saw several that were in the ditch and always tried to assist them out.

The first evening after leaving Johnstown we ran into a deep snow, and of course the weather was not favorable for camping out, so we did not camp. We stopped with our dear Brother and Sister O. L. Brown, of Conneau, Ohio.

We had a mighty fine time in their home, and they accompanied us to Niagara and back to their place, and we were glad to have their place to come back to that night.

Our next stop was with Ira W. Wood, my nephew, who owns a farm two miles out of Bryan, Ohio. Next at Denver, Indiana, another "old home town" to us. Our next stop was a Mulberry Grove, Illinois, with Sister Etta Studebaker, whom we prefer calling "Mother Studebaker," for she is a true mother in the Brethren church. We had some bad roads in Missouri, but even Missouri has a wonderful Good Road campaign on and it will not be long until you can cross the State both ways on an improved pike.

We certainly enjoyed every minute of our stop and wish we might have had more time to spend with old friends.

We arrived at Fort Scott the evening of October 29th and began work in our "old" new field November 1st.

It was a very pleasing incident that the first Sunday in November we had with us our Sunday School Field Secretary, in the congenial personality of Rev. M. A. Stuckey, whom I claim as an old friend, at any rate, I am still "looking up" to him. His messages were mighty fine and just what was needed as my introduction.

We are here and hard at work and have no reason to be discouraged in any way, the response, on the part of the congregation is as good as the most optimistic could have expected. Of course we have small congregations but we have room for growth and we are growing. I have never intended to take Fort Scott "by storm", for I am of the opinion that the "storm" method has been used already too much. A steady, praying, persistent, perseverance is constructive and will bear fruit. The attendance at all services is very good and increasing, the membership is reviving and increasing in courage, five or six have renewed their relation to the church, some have returned to the fold and two have been received by baptism.

Christian Endeavor, both Senior and Junior, have been organized and are starting out very nicely.

The Woman's Missionary Society have re-organized, and elected Mrs. Wood president, and every woman seems anxious to do her best. A Sisterhood of Mary and Martha will be organized in the near future.

The furnace in the church served its day and became useless, through the liberality of Brother R. A. Preston, who is a furnace man, a good furnace is installed and doing good service. The congregation was in sore need of song books, so we have purchased 50 copies of a good song book. The congregation has \$75.00 interest to raise by January, and no rental coming in from the school board as heretofore. This is a hard pull for this small membership, but I admire their willingness to do their best.

No one can know what this church has passed through until they come and stay here a while. We believe the eyes of the whole brotherhood are upon Fort Scott, and this adds to our sense of responsibility. May the HEARTS of the whole brotherhood be en-

listed, also, in behalf of this our work. "Prayer Changes things."
752 Lowman St.
Fort Scott, Kansas L. G. WOOD.

FREMONT, OHIO

The thought just came to me that I failed to say anything about the assistance that the Ohio State Mission Board and the Home Board are giving Fremont, in my communication last week.

This improvement has been made possible through the work of the Ohio State Mission Board and the General Home Board who are helping with the pastor's salary. It is only just to say without this aid the project would not have been possible at this time. We feel that there is need for mission work in the city of Fremont. The city has a strong Roman Catholic population. There are three strong Catholic churches. One church has a membership of 3,000 members. Then there is a religious lethargy on the part of many people. While Fremont is a hard field, it is also a needy field. Pray for our faithful band at Fremont.

S. C. HENDERSON.

Comments on the S. S. Lesson

(Continued from page 10)

principle, not only that whosoever seeketh shall find, but also that they shall find what they seek, seek first, as the main purpose of their lives; not all they seek for, but of the kind they seek for. The answer each person makes to this question both tests and determines his character and his destiny. What is the aim and purpose of your life—Jesus, the kingdom of God, goodness, usefulness or selfishness, worldly success, money, pleasure?

Follow Me. These words do not mean literal following only, as if Christ was seeking another member for his traveling party on the journey back to Galilee. They include the literal following as today they include a summons to outward deeds; but Philip rightly heard in them a summons to the soul, a call to spiritual allegiance. This call Christ makes today, and he makes it to every one, to every member of your class, to all their friends and acquaintances. He alone has a right to make it, for he alone is the all-wise and all-powerful guide in life and Savior for eternity. Only in following him is any one safe or happy. Our "Golden Text" gives the reason and this verse the conclusion of the great syllogism which sums up this lesson.

Any Good Out of Nazareth? "The world is full of Nazareths—posts in life, conditions, occupations, circumstances that seem, especially to those in them, quite incompatible with any sweet, fine, noble life. And it is an encouragement forever, to such places and to those who are in them, to remember that out of just as unlikely a place came the central figure of history and the divinest life that the world has ever seen."—Brooke Herford. Philip was a wise man. He knew that there is no use arguing with prejudice. He knew that only experience can conquer it. When infidelity and doubt mock at the Bible, at Christ, and at religion and the church, the Christian only answers, "Come and see."

Come and See. The world and every individual in it, including all of us who have not fully decided to follow Christ are invited and urged to "come and see" in three ways. By

(1) **Seeing What Christ Has Done for Others.** Compare Christian nations with the heathen; Christian neighborhoods with the ungodly ones in the same city.

(2) **Inquiry.** Learn the experience of others. Hear their testimony as to what Christ has done for their souls. It may seem the utterance of excited feeling, and yet if you ever experience the same, you will declare, like the Queen of Sheba, that the half has not been told.

(3) **Experience.** Only by going to Christ and experiencing for ourselves is it possible to understand the fulness of blessing, the glory and peace of the soul that loves him with all the heart. The test never fails.—The Illustrated Quarterly.

MINUTES OF THE CONFERENCE OF OHIO BRETHREN CHURCHES AT SMITHVILLE, OHIO, OCTOBER 29 TO NOVEMBER 1, 1925

The Brethren churches of Ohio assembled in Conference at Smithville, October 29, with Moderator R. F. Porte in charge. Elder F. C. Vanator led in devotions. A Credential Committee composed of Brethren Barnard, Lindover, Ronk, Mrs. Vanator and Mrs. Kimmell was appointed by the Moderator. The sermon of the evening was given by Vice Moderator Barnard.

Friday Morning

After devotions Dr. J. A. Miller gave one of his splendid lectures on First Corinthians. Business was taken up and report received from Credential Committee. This report showed that 25 ministerial and 37 lay credentials had been received. Nominations for Committee on Committees were called for and Brethren Starn, Riddle and Ronk were elected. On motion Dr. Bell and Brother Beery were seated in conference without their credentials, same having been mailed from Dayton but not yet received by committee. The Conference Treasurer's report was received.

Receipts:

| | |
|--------------------------------------|----------------|
| Balance on hand Oct. 30, 1924, | \$ 44.74 |
| To Credential Fees, Clayton, | 45.25 |
| To Evening Offering, | 12.92 |
| | <hr/> \$102.91 |

Disbursements:

| | |
|--|----------------|
| To M. L. Sands, Sec. Fee, Oct. 30, 1924, | \$ 10.00 |
| To Brethren Pub. Co., Programs, Nov. 3, | 2.50 |
| To J. S. Baer, for Ohio Mission Bd., Jan. 2, 1925, | 50.00 |
| To M. L. Sands, Statistician, June 1, 1925, | .65 |
| To M. L. Sands, Sec. Credential Postage, Oct. 1, 1925, | .65 |
| To G. S. Baer, Ohio Mission Board, October 6, 1925, | 25.00 |
| | <hr/> \$ 88.80 |
| Balance on hand to date, | 14.11 |
| | <hr/> \$102.91 |

M. L. SANDS, Treasurer.

The report of the Ohio Mission Board was given by President G. S. Baer. This report showed the work in good condition. The Treasurer's report was also given at this time.

General Fund:

| | |
|--|----------|
| Balance on hand and on deposit, Oct. 20, 1924, | \$140.04 |
|--|----------|

Receipts:

| |
|---|
| Ankentown, \$36.45; Ashland, \$200.00; Bryan, \$100.00; Buckeye City, 20.00; Camden, \$35.00; Canton, \$62.50 (overpaid \$12.50); Columbus, \$20.00; Dayton, \$320.00; Fairhaven, |
|---|

\$60.00; Fairview, \$40.00; Fremont, \$30.90; Gratis, \$95.00; Glenford, \$40.00; Gretna, \$48.00; Homerville, \$20.00; Louisville, \$34.70; Mansfield, \$56.00; Miamisburg, \$20.00; Middlebranch, \$49.00; Mount Zion, \$20.00; New Lebanon, \$62.50; Pleasant Hill, \$37.00; Rittman, \$20.00; Salem, \$50.00; Smithville-Sterling, \$70.00; Springfield Center, \$25.00; West Alexandria, \$50.00; Williamstown, \$84.00; From Church Extension Fund, \$166.30, \$1,871.95; Total, \$2,011.99.

Payments:

Columbus, \$300.00; Fremont, \$300.00; Mansfield, \$300.00; Rittman, \$100.00; Mount Zion, \$275.00; Springfield Center, \$300.00; Expense, \$175.25; Miscellaneous Expenses—Postage, etc., \$13.49; \$1,763.74; Balance on hand October 20, 1925, \$248.25.

Church Extension Fund:

Balance on hand Oct. 20, 1924, .. \$

Receipts:

Interest on Rittman Note, \$ 15.00
Interest on Springfield Center Note 9.00
To Apply on Principal, Rittman, 5.00
Ohio Conf. Through M. L. Sands, .. 75.00
David Sellers, Fremont, 4.00
Interest on Breth. Pub. Co. Note, .. 58.30

\$ 166.30

Transferred to Gen. Fund, \$ 166.30
\$ 0.00

Assets:

Cash on hand, \$ 248.25

Notes Receivable:

Brethren Publishing Co., \$ 425.00
Rittman, 495.00
Springfield Center, 300.00
Accrued Interest Receivable, 30.10
\$1,250.10

\$1,498.35

Itemized statement of expense covering:

Postoria work,
Oct. 5, 1924—G. S. Baer, \$ 3.85
Oct. 5, and Dec. 19, 1924, E. F. Miller 9.50
Dec. 19, 1924, Geo. S. Baer, 6.75
Dec. 19, 1924, E. M. Riddle, 4.00
Balance due S. C. Henderson, 45.75
Balance due Agnes Bowers, 79.25
Postoria Lumber Co., 18.90
May 22, 1925, E. F. Miller, 5.25
County Recorder, Seneca Co., 2.00

\$ 175.25

Cash Transferred from Gen. Fund to Church Extension Fund last year, \$ 218.22
Cash from Church Extension Fund to General Fund this year, \$ 166.30

Balance due General Fund, \$ 51.92
Rittman, \$ 100.00
Mt. Zion, 100.00
Columbus, 300.00

Apportionments Per Quarter:

Anknytown, \$10.50
Ashland, 37.50
Bryan, 25.00
Camden, 5.00
Canton, 15.00
Columbus, 5.00
Danville, 4.00
Dayton, 90.00
Fremont, 7.50
Fairhaven, 16.00
Fairhaven, Wash. C. H., 10.00
Glenford, 10.00
Gratis, 25.00
Gretna, 12.50
Homerville, 5.00
Louisville, 17.50
Mansfield, 5.00
Miamisburg, 5.00
Middlebranch, 10.00
Mt. Zion, 5.00
New Lebanon, 12.50
Pleasant Hill, 12.50
Rittman, 5.00
Salem, 12.00
Sterling-Smithville, 17.50
Springfield Center, 5.00

West Alexandria, 12.00
Williamstown, 12.00

A report of the Postoria work was given showing that conditions were such that it was impossible to carry on successful work at that place and the Mission Board recommended the closing up of the work and the sale of the church property.

The following motions were then made by Dr. Miller:

1. In view of the recommendation made by the Ohio Mission Board, the Brethren State Conference in session at Smithville, Ohio, on October 31, 1925 authorizes the Trustees of the said Ohio Conference to sell and petition to sell the church property at Postoria, Ohio, now held in trust by said Board of Trustees.

2. That a committee composed of the President, Vice President and District Evangelist in charge be selected to work in conjunction with the Trustees of Ohio Conference in the sale of this property.

Motion carried.
On motion of Dr. Shively the Conference authorized the Mission Board through the District evangelist to grant letters to such members of Postoria as desired them, same to be placed in the Fremont church. Motion was carried.

The Committee on Committees reported the following Departmental officers and same were elected: Department of Religious Education, J. A. Garber; Sunday School, Quinter M. Lyon; Christian Endeavor, F. C. Vanator. M. L. Sands was re-elected Statistician.

Dr. E. R. Teeter, Louis Clapper, Dr. W. S. Bell were nominated as College Trustees.

The election of Conference Officers was then taken up and nominations called for. The following were elected:

On motion it was decided that Board of Evangelists should consist of 7 members and Committee on Committees should nominate same.

Miss Beulah Rutt sang a solo at this time. The Moderator's address was given by R. F. Porte of Louisville.

This was followed by a Bible Lecture given by Dr. W. S. Bell of Dayton, Ohio. Dr. Bell combined two lectures and spoke on Jesus as Son of Man and Jesus as Son of God.

Closing hymn and benediction.

Friday Afternoon

Devotions were conducted by Elder Leslie Lindower. A short business session was held and the Committee on Committees reported the following members of Board of Evangelists: Martin Shively, M. L. Sands, F. C. Vanator, E. M. Riddle, W. S. Ronk, R. F. Porte, A. L. DeLozier. They were elected.

R. A. Hazen was re-elected Secretary-Treasurer of Ohio Mission Board.

On motion Committee of Committees was instructed to bring in nominations for all committees and departmental officers.

E. M. Riddle then spoke on theme, "For Christ and the Church."

After singing by audience Rev. Frank L. Freet, Secretary of Ohio Christian Endeavor Union gave a splendid address on "The Church Caring for its Young People." A second report of Committee on Committees was received and Brethren Cashman, Lindower, Henderson were elected on Resolutions Committee.

Simultaneous meetings were held by the W. M. S. and the Ministerium.

In the Ministerial meeting a motion was made that the officers of the Conference plan a special meeting for Ohio ministers sometime during the conference year.

Friday Evening

The Conference was led in devotions by Elder H. M. Oberholtzer of Columbus. This was followed by a Bible lecture by Dr. W. S. Bell on "The Abrahamic Covenant." A fine duet was rendered by Dr. Chas. Bame and Elder B. F. Owen. The final address of the evening was given by Rev. Frank Freet of Columbus. Rev. Freet is Secretary of Ohio State C. E. Union and is deeply interested in young people. He gave a masterful address

which was full of good things for all and was very fitting to close one of the great days of the conference.

Saturday Morning

Elder B. F. Owen, of Williamstown, led us in the morning devotions. Dr. W. S. Bell gave his third and last lecture of the series. He was followed by Elder Willis Ronk who spoke on the theme, "Modern Church Claims and Brethrenism." This was a great address and on motion was ordered published in the Evangelist. All other Conference Papers were included in this motion.

Elder W. A. Gearhart spoke on "Opportunity for Brethren Home Missions."

After the singing of a hymn, business was called for and the Credential Committee reported 31 Ministerial and 50 Lay credentials. Report was accepted and committee continued.

Report of Committee on Committees was received and Brother Orion Bowman was elected to Board of Trustees, Brother F. C. Vanator to Ministerial Examining Board, and Brethren Porte and Riddle as members of General Conference Executive Committee.

The matter of representation in the Ohio Council of Churches was brought before the Conference and Elders W. S. Bell and J. A. Garber were elected Ministerial Representatives and Orion Bowman and E. L. Kihlfefer Lay Representatives with full power to designate the extent of the participation of the District in the work of the organization.

The Mission Board reported the following apportionments and appropriations which were adopted:

Appropriations:

Fremont, \$400.00
Springfield Center, 300.00
Mansfield, 400.00

Moderator, R. F. Barnard, Mansfield, Ohio. Vice-Moderator, O. C. Starn, Gratis, Ohio. Sec'y-Treas., M. L. Sands, Smithville, Ohio.

On motion the regular Secretary's fee was granted and all bills ordered paid.

Motion was made and carried that all money not needed for regular conference expenses be given to the Ohio Mission Board.

Invitations for a place for next Conference were asked for and there were several responses. A vote by ballot was taken which resulted in a tie between West Alexandria and Fremont. West Alexandria very graciously gave way to Fremont, so the Conference will be held there next year.

Dr. Edwin E. Jacobs gave one of his splendid addresses Dr. Martin Shively spoke in brief as to the need of Greater Endowment at once, and the action of National Ministerial Association and Pennsylvania Conference in favor of same. He then moved that this Conference put itself on record as supporting the Financial Plan for Ashland College advocated by President Jacobs and Board of Trustees. A standing vote was taken showing the Conference unanimously in favor of this plan.

Time for next conference was discussed.

On motion it was decided to meet on first Tuesday following 15th of October and conference continue from Tuesday evening to Friday evening of that week.

The Conference authorized the Executive Committee to call a meeting of Ohio ministers and their wives some time in June.

Prayer by Elder H. M. Oberholtzer.

Saturday Afternoon

On account of a funeral which had to be held in the church only one number of the program was given. This was an excellent paper by F. C. Vanator on "Some Methods in Sunday School Administration."

Saturday Evening

We were led in our devotions by Elder A. Cashman, pastor at Rittman. The final report of the Credential Committee was given, showing a total of 83 Lay and Ministerial delegates.

Dr. J. A. Miller gave a splendid lecture on 1 Corinthians.

Solo by Elder B. F. Owen of Williamstown.

The evening sermon was given by Dr. R. R. Teeter of Ashland, Ohio.

Sunday Morning

The Sunday morning services were a source of blessing to all present. The Sunday school was conducted by the regular Superintendent, H. S. Rutt with several of the visiting ministers assisting as teachers of classes.

The morning sermon was given by Dr. Chas. A. Bame on "Christian Militarism." This was a great discourse preached to a record crowd.

A basket dinner was enjoyed by over 200 people, including members of the church, and their friends, in the dining hall of the church.

Sunday Afternoon

Devotions were conducted by Brother A. Peters, pastor at Gretna.

This was followed by an address given by Editor Quinter Lyon on "Teaching Christian Faith to Young People."

Solo by Lloyd King.

Elder S. C. Henderson spoke on theme, "Shall Ethical Teaching Displace Doctrinal Teaching?"

Dr. J. A. Miller gave his final lecture of 1 Corinthians. Dr. Miller was at his best and gave a great lecture.

Sunday Evening

A Model C. E. meeting was led by Elder R. D. Barnard of Mansfield, Ohio. This meeting was a source of inspiration and help to all present.

The devotions of the evening service were conducted by Elder Leslie Lindower of Springfield Center.

The delayed report of the Resolutions Committee was received and adopted at this time. Report is as follows:

Whereas:

God in his mercy has seen fit to permit us to again assemble in conference and has through the past year been gracious in his dealings with his people, both as individuals and as a church, And,

Whereas,

We should deem it our duty, as well as our privilege to return into him praise and honor and thanksgiving, be it therefore resolved:

1. That we again reaffirm our faith in him; not only as a source of blessing, but also as the proper recipient of our undivided allegiance, and that in testimony thereof, we as members of the Brethren church, lay more emphasis upon those doctrines and practices which characterize our attitude toward him and his teachings.

2. That we support, both with our prayers and our material wealth, the proposed campaign for college endowment; believing that such support is vital to the proper conduct and advancement of our school.

3. That as representatives of the Kingdom of God, we seek to lay a more vital emphasis on the virtues of Jesus' attitude toward this settlement of controversies between nations and individuals.

That we extend our appreciation and thanks to Sterling-Smithville congregation for their fine hospitality to and care for the delegates at this conference and for their cooperation in making possible this fine conference.

Respectfully submitted,

S. C. HENDERSON,

A. D. CASHMAN,

LESLIE LINDOWER.

The concluding sermon was given by Elder O. C. Starn of Gratis, Ohio.

This was a fine sermon with just the right ring for closing a great conference.

M. L. SANDS, Secretary.

church service if it was at all possible for him to be present.

On Sunday morning he went to the church at 5:30 to start a fire in the furnace as he had been in the habit of doing for a number of years. At six o'clock we found him sick on the church steps. We took him home, and as he lived alone we called a physician and cared for him until the time of his departure. He was preparing to go to Sunday school and church to worship but the Lord called him to meet with a greater gathering of worshippers than that ever met on earth.

Before his death Brother Musser had made a will in which he gave to his pastor, \$100, Ashland College \$200, and the balance of his property he gave to his church as an endowment.

Funeral services were conducted by his pastor, assisted by a former pastor, Rev. A. E. Whitted. AUSTIN R. STALEY.

BILLINGTON—Cordelia N. Billington was born in Moline, Illinois, March 16, 1875, and departed this life November 1, 1925, at Winfield, Kansas, aged 50 years, 7 months and 15 days. She leaves an aged father, two brothers, Theodore and Arnold Billington and one sister, Mrs. Grant Myers. Funeral services were conducted by the writtr.

AUSTIN R. STALEY.

SHOWALTER—Ellen Baum Showalter was born in Stephen County, Illinois, September 16, 1861, and was called to be with her Master October 9, 1925. Sister Showalter was a daughter of W. H. and Mary Ann Showalter, known as an early leader of the Brethren church. Mrs. Showalter was one of the most faithful members of the Brethren church. For many years she was a devoted member of the Women's Bible class and was thus serving her Master and her church at the time of her death. She was also a member of the Woman's Missionary Society and was one of the organization's President the past year.

Surviving her are six children—Minnie Pearl Snyder, Sarah Belle Stoner, Charles W. Showalter, Nellie Elizabeth Kistner, Effa Amelia Elliott, all of Morrill, Kansas, and Tirzah Murriel Tucker, Lincoln, Nebraska. She also leaves one brother—L. S. Bauman, Long Beach, California. Three sisters—Anna Richardson, Long Beach, Jennie Walker, of Missouri, and Ora Anderson, of Indiana. Eleven grandchildren, one great grandchild and a host of other relatives and friends.

Funeral services were conducted by her pastor. The body was laid to rest in the Morrill Cemetery. AUSTIN R. STALEY.

DERR—Mrs. Emma Derr, daughter of Peter and Catherine Ebnick, who was born February 28th, 1869, at the old home place, south of Oakley, Illinois, and died at St. Mary's Hospital, in Decatur, November 13th, 1925, aged 56 years, 8 months and 15 days. She was united in marriage to William Derr, December 27th, 1894, and to this union three sons were born: Homer, of Chicago; Omer, of Decatur, and Floyd, at home. The husband, three sons, one daughter-in-law, and one grandson remain to mourn the loss of a kind and affectionate wife, mother, and grandmother. Mrs. Derr was a loyal Christian woman. She accepted Christ as her Savior at the early age of sixteen, and had lived a faithful and consistent Christian life throughout. She was a member of the First Brethren church at Cerro Gordo, Indiana, and was one of the most active workers for her Christ, the church, and righteousness. Her most consistent life, and amiable personality had won for her many friends in the community, where she had spent her life, and she will be very much missed, not only by the family and relatives and friends, but by the church and the community.

The service was held at the First Brethren church in Cerro Gordo, conducted by D. A. C. Teeter, of Warsaw, Indiana, her former pastor.

CRIST—William Crist of the Warsaw Brethren church was instantly called from his home here, to his eternal home on November 21, 1925, at the age of 60 years and 26 days. For twenty-six years Brother Crist was a conductor on the L. E. and W. R. R. Since 1904 he has lived in the Warsaw neighborhood. Here he was held in very high esteem by the entire community, having served for nine years on the city school board and also as trustee of the Brethren church.

Brother Crist leaves behind a wife and daughter Maybelle. His only son will be remembered as our faithful pianist here for many years. Besides these a host of relatives and friends share alike the sorrow that comes with his very sudden departure. The funeral was held at the Brethren church, and was an evangelistic meeting conducted by Elder G. T. Ronk and under the ministry of Elder G. C. Carpenter, he confessed Christ and was baptized on February 14, 1912. He served his church faithfully to the end. He had a peculiar reverence and respect for the Lord's table. It is said he never missed a communion service. He was a man of peace, and the community where he lived and no less in the Warsaw Brethren church. May the Lord tenderly comfort the bereaved wife and daughter, and cheer us all as we stand by his grave and hear the words of Jesus, "He that

believeth on me shall never die." This is our hope. Without it our way would be dark and lonely. Funeral services by his pastor, the writer, in the Warsaw Brethren church, assisted by Evangelist Coleman, in the presence of a great throng of Brethren and friends. C. C. GRISSO.

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A Striking Clock

A visitor at a telephone office noticing that the clock in the office was not running, said to the operator, "Your clock seems to be on a strike." "Yes, it is on a strike," said the telephone operator, and added with some feeling, "I don't like it that way." "I don't like a thing stopped that ought to be running."

Her indictment of the striking clock intensified my own perception of the tickless time-piece, "a thing stopped that ought to be running." The strike was a sin against the very nature of the clock. Her protest was the inevitable outcry of life against death, of faith against unfaithfulness, "it should not be that way."

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R. F. PORTE,

Director of Tract Publicity.

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The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

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These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

IN THE SHADOW

MUSSER—William C. Musser was born in Pennsylvania November 16, 1850, and departed this life at his home in Morrill, Kansas, November 29, 1925, aged 75 years and 13 days. Brother Musser was a very faithful member of the Brethren church. He never missed a





